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THE BIRTH OF CHRIST

THE

NEW TESTAMENT

IN BOTH

AUTHORIZED AND REVISED VERSIONS.

CAREFULLY ANNOTATED BY

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CONTAINING ALSO

BLANK PAGES FOR PERSONAL ANNOTATION, AND OTHER VALUABLE FEATURES, THE WHOLE DESIGNED TO PROMOTE A BETTER UNDERSTANDING OF THE WORD OF GOD.

BOSTON:
CHARLES F. ALDEN & COMPANY,

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PREFACE.

HAVING been requested to prepare a *brief* commentary upon the New Testament, with the Revised Text as the basis, I have endeavored to perform the task with an eye to the want of the general reader. There was no room for exhibiting the various views of commentators on important passages, nor for giving arguments for my own view; but whatever views are brought forward, are the result of both careful comparison and independent research. They are also, I believe, clearly stated; so that I trust I may not have to write my own condemnation, "*dum brevis esse laboro, obscurus fio.*" The Revised Version of itself solves many of the perplexities which disturbed the reader of the English Bible in its older form, but there always will be matters of connection and allusion which must be elucidated by study. To these I have especially directed my attention. The flow of thought in the Epistles, and the constant reference (so often hidden from the reader) to the Old Testament, have been indicated; but no attempt has been made in a homiletic direction. In treating the Apocalypse, I have suggested a self-consistent scheme, but would be far from dogmatism on so difficult a subject. If my scheme is wrong, it may perhaps become a stepping-stone to something right. Many of the principles of interpretation which I use with regard to that remarkable book, are as old as Scriptural hermeneutics; although the applications may be widely varying. I have not followed any guidance but that of the Word itself, believing that individuality is valuable in discovering the truth. However much a commentator should respect and consider the opinions of others, he should be himself "*nullius addictus jurare in verba magistri.*" I have not hesitated to differ in opinion from the Revisers where I think their extreme purism led them astray. The one fault I have to find with the Revision (which is, notwithstanding its faults, an incomparably superior translation to the version of King James), is this intense purism, which will not allow a departure from Attic precision in the Hellenistic Greek, and which refuses to listen to the demands of internal evidence, call it ever so loudly. We may mention the endeavors to make the Greek tenses homologous to our modern tenses, and the prepositions to maintain their original force (e.g., εἰς, always motive), as instances of this purism, of which Meyer is so prominent a defender, to whom the Revisers

seem to have been too deferential. We must qualify this remark. Sometimes a Hellenism is so overwhelmingly apparent (as μετά with the genitive for "against," Rev. 2:16; 11:7; 12:17; κ.τ.λ.), that the Revisers have been obliged to surrender. These exceptions should have taught them that the rule elsewhere could not be pressed with rigidity. Cognate to this error, and illustrative of the same spirit, is that of following MS. authority in slight differences such as ἡμεῖς and ὑμεῖς, where, when MSS. differ, the sense should alone determine.

With this one exception (in two forms) to the Revision, I cannot but consider it a great boon to that large portion of Christ's Church which uses the English language, calculated to awaken renewed interest in God's Word, and to make its holy truths more clear to the mind of its readers. The great bulk of adverse criticism with which it has been met, is the offspring of ignorance or prejudice, or the dicta of those who prefer flowing sentences to the statements of truth. No more correct translation of the Holy Oracles has ever been made.

May I hope that the Spirit who indited the Word will use this humble commentary for that Word's advancement!

H. C.

PUBLISHERS' NOTICE.

THIS work was designed to be the most useful that could be produced in one handy volume. Dr. Crosby was selected to prepare the Commentary, after many biblical scholars had been consulted, among whom were several of the Revisers of the New Testament. He was selected for his ripe scholarship, his labors on the Revision, his familiarity with the Holy Land, and his great success in laboring in the cause of Christ. The very flattering testimonials we have received from eminent scholars and divines who have seen the advance pages of the Commentary give us reason to believe that the complete work will not fail in the purpose for which it is intended, — "to promote a better understanding of the Word of God."

By placing the Authorized and Revised Versions side by side, the best means for comparing one with the other is secured; and those who do not indorse the Revision will find the "marginal readings" of the New Version very valuable to use in connection with the Old.

An important feature in this work is, that the division of the Revised Version into verses is clearly indicated by full-face punctuation-marks, while the paragraphs still remain as intended by the Revisers. This will be a great convenience in quoting passages, and it is essential in responsive reading.

In accordance with the earnest desire of many clergymen and sabbath-school teachers, a blank page is left opposite each printed page, thus furnishing the means for recording valuable thoughts and suggestions that may occur at the time of reading, and preserving them for future reference. The paper on which the book is printed has been made with special reference to this idea. It is believed this feature will prove so valuable, that the book thus annotated will become more and more prized as time passes, and that it will be handed down from generation to generation as an heirloom of priceless worth.

THE GOSPEL ACCORDING TO

ST. MATTHEW.

CHAPTER I.

1. The genealogy of Christ from Abraham to Joseph. 18. He was conceived by the Holy Ghost, and born of the Virgin Mary when she was espoused to Joseph. 19. The angel satisfieth the misdeeming thoughts of Joseph, and interpreteth the names of Christ.

1 THE book of the generation of Jesus Christ, the son of David, the son of Abraham.
2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;
3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;
4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;
5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;
6 And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife* of Urias;

1 [1] THE book of the [2] generation of Jesus Christ, the son of David, the son of Abraham.
2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his
3 brethren; and Judah begat Perez and Zerah of Tamar; and Perez begat Hezron;
4 and Hezron begat [3] Ram; and [3] Ram begat Amminadab; and Amminadab begat Nah-
5 shon; and Nahshon begat Salmon; and Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth; and Obed begat Jesse;
6 and Jesse begat David the king.

[1] Or, *The genealogy of Jesus Christ.* [2] Or, *birth:* as in verse 18. [3] Gr. *Aram.*

1. Book of the generation. This book, or "roll," is not the whole Gospel, but the following genealogical statement and account of Christ's birth. This genealogy differs widely from that of Luke (Luke 3:23). Luke's begins at Adam (or rather with God himself), Matthew's at Abraham; and, from David downward, the two evangelists pursue different lines. As each of these lines ends with Joseph, the reputed father of Jesus, there is an apparent discrepancy. Calvin considers Matthew's genealogy the *legal*, and Luke's the *natural;* the former showing the line of regal inheritance only, but seems to consider both to be genealogies of Joseph, and along the same line, under changed names. Lord Hervey also considers both to be genealogies of Joseph. That Matthew's genealogy is that of Joseph seems certain from the use of the word "begat," which would not be used except of lineal descent. Luke's genealogy may then be considered (according to the commonly received opinion) as that of Mary and of Joseph by adoption. Joseph would thus be the *son of* Heli, Mary's father, although Heli did not *beget* him. Sonship can be adopted, begetting cannot. Notwithstanding the difference between the two genealogies, they each have the names of Shealtiel (Salathiel) and Zerubbabel (Zorobabel). We may explain this by the same theory of adoption. Shealtiel, the son of Jechoniah, may have married Neri's daughter, or otherwise have been adopted by Neri, during the dark days of the Babylonish captivity, when the royal name of Jechoniah was of small account; and so he is shown to be *doubly* the descendant of David, which would be the reason for tracing the two lines from Shealtiel back to David. The two lines after Zerubbabel lead one to Joseph, and the other to Mary.

The passage in Jer. 22:30 is supposed by many to prove that Jechoniah had no children, but verse 28 shows that he had children; and in verse 30 the word "childless" is explained as meaning that no one of his seed should ever be the king of Judah. In Matthew's genealogy, several (perhaps many) generations are omitted, probably as thus found omitted (for some unknown reason) in the public registers. We know that Ahaziah, Joash, and Amaziah are omitted between Joram and Uzziah. Luke's genealogy probably has no omissions after David. It contains fifty-six names to Matthew's forty-one. The average length of a generation by Luke's genealogy, from David to Christ, is between twenty-six and twenty-seven years. It is highly probable that both the lists make omissions between Hezron (Esrom) and David; the time from Hezron's boyhood, when Jacob's family came into Egypt, to David's birth, having been six hundred years, and being represented in the list by only eight generations, averaging seventy-five years each. **The son of David, the son of Abraham.** These two are selected from the roll of Jesus' ancestry; because the first family promise of the Messiah was made to Abraham, and "Son of David" was the favorite prophetic title of the expected Messiah among the Jews. (See Gen. 12:3; Jer. 23:5; 33:15; Matt. 9:27; 12:23; 15:22; 20:30, 31; 21:9, 15; 22:42, 45; Mark 10:47, 48; 12:35, 37; Luke 18:38, 39; 20:41, 44.)

3. Tamar, Judah's daughter-in-law (Gen. 38:6).

5. Rahab, the harlot of Jericho (Josh. 2:1). Possibly Salmon, her husband, was one of the Israelitish spies of that narrative.

6. Her that had been the wife **of Uriah.** Bathsheba (2 Sam. 11:3). These three women are mentioned to make striking the impurity of the race into which our Lord entered.

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Mattham; and Mattham begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

18 ¶ Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

And David begat Solomon of her *that had been the wife* of Uriah; and Solomon
7 begat Rehoboam; and Rehoboam begat
8 Abijah; and Abijah begat [1] Asa; and [1] Asa begat Jehoshaphat; and Jehoshaphat be-
9 gat Joram; and Joram begat Uzziah; and Uzziah begat Jotham; and Jotham begat
10 Ahaz; and Ahaz begat Hezekiah; and Hezekiah begat Manasseh; and Manasseh begat [2] Amon; and [2] Amon begat Josiah;
11 and Josiah begat Jechoniah and his brethren, at the time of the [3] carrying away to Babylon.
12 And after the [3] carrying away to Babylon, Jechoniah begat [4] Shealtiel; and
13 [4] Shealtiel begat Zerubbabel; and Zerubbabel begat Abiud; and Abiud begat Elia-
14 kim; and Eliakim begat Azor; and Azor begat Sadoc; and Sadoc begat Achim; and
15 Achim begat Eliud; and Eliud begat Eleazar; and Eleazar begat Matthan; and Mat-
16 than begat Jacob; and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.
17 So all the generations from Abraham unto David are fourteen generations; and from David unto the [3] carrying away to Babylon fourteen generations; and from the [3] carrying away to Babylon unto the Christ fourteen generations.
18 Now the [5] birth of [6] Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the
19 [7] Holy Ghost. And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded
20 to put her away privily. But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is [8] conceived in her is of the
21 Holy Ghost. And she shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from

[1] Gr. *Asaph.* [2] Gr. *Amos.* [3] Or, *removal to Babylon.* [4] Gr. *Salathiel.* [5] Or, *generation:* as in verse 1. [6] Some ancient authorities read *of the Christ.* [7] Or, *Holy Spirit:* and so throughout this book. [8] Gr. *begotten.*

11. Jechoniah. Although this Greek form of the name is given to Jehoiachin in the Septuagint, yet as the Septuagint also gives both Jehoiakim and Jehoiachin the name of Joakeim, the name Jechoniah probably belongs to both, and in this verse refers to Jehoiakim, while in verse 12 it refers to Jehoiachin.

16. Who is called Christ; i.e., "who is called the Anointed," referring to the Hebrew word "Messiah," of which "Christ" (anointed) is the Greek.

17. Fourteen generations, not in full, but as in the registers. There were fourteen names in each division, thus: —

1. Abraham	Solomon	Jechoniah; i.e., Jehoiachin.	
2. Isaac	Rehoboam	Shealtiel.	
3. Jacob	Abijah	Zerubbabel.	
4. Judah	Asa	Abiud.	
5. Perez	Jehoshaphat	Eliakim.	
6. Hezron	Joram	Azor.	
7. Ram	Uzziah	Sadoc.	
8. Amminadab	Jotham	Achim.	
9. Nahshon	Ahaz	Eliud.	
10. Salmon	Hezekiah	Eleazar.	
11. Boaz	Manasseh	Matthan.	
12. Obed	Amon	Jacob.	
13. Jesse	Josiah	Joseph.	
14. David	Jeconiah; i.e., Jehoiakim	Jesus.	

For the repetition of Jechoniah, see note on verse 11.

18. Wise. Old English for "manner."

20. In a dream. So in chap. 2: 12, 13, 19, 22. This method of divine communication by peculiar distinctness in a dream seems to have been different from the method by which the prophets received their instructions, which was by vision, in which they were fully awake, but their senses were adapted to other than their material surroundings (see Ezek. 1: 1; Rev. 11: 10). These appearances of angels in dreams, on special occasions, give no value to ordinary dreams. It is only superstition that pays any attention to dreams as guides. The Lord simply saw fit to make these natural phenomena of dreams, on certain occasions, the channels of his divine communications, on which occasions there was no doubt left on the subject's mind.

21. It is he, separating him from all others, and making him in himself able to save. The word **Jesus** is the

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

22 their sins. Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

23 Behold, the virgin shall be with child, and shall bring forth a son,
And they shall call his name [1] Immanuel;
which is, being interpreted, God with us.

24 And Joseph arose from his sleep, and did as the angel of the Lord commanded him,

25 and took unto him his wife; and knew her not till she had brought forth a son: and he called his name JESUS.

[1] Gr. *Emmanuel.*

Greek form of Jehoshua, or Joshua, and means "Jehovah Saviour," or "Jehovah Salvation." He was to save from sins, and thus from hell. Salvation includes both forgiveness of sin, and inwrought holiness.

22. Spoken by the Lord through the prophet. The prophet is Isaiah; and the passage quoted is Isa. 7:14, almost exactly as the Seventy give it. The prophets were inspired to speak of the Messiah and his coming, in order to cheer the hearts of the pious Jews in times of national depression. Such was the case when Isaiah delivered this remarkable prophecy before Ahaz. The definite article is given with "virgin," to mark the one selected by God for this high office of giving birth to the Messiah.

CHAPTER II.

1. The wise men out of the east are directed to Christ by a star. 11. They worship him, and offer their presents. 14. Joseph fleeth into Egypt, with Jesus and his mother. 16. Herod slayeth the children: 20. himself dieth. 23. Christ is brought back again into Galilee to Nazareth.

1 Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet,

6 And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

1 Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, [1] wise men from the east came to

2 Jerusalem, saying, [2] Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him.

3 And when Herod the king heard it, he was troubled, and all Jerusalem with him.

4 And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born.

5 And they said unto him, In Bethlehem of Judæa: for thus it is written [3] by the prophet,

6 And thou Bethlehem, land of Judah,
Art in no wise least among the princes of Judah:

[1] Gr. *Magi.* Compare Esth. 1:13; Dan. 2:12. [2] Or, *Where is the King of the Jews that is born?* [3] Or, *through.*

1. Bethlehem of Judæa, so called to distinguish it from Bethlehem of Zebulun (Josh. 19:15). It is six miles south of Jerusalem. **Herod the king.** This was Herod the Great, now in the last year of his brilliant and cruel reign. He was the son of Antipater, an Idumæan, and had become king of all Palestine by means of his interest with the power of Rome. He had somewhat defended his title to the throne by marrying the heiress of the Maccabæan princes of Judah. She had, however, been one of the victims of his cruelty. See on chap. 14:1. **Wise men.** The Greek word is "Magi," and refers to the large Persian and Chaldæan caste of priestly philosophers, with whom astronomy, or astrology, was a favorite science.

2. His star. From the description of the movement of this star in the ninth verse ("went before," and "came and stood over"), we conclude that it was a supernatural appearance in star form, an appropriate apparition and guide to those Eastern star-gazers. The phrases would show that it could not have been an ordinary star or any heavenly body. This supernatural appearance led them to start for Judæa, to find the Jewish king foretold by Daniel, whose writings these Magi undoubtedly had, and held in reverence, and whom Daniel's numbers would have induced them to expect about this time (see Dan. chap. 9:25, 26). **In the east;** that is, when we were in the east. The star must have appeared on the western horizon.

3. He was troubled. The Jewish people were also expecting their king Messiah to come. The arrival of Magi from distant Chaldæa or Persia, making inquiry concerning him, naturally made the tyrant Herod fearful that a rival was about to rise up, and drive him from the throne.

4. The wily and treacherous monarch procures information from the heads of the priesthood, and the official scribes or teachers of the law, as to the expected birthplace of Messiah. These students of the Scriptures would be able to tell a king who probably knew nothing or little of the sacred volume.

6. The evangelists frequently give the general sense of a prophet in quotation without a verbal exactness, as in this case. This is quoted from Micah 5:2, but differs in details from both the Hebrew and the Septuagint.

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

For out of thee shall come forth a governor,
Which shall be shepherd of my people Israel.

7 Then Herod privily called the [1] wise men, and learned of them carefully [2] what time
8 the star appeared. And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found *him*, bring me word, that I also may come and worship him.
9 And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young
10 child was. And when they saw the star, they rejoiced with exceeding great joy.
11 And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and
12 myrrh. And being warned *of God* in a dream that they should not return to Herod, they departed into their own country another way.
13 Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to
14 destroy him. And he arose and took the young child and his mother by night, and
15 departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt
16 did I call my son. Then Herod, when he saw that he was mocked of the [1] wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according

[1] Gr. *Magi.* [2] Or, *the time of the star that appeared.*

7. Privily. Ashamed to make more public his anxiety. **What time the star appeared.** The star had probably appeared more than a year before their arrival. Herod, therefore, supposing the child had been born at the time of the star's first appearance, made *two years* the age under which the children of Bethlehem should be destroyed. (See verse 16.)

8. Worship him; i.e., may join in yielding the homage due the Messiah. He pretends to take pleasure in the object of the Magi's visit.

11. The action of the Magi indicated *religious* worship. They would not, if seeking a temporal king of the Jews, have told their story to the tyrant Herod. Besides, frankincense and myrrh were rather divine than regal offerings.

12. Being warned of God. Though the name of God is not in the original, yet the verb is one used regarding *divine* warnings. Other instances of the same verb thus used are in the twenty-second verse of this chapter, in Acts 10: 22, Heb. 8: 5†, and 11: 7. A corresponding use of the noun is found in Rom. 11: 4. **Another way.** They perhaps went from Bethlehem southward, and around the southern end of the Dead Sea. In this way they could pass through the eastern portions of Moab and Gilead, to the Euphrates, without the observation of the king.

13. Into Egypt. Egypt was the nearest country to flee to that was beyond Herod's jurisdiction. It was then governed as a province of Rome by a prefect.

14. By night. This shows the care Joseph took to conceal his movements, that Herod might not follow him up in his flight. The journey from Bethlehem to the Egyptian frontier would take five days by the Oriental methods of travelling.

15. Until the death of Herod. That event took place only a few months after our Saviour's birth. Browne, in his "Ordo Sæclorum," fixes Herod's death (by the corrected chronology), April 4, B.C. 4; and our Lord's birth, Dec. 8, B.C. 5; that is, only four months before Herod's death. The infant Jesus may have been but a few weeks old when carried into Egypt. **Out of Egypt did I call my Son** (Hos. 11: 1). Israel was a type of Christ in taking refuge in Egypt and in leaving that land. Out of Egypt each was called to pursue his allotted career, and each was under the fostering care of God. Israel was the church of Christ (compare 1 Cor. 10: 9), and he always identifies himself with his church.

16. Mocked; i.e., treated lightly, and tricked. **From two years old and under.** See note on verse 7.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

to the time which he had carefully learned
17 of the [1] wise men. Then was fulfilled that
which was spoken [2] by Jeremiah the
prophet, saying,
18 A voice was heard in Ramah,
Weeping and great mourning,
Rachel weeping for her children;
And she would not be comforted, because they are not.
19 But when Herod was dead, behold, an
angel of the Lord appeareth in a dream to
20 Joseph in Egypt, saying, Arise and take
the young child and his mother, and go into
the land of Israel: for they are dead that
21 sought the young child's life. And he arose
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23 into the parts of Galilee, and came and
dwelt in a city called Nazareth: that it
might be fulfilled which was spoken [2] by
the prophets, that he should be called a
Nazarene.

[1] Gr. *Magi.* [2] Or, *through.*

18. A voice was heard in Ramah (Jer. 31: 15), almost an exact translation of the Hebrew. The Greek of the Septuagint is somewhat less exact. Ramah was north of Jerusalem, and in the tribe of Benjamin. The prophet evidently referred to a destruction coming on the Benjamites and Ephraimites, Rachel's descendants. The evangelist quotes the prophecy not as referring to Herod's massacre in Judah, but as very applicable in its description of the loss of children to the occurrence at Bethlehem. The fact, that Rachel's tomb was on the border of Bethlehem, gives point to the quotation.

20. They are dead; i.e., Herod and his son Antipater. Or else, by a common figure, "they" is used of Herod alone.

22. Archelaus reigned only two years, and was then deposed by the Roman power; a Roman governor taking his place as ruler of Judæa. **Galilee.** Herod the Great was succeeded in Galilee by his son Herod Antipas, while Archelaus took Judæa. This Herod Antipas is the Herod hereafter mentioned in the Gospels (see chap. 14: 1).

23. That he should be called a Nazarene. It is not a quotation, but a reference to the general predictions of the prophets regarding the low estate of the Messiah (as Isa. 53, and Zech. 12: 10); Nazareth being a proverbially insignificant place (John 1: 47). So the island of Belbina in Greece, from its insignificance, made the name of Belbinite a proverb (Herod. 8: 125).

CHAPTER III.

1. John preacheth: his office: life, and baptism. 7. He reprehendeth the Pharisees, 13. and baptizeth Christ in Jordan.

1 In those days came John the Baptist, preaching in the wilderness of Judæa,
2 Saying, Repent ye: for the kingdom of heaven is at hand.

1 And in those days cometh John the
Baptist, preaching in the wilderness of
2 Judæa, saying, Repent ye; for the king-
3 dom of heaven is at hand. For this is he

1. In those days; that is, in the days of Christ's life upon earth. Matthew is writing many years after Christ's death. **John the Baptist,** or John the Baptiser. Baptism was the prominent accompaniment of his preaching. It was a token of the receiver's penitence, and determination to lead a new life, and formed part of the preparation for Christ's enlightening words. John seems to have been the first who made baptism such a token. Whether it was derived from the washing of proselytes on admission to the Jewish state, or from the purifying use of water in the Jewish ritual, is not determined. For John's early history, and his special work as Christ's forerunner, see the first chapter of Luke. "John" is the shortened form of the Hebrew *Jehohanan*, and means "God's gift" (see 2 Chron. 17: 15). **Preaching.** Making a proclamation as a herald. So John preceded Christ (see Mal. 3: 1). **Wilderness of Judæa.** The sparsely settled country south-east and east of Jerusalem, on the west side of the Dead Sea and Jordan. This is the eastern slope from the hill-country (Luke 1: 39). It is a bleak and rugged district.

2. Repent. The Greek word implies a complete change of life. **The kingdom of heaven.** A comparison of Matt. 13: 47, and John 8: 36, shows that this much-used expression signifies God's visible church, with its spiritual methods under the Christian dispensation. We may consider this church as established on the day of Pentecost, after our Lord's ascension (Acts 2). Jewish writers used the phrase for the old polity of Israel with God at its head, and also, though rarely, for the new dispensation of the Messiah. Matthew alone, of the evangelists, uses the

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance:

9 And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:

that was spoken of [1] by Isaiah the prophet, saying,

The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.

4 Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and
5 wild honey. Then went out unto him Jerusalem, and all Judæa, and all the
6 region round about Jordan; and they were baptized of him in the river Jordan,
7 confessing their sins. But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee
8 from the wrath to come? Bring forth
9 therefore fruit worthy of [2] repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones
10 to raise up children unto Abraham. And even now is the axe laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast
11 into the fire. I indeed baptize you [3] with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not [4] worthy to bear: he shall baptize you [3] with the Holy Ghost and *with*

[1] Or, *through*. [2] Or, *your repentance*. [3] Or, *in*. [4] Gr. *sufficient*.

expression in this form. All the other New-Testament writers use for it "the kingdom of God." Neither expression, in this form, occurs in the Old Testament; although God's kingdom and Messiah's kingdom are spoken of.

3. The voice of one crying in the wilderness. This is quoted from Isa. 40:3, as it occurs in the Seventy. The figure used in the cry is that of workmen going before, and making the road even for the coming of, the king.

4. Raiment of camel's hair, etc. John's apparel and food showed him to be altogether separated from ordinary human society. He was like Elijah (2 Kings 1:8) in appearance and mode of life, and, like Elijah, came to prepare the way for one who was to enter into the daily life of the people. Our Lord, like Elisha, had not the appearance of a recluse or ascetic. As Elijah was a type of John (see Mal. 4:5, and Matt. 11:14), so, in a very faint way, was Elisha a type of our Lord. John was a Nazarite from birth and for life. Samson and Samuel are the only others of this kind mentioned in Scripture. For the law of the Nazarite, see Num. 6:2. The institution of Nazarism seems to have symbolized the withdrawal of the soul from earthly things. It was a symbol, and not a style of life to be imitated.

5. Jerusalem, and all Judæa, and all the region round about Jordan. A common hyperbole for vast numbers. The excitement regarding John's preaching and baptism was intense, and the whole land was aroused.

6. In the river Jordan. In John 1:28, we find Bethany (some read Bethabara) was the place at which John was baptizing. Its position cannot be ascertained, but it is supposed to be a few miles north of the Dead Sea. Of course it is a different place from the celebrated Bethany near Jerusalem. The word Bethany is probably a Greek form of a Hebrew name, meaning "house of sighing." **Confessing their sins.** From the fact that they afterwards rejected Jesus, we must believe this confession to have been a superficial matter, made in their expectation of a mere temporal Messiah with a worldly glory.

7. Pharisees and Sadducees. The Pharisees (or Separatists, as the word implies) were a sect of high religious assumption, and in high honor, exceedingly exact in external rites, but intensely proud and hypocritical. The Sadducees (named from Sadoc their founder) were an infidel sect, — Jewish materialists, deniers of almost every thing spiritual. These apparent extremes of hyper-religion and irreligion are really closely allied. The sensuous is the law of each. **Ye offspring of vipers.** This strong and pointed language was in accordance with the usage of the Jewish prophets, the last of whom John really was (compare Isa. 1:10, Jer. 2:24, Amos 4:1). They and their fathers before them had shown the vipers cruelty and treachery in seeking their own selfish ends. **The wrath to come.** The prophets had predicted the day of the Messiah as a day of wrath on God's enemies.

9. We have Abraham to our father; i.e., "*as* our father." They trusted to their lineal descent from Abraham as enough to secure their acceptance with God. **Of these stones;** not referring (as some say) to the stupid people about, but to the actual stones. A strong figure of God's ability to obtain a spiritual people from any other quarter.

10. Is the axe laid unto. Rather, "the axe lieth near," and is ready to be used. The day of God's punishment of his people was soon coming, when the city and polity of the Jews would be finally destroyed.

11. With the Holy Ghost and with fire. The baptism of fire is usually supposed to be the same as that of the Holy Ghost, and the tongues of fire are supposed to be the fulfilment of this prediction. While conceding that the baptism of the Holy Ghost refers to the wonderful scene of Pentecost, as Acts 1:5 plainly indicates, may we not consider the baptism of fire to refer to the "cast into the fire" of the preceding verse, and the "unquenchable fire" of the succeeding verse? In that case the prediction is, that Christ was coming to winnow and to burn. That which was not driven away by the Holy Spirit (the sifting wind) would be gathered into his garner; but the rest

12 Whose fan *is* in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

13 ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

12 fire; whose fan is in his hand, and he will throughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.

13 Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him.

14 But John would have hindered him, saying, I have need to be baptized of thee,

15 and comest thou to me? But Jesus answering said unto him, Suffer [1] *it* now: for thus it becometh us to fulfil all right-

16 eousness. Then he suffereth him. And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened [2] unto him, and he saw the Spirit of God descending as a

17 dove, and coming upon him; and lo, a voice out of the heavens, saying, [3] This is my beloved Son, in whom I am well pleased.

[1] Or, *me.* [2] Some ancient authorities omit *unto him.* [3] Or, *This is my Son; my beloved in whom I am well pleased.* See chap. 12: 18.

should be baptized with fire, should be consumed. The Greek word for "Spirit," or "Ghost," also means "wind," or "breath."

13. Galilee, wherein was Nazareth where Jesus resided (chap. 2: 23), was the northernmost division of Palestine under the Romans. Its full name was "Galilee of the Gentiles" (chap. 4: 15, and Isa. 9: 1), so called from the number of non-Jewish residents after the captivity. The word "Galilee" means "district."

14. I have need to be baptized of thee. John, at first, did not know Jesus to be the Messiah; but, when this was made known to him, he proclaimed him as the Lamb of God (see the first chapter of John). As this sign of the Messiahship was not given until Jesus went up from the water (verse 16 compared with John 1: 32, 33), there must have been a prior indication to John of Jesus' superiority, which caused him to use the words of this verse. Perhaps in John's family, related to Jesus, the spotless life of Jesus was fully known, and that made John use these words.

15. All righteousness, — all that conduct which would be the righteous requirement of a Jew.

16. He saw. John also saw this prodigy. It was given to strengthen the faith both of Jesus and John (see John 1: 32-34).

17. This is my beloved Son, etc. These words from heaven refer to Isa. 42: 1. They were repeated from heaven at the mount of transfiguration (chap. 17: 5). They were God's own announcement of the Messiah.

CHAPTER IV.

1. Christ fasteth, and is tempted. 11. The angels minister unto him. 13. He dwelleth in Capernaum. 17. beginneth to preach, 18. calleth Peter, and Andrew, 21. James, and John, 23, and healeth all the diseased.

1 THEN was Jesus led up of the spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

1 THEN was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and

3 forty nights, he afterward hungered. And the tempter came and said unto him, If thou art the Son of God, command that

4 these stones become [1] bread. But he

[1] Gr. *loaves.*

1. Of the Spirit; i.e., by the Spirit. The Spirit acted upon his humanity, and led him to the severe ordeal of the forty days' temptation. The temptation continued all that time, as we learn from Mark 1: 13. Satan made his earnest effort to thwart the Messianic work of Jesus. **The wilderness** may have been that of Sinai, where both Moses and Elijah fasted for forty days (both of whom appeared with Jesus on the mount of transfiguration); but the ordinary belief is, that it was the wilderness of Judæa, and the mountain Quarantania, near Jericho, is the traditional site of the temptation.

3. And the tempter came. The last three temptations are given in detail. Perhaps Satan had retired, and there had been a respite. He now returns to make a final effort. Some think that these temptations were all internal. Others think that the account is figurative; but this is scarcely in accord with the simplicity of the narrative. Perhaps Satan appeared as a friend, and gave his counsel as one full of sympathy. **Command that these stones become bread.** The first of these three temptations is addressed to the carnal appetite. Why should not the Messiah use his power to relieve his hunger? Our Lord instantly quotes Deut. 8: 3, to repel this temptation to use his Messianic power for selfish ends.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

12 ¶ Now when Jesus had heard that John was cast into prison, he departed into Galilee;

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The land of Zabulon, and the land of Nepthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles;

4 answered and said, It is written, Man
shall not live by bread alone, but by every
word that proceedeth out of the mouth of
5 God. Then the devil taketh him into the
holy city; and he set him on the [1] pinnacle
6 of the temple, and saith unto him, If thou
art the Son of God, cast thyself down: for
it is written,

He shall give his angels charge concerning thee:
And on their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

7 Jesus said unto him, Again it is written,
Thou shalt not tempt the Lord thy God.
8 Again, the devil taketh him unto an exceeding high mountain, and sheweth him
all the kingdoms of the world, and the
9 glory of them; and he said unto him, All
these things will I give thee, if thou wilt
10 fall down and worship me. Then saith
Jesus unto him, Get thee hence, Satan:
for it is written, Thou shalt worship the
Lord thy God, and him only shalt thou
11 serve. Then the devil leaveth him; and
behold, angels came and ministered unto
him.
12 Now when he heard that John was de-
13 livered up, he withdrew into Galilee; and
leaving Nazareth, he came and dwelt in
Capernaum, which is by the sea, in the
14 borders of Zebulun and Naphtali: that it
might be fulfilled which was spoken [2] by
Isaiah the prophet, saying,
15 The land of Zebulun and the land of
Naphtali,
[3] Toward the sea, beyond Jordan,
Galilee of the [4] Gentiles,

[1] Gr. *wing.* [2] Or, *through.* [3] Gr. *The way of the sea.* [4] Gr. *nations:* and so elsewhere.

5. The pinnacle of the temple, the lofty wing that overlooked the Kedron. The two may have walked together to the temple, and ascended to this elevated position. Yet the words will admit of a supernatural movement. The advice to cast himself down may have been given with the plausible idea of thus commanding the respect and adhesion of the multitude. The quotation which Satan makes from the Ninety-first Psalm referred to one in the way of duty; and hence Jesus quotes against it Deut. 6: 16, which forbids all vain and self-originated movements demanding the divine power.

8. An exceeding high mountain. Perhaps Nebo, whence Moses had viewed the whole land. From this position the whole land of Israel, under its different governments, would be visible. If the "world" (κόσμος) must represent more than Palestine, then we must imagine a supernatural power exerted by Satan, by which our Lord's vision was extended around the earth. That Satan has mighty power in the physical world, we know from Job 2: 7, and Luke 13: 16.

9. All these things will I give thee. Satan now openly sought to make the Messiah come under his direction, promising his influence in setting up his power over men. This brings out his stern dismissal from our Lord, who accompanies his order with the quotation of Deut. 6: 13, which forbids any supreme allegiance but to God.

10. Satan. The Devil is here called "Satan," which means "adversary" (compare 1 Chron. 21: 1, Job 1: 6, Zech. 3: 1, Rev. 12: 9).

12. John was delivered up. The cause of this imprisonment is given in chap. 14: 3, 4. As Herod, who imprisoned John, had no control over Judæa, but only over Galilee and the east side of the Jordan, John must have preached elsewhere than in Judæa. He probably at times traversed the entire Jewish country.

13. Capernaum is on the west side of the Sea of Galilee, some think at Tell Hûm, and others at Khan Minyeh. Our Lord, after his baptism, removed his residence from Nazareth, where his townsfolk rejected his Messianic claims (Luke 4: 16–31), to Capernaum, a distance of about twenty miles. **The sea** is the Sea of Galilee, — a mountain-lake, about six miles wide and fourteen miles long, on the borders of which were Tiberias, Bethsaida, Capernaum, and Magdala. **The borders of Zebulun and Naphtali.** The division between those tribal districts in the palmy days of Israel ran down to the Sea of Galilee.

14. Isaiah the prophet. The quotation is from Isa. 9: 1, 2, in somewhat different words from the Seventy; but the substance is clear. The prophet predicts that the people of Galilee, once greatly afflicted, should have a great glory appear among them.

15. Beyond Jordan. This refers to the land of the Gadarenes, east of the Jordan valley. It is not put in opposition to Zebulun and Naphtali, but as additional. It was visited by our Saviour repeatedly in person. Zebulun and Naphtali were the chief districts of our Lord's earthly sojourn.

16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

17 ¶ From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

18 ¶ And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left *their* nets, and followed him.

21 And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22 And they immediately left the ship and their father, and followed him.

23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judæa, and *from* beyond Jordan.

16 The people which sat in darkness
Saw a great light,
And to them which sat in the region and shadow of death,
To them did light spring up.
17 From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand.
18 And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers.
19 And he saith unto them, Come ye after me, and I will make you fishers of men.
20 And they straightway left their nets, and
21 followed him. And going on from thence he saw other two brethren, [1] James the *son* of Zebedee, and John his brother, in the boat with Zebedee their father, mending
22 their nets; and he called them. And they straightway left the boat and their father, and followed him.
23 And [2] Jesus went about in all Galilee, teaching in their synagogues, and preaching the [3] gospel of the kingdom, and healing all manner of disease and all manner
24 of sickness among the people. And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, [4] possessed with devils, and epileptic, and palsied; and he healed them.
25 And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and *from* beyond Jordan.

[1] Or, *Jacob:* and so elsewhere. [2] Some ancient authorities read *he.* [3] Or, *good tidings:* and so elsewhere. [4] Or, *demoniacs.*

17. Repent ye. Jesus took up John's cry as the beginning of his ministry (see chap. 3: 2).

18. Simon. Greek form of "Simeon," or, perhaps, "Shimon" (1 Chron. 4: 20). **Peter.** Greek word for Cephas, the name given by Christ to Simon (John 1: 42). **Andrew** is a Greek name.

19. Come ye after me. The circumstances of this call are more fully narrated in Luke 5: 1-11. The call appears to have been, not to faith, but to personal fellowship, the incipient apostleship.

21. James. Literally, "Jacob," of which James is a corruption. The Italian Giacomo, is between the two. **Zebedee** is the Hebrew "Zabdi." **John** is the Hebrew "Jehohanan."

23. The gospel, or "good tidings," **of the kingdom,** which was to be established by the Spirit of God, and to which all the prophecies pointed.

24. Syria. The whole region between the Euphrates and the Mediterranean. **Possessed with devils and epileptic.** The last word seems rather to mean "lunatic." The two classes are separated. The former seem to have been supernaturally affected.

25. Decapolis (i.e., ten cities) was the name of an extensive district on both sides of the Jordan, Scythopolis (Bethshean) being one of the ten cities (see Josephus, B. J. 3, 9, 7). Its principal territory, however, was east of the river. **Beyond Jordan.** This would include the parts south of Decapolis.

CHAPTER V.

1. Christ beginneth his sermon in the mount: 3. declaring who are blessed, 13. who are the salt of the earth, 14. the light of the world, the city on a hill, 15. the candle: 17. that he came to fulfil the law. 21. What it is to kill, 27. to commit adultery, 33. to swear: 38. exhorteth to suffer wrong, 44. to love even our enemies, 48. and to labour after perfectness.

1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:
2 And he opened his mouth, and taught them, saying,

1 And seeing the multitudes, he went up into the mountain: and when he had sat
2 down, his disciples came unto him: and he opened his mouth and taught them, saying,

1. The mountain. The mountain district, as contrasted with the plain, or the lower hills, where the towns were. **Disciples,** in the largest sense; those who admiringly followed him. Many of these were, doubtless, not disciples in the sense of believers in his Messiahship.

3 Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.
4 Blessed *are* they that mourn: for they shall be comforted.
5 Blessed *are* the meek: for they shall inherit the earth.
6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.
7 Blessed *are* the merciful: for they shall obtain mercy.
8 Blessed *are* the pure in heart: for they shall see God.
9 Blessed *are* the peacemakers: for they shall be called the children of God.
10 Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.
11 Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.
12 Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.
13 ¶ Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.
14 Ye are the light of the world. A city that is set on an hill cannot be hid.
15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.
16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
17 ¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.
18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.
4 [1]Blessed are they that mourn: for they shall be comforted.
5 Blessed are the meek: for they shall inherit the earth.
6 Blessed are they that hunger and thirst after righteousness: for they shall be filled.
7 Blessed are the merciful: for they shall obtain mercy.
8 Blessed are the pure in heart: for they shall see God.
9 Blessed are the peacemakers: for they shall be called sons of God.
10 Blessed are they that have been persecuted for righteousness' sake: for theirs
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13 Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden
14 under foot of men. Ye are the light of the world. A city set on a hill cannot be
15 hid. Neither do *men* light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the
16 house. Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.
17 Think not that I came to destroy the law or the prophets: I came not to de-
18 stroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accom-

[1] Some ancient authorities transpose verses 4 and 5.

3. Blessed, etc. Luke records (chap. 6:20) only four of the eight beatitudes, the four whose expressions are of outward symptoms, — poverty, hunger, lamentation, and persecution. The other four regard mildness, mercy, purity, and peace-making. The former four characteristics have relation to faith and hope: the latter four are the exhibitions of love. The grant to those who possess the former is the fulness of spiritual comfort; to those who possess the latter, the merciful presence of God as their Father, ordering all earthly things for their good. The former, marked by great spiritual commotion, receive pardon. The latter, marked by a high and peaceful attainment, receive high realizations of spiritual glory. The brief, epigrammatic style of the beatitudes shows us that there is much to be supplied to express their full sense. This is the case with all proverbial language. **The poor in spirit,** or spiritually poor, are those who feel their own needy condition as regards the riches of holiness. **They that mourn** are those who mourn over their own sinfulness. **The meek** are those who avoid anger and revenge. The poor in spirit and the persecuted are the first and last in the list, and the promise to each is the same. This leads us to conclude that the eight characteristics are not descriptive of eight different classes, but of the different sides of one class; and the promises are to be grouped as belonging to this class. The inheritance of the earth by the meek may refer to their truer happiness here now, or to their possession of this mundane sphere when renewed as the abode of the glorified. The kingdom of heaven *belongs to* these faithful ones, as they are its constituent parts. The assertion is the same as in Matt. 19:14, "of such is the kingdom of heaven." It belongs to them, because they belong to it.

13. Wherewith shall it be salted? Those taught by Christ were privileged above others. He wished them to communicate truth to others. If they lost the influence of his teaching, how could they ever be taught?

14. Ye are the light of the world. As taught by Christ, they had a power to illuminate. As such they should use their power, and not hide it. They should be as a city on a hill, or a lamp on its stand, that through their good works, *seen* by men, God, who gave them this ability, might be glorified.

15. The bushel. The one-bushel measure, which was found in each one-roomed house as a necessary piece of the house's furniture.

18. One jot or one tittle. "Jot" is the Hebrew letter "Jod," the smallest in the alphabet. A tittle, or, rather, the Greek word thus translated, is a projection, or horn, of a Hebrew letter, and is, therefore, smaller even than a jot. This sentence is an Oriental way of affirming the exact and complete truthfulness of the Old-Testament Scriptures.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

19 plished. Whosoever therefore shall break
one of these least commandments, and
shall teach men so, shall be called least in
the kingdom of heaven: but whosoever
shall do and teach them, he shall be called
20 great in the kingdom of heaven. For I
say unto you, that except your righteous-
ness shall exceed *the righteousness* of
the scribes and Pharisees, ye shall in no
wise enter into the kingdom of heaven.
21 Ye have heard that it was said to them
of old time, Thou shalt not kill; and who-
soever shall kill shall be in danger of the
judgement: but I say unto you, that every
22 one who is angry with his brother[1] shall
be in danger of the judgement; and who-
soever shall say to his brother, [2]Raca,
shall be in danger of the council; and who-
soever shall say, [3]Thou fool, shall be in
23 danger [4]of the [5]hell of fire. If therefore
thou art offering thy gift at the altar, and
there rememberest that thy brother hath
24 aught against thee, leave there thy gift
before the altar, and go thy way, first be
reconciled to thy brother, and then come
25 and offer thy gift. Agree with thine ad-
versary quickly, whiles thou art with him
in the way; lest haply the adversary de-
liver thee to the judge, and the judge
[6]deliver thee to the officer, and thou be
26 cast into prison. Verily I say unto thee,
Thou shalt by no means come out thence,
till thou have paid the last farthing.
27 Ye have heard that it was said, Thou
28 shalt not commit adultery: but I say unto
you, that every one that looketh on a
woman to lust after her hath committed
adultery with her already in his heart.
29 And if thy right eye causeth thee to stum-
ble, pluck it out, and cast it from thee:
for it is profitable for thee that one of thy
members should perish, and not thy whole
30 body be cast into [7]hell. And if thy right
hand causeth thee to stumble, cut it off,
and cast it from thee: for it is profitable
for thee that one of thy members should

[1] Many ancient authorities insert *without cause*. [2] An expression of contempt. [3] Or, *Moreh*, a Hebrew expression of condemnation. [4] Gr. *unto* or *into*. [5] Gr. *Gehenna of fire*. [6] Some ancient authorities omit *deliver thee*. [7] Gr. *Gehenna*.

19. One of these least commandments. That is, "least" in human eyes. **In the kingdom of heaven.** In the Church under the gospel dispensation (see note on chap. 3:2). In the glorified state, not even the *least* commandment will be broken. The Church on earth is therefore referred to.

20. Ye shall in no wise enter. The kingdom of heaven, though on earth, has a spiritual boundary, which does not include Pharisaic hypocrisy and formalism.

21. It was said by the Jewish teachers. **The judgment.** The Court of Seven, an inferior court (Josephus, B. J., 2, 20, 5).

22. Raca. The Hebrew for "vain" or "trifling," the word used by Michal to David when he had danced before the ark. **Council.** The Sanhedrin, or highest Jewish court. **Thou fool.** This refers to wickedness, moral depravity: it may be the Hebrew word "Moreh," which means "rebel" or "traitor." In either case its use betokens, on the part of the user, a deep and burning enmity, which consigns the object to eternal doom. **Hell of fire.** Literally, "the Gehenna of fire." Gehenna is the Hebrew for the valley of Hinnom (Josh. 18:16), the deep ravine on the south side of Jerusalem, where a constant fire burned the offal from the temple. This fire was emblematic of spiritual and eternal punishment. Our Lord teaches that an angry feeling is sinful, and calls for punishment equal to what a Jew thought murder deserved. Anger, when it proceeds to taunts, is worse, and, when it reaches to cursing, is worse still. The figures used would be very striking to a Jew. Our Lord, throughout this passage, shows that he came to *fulfil* the law; i.e., to fill the law full, — to make it deeper and more comprehensive than the Jews supposed it.

24. Leave there thy gift before the altar. Even a religious service should be counted secondary to an act of brotherly love.

25. Adversary at law. Make friends even of those who would be your enemies. If you show an inimical spirit, beware lest justice, carefully dealing with you, may find you in the wrong, and you be condemned.

29. Causeth thee to stumble. Old version "offend," or "stumbleth thee." The eye may, by its defectiveness, only lead a man into peril. So, also, the hand may be a false reliance by reason of disease or weakness.

31 It hath been said, Whosoever shall put away
his wife, let him give her a writing of divorce-
ment:
32 But I say unto you, That whosoever shall
put away his wife, saving for the cause of forni-
cation, causeth her to commit adultery: and who-
soever shall marry her that is divorced committeth
adultery.
33 ¶ Again, ye have heard that it hath been
said by them of old time, Thou shalt not forswear
thyself, but shalt perform unto the Lord thine
oaths:
34 But I say unto you, Swear not at all; neither
by heaven; for it is God's throne:
35 Nor by the earth; for it is his footstool:
neither by Jerusalem; for it is the city of the
great King.
36 Neither shalt thou swear by thy head, be-
cause thou canst not make one hair white or black.
37 But let your communication be, Yea, yea;
Nay, nay: for whatsoever is more than these
cometh of evil.
38 ¶ Ye have heard that it hath been said, An
eye for an eye, and a tooth for a tooth:
39 But I say unto you, That ye resist not evil:
but whosoever shall smite thee on thy right cheek,
turn to him the other also.
40 And if any man will sue thee at the law, and
take away thy coat, let him have *thy* cloke also.
41 And whosoever shall compel thee to go a
mile, go with him twain.
42 Give to him that asketh thee, and from him
that would borrow of thee turn not thou away.
43 ¶ Ye have heard that it hath been said, Thou
shalt love thy neighbour, and hate thine enemy.
44 But I say unto you, Love your enemies,
bless them that curse you, do good to them that
hate you, and pray for them which despitefully
use you, and persecute you;
45 That ye may be the children of your Father
which is in heaven: for he maketh his sun to rise
on the evil and on the good, and sendeth rain on
the just and on the unjust.
46 For if ye love them which love you, what re-
ward have ye? do not even the publicans the same?
47 And if ye salute your brethren only, what do
ye more *than others?* do not even the publicans so?
48 Be ye therefore perfect, even as your Father
which is in heaven is perfect.

perish, and not thy whole body go into
31 [1] hell. It was said also, Whosoever shall
put away his wife, let him give her a writ-
32 ing of divorcement: but I say unto you,
that every one that putteth away his wife,
saving for the cause of fornication, maketh
her an adulteress: and whosoever shall
marry her when she is put away com-
mitteth adultery.
33 Again, ye have heard that it was said
to them of old time, Thou shalt not for-
swear thyself, but shalt perform unto the
34 Lord thine oaths: but I say unto you,
Swear not at all; neither by the heaven,
35 for it is the throne of God; nor by the
earth, for it is the footstool of his feet;
nor [2] by Jerusalem, for it is the city of
36 the great King. Neither shalt thou swear
by thy head, for thou canst not make one
37 hair white or black. [3] But let your speech
be, Yea, yea; Nay, nay: and whatsoever
is more than these is of [4] the evil *one*.
38 Ye have heard that it was said, An eye
for an eye, and a tooth for a tooth:
39 but I say unto you, Resist not [5] him that
is evil: but whosoever smiteth thee on thy
right cheek, turn to him the other also.
40 And if any man would go to law with
thee, and take away thy coat, let him
41 have thy cloke also. And whosoever shall
[6] compel thee to go one mile, go with him
42 twain. Give to him that asketh thee, and
from him that would borrow of thee turn
not thou away.
43 Ye have heard that it was said, Thou
shalt love thy neighbour, and hate thine
44 enemy: but I say unto you, Love your
enemies, and pray for them that persecute
45 you; that ye may be sons of your Father
which is in heaven: for he maketh his sun
to rise on the evil and the good, and
sendeth rain on the just and the unjust.
46 For if ye love them that love you, what
reward have ye? do not even the [7] publi-
47 cans the same? And if ye salute your
brethren only, what do ye more *than*
others? do not even the Gentiles the
48 same? Ye therefore shall be perfect, as
your heavenly Father is perfect.

[1] Gr. *Gehenna.* [2] Or, *toward.* [3] Some ancient authorities read *But your speech shall be.* [4] Or, *evil:* as in verse 39; vi. 13. [5] Or, *evil.* [6] Gr. *impress.* [7] That is, *collectors or renters of Roman taxes:* and so elsewhere.

The removal of these causes represents the removal of any cause, however dear to us, which leads us to unchaste thoughts, or, more generally, to any form of sin. In chap. 18, verses 8 and 9, the reference is general, here special.

31. It was said by Moses (see chap. 19:7, 8). Moses' law of divorce was a civil enactment. Now that the civil polity of the Jews is at an end, that civil enactment is abrogated, and their duty is to conform to the original design of the marriage-law (Gen. 2:24; Matt. 19:5, 6).

34. Swear not at all. This can only refer to trivial occasions; for we find the apostles calling God to witness the truth of what they say, both in their letters (Gal. 1:20), and before magistrates (Acts 23:1, and 26:29).

36. By thy head. Heaven, earth, Jerusalem, and the head, were common words to swear by. But, as God is the Maker of them all, their use was virtually a swearing by God.

37. Yea, yea; Nay, nay. Simple or reiterated assertion.

38. An eye for an eye. This rule, which was a law for the magistrate (Exod. 21:24, Lev. 24:20, Deut. 19:21), was perverted by the Jews to the purpose of personal revenge. The measure of punishment was considered the measure of revenge. It is against a revengeful feeling that Christ directs his teaching.

39. The instances given in this and the three succeeding verses are not to be interpreted literally. They are teachings *per contra*, — a hyperbole common in the East. They may in each case be interpreted, "Rather do this extreme act on the right side than do any thing from the opposite motive." So we are told, that, unless we hate our family, we cannot be Christ's disciples (Luke 14:26), — a phrase which is explained by the parallel passage in Matt. 10:37.

41. Compel thee in the courier's service.

43. Hate thine enemy. This was a Jewish inference from God's command to exterminate the Canaanites, — an inference wholly against the spirit of the law.

46. Publicans. These were the collectors, or farmers, of the revenue, a proverbially extortionate and base class. Jews who would accept such an office under the Romans were naturally despised by their countrymen.

48. Ye therefore shall be perfect, or complete in your love for all sorts and conditions of men.

CHAPTER VI.

1. Christ continueth his sermon in the mount, speaking of alms, 5. prayer, 14. forgiving our brethren, 16. fasting, 19. where our treasure is to be laid up, 24. of serving God, and mammon: 25. exhorteth not to be careful for worldly things: 33. but to seek God's kingdom.

1 TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites *are:* for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen *do:* for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen.

1 TAKE heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father which is in heaven.

2 When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have
3 received their reward. But when thou doest alms, let not thy left hand know
4 what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret shall recompense thee.

5 And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have
6 received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense
7 thee. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much
8 speaking. Be not therefore like unto them: for [1]your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be
10 thy name. Thy kingdom come. Thy will
11 be done, as in heaven, so on earth. Give
12 us this day [2]our daily bread. And forgive us our debts, as we also have forgiven our
13 debtors. And bring us not into temptation, but deliver us from [3]the evil *one.*[4]

[1] Some ancient authorities read *God your Father.* [2] Gr. *our bread for the coming day.* [3] Or, *evil.* [4] Many authorities, some ancient, but with variations, add *For thine is the kingdom, and the power, and the glory, forever. Amen.*

1. Take heed, etc. From verse 1 to verse 18 inclusive we have one subject, that of vainglorious worship, divided into three parts, touching, respectively, alms-giving, prayer, and fasting. The first verse is a preface to the whole, declaring that all such vainglorious worship is without a heavenly reward. In this preface *righteousness* is the word used for the outward act of righteousness, and not the inward principle. In the cases given, the outward act is really destitute of the inward principle, and the righteousness is only a righteousness in the seeming.

2. Sound not a trumpet before thee, as the hypocrites do. A proverbial expression for ostentation. There was no actual trumpet-blowing.

4. Shall recompense thee. It is not wrong to expect recompense, if the recompense be holy and heavenly. The hypocrites looked only for an earthly reward, — the "glory of men;" and they received that reward.

6. When thou prayest. Prayer should be private, heartfelt, and made with a forgiving spirit; for the basis of our approach to God is his forgiveness. **Recompense thee.** Here, and in verses 4 and 18, the old version inserts "openly," which is not supported by the best and oldest manuscripts.

9. After this manner. This is not a command to use this identical prayer. It is rather an indication of the subjects and style of prayer. The Lord's Prayer consists of seven parts, the invocation and six petitions, for God's name, kingdom, and will, and for our supply, forgiveness, and deliverance. The doxology, as given in the old version, is found in about the same manuscripts that give the "openly" referred to under verse 6. It is probably an early addition for use in church-service.

11. Daily bread. This word "daily" has caused much controversy. It is rendered "daily," "coming," "to-morrow's," "necessary," and "supersubstantial." In any case, it refers to the supply of human need.

13. Bring us not into temptation. God never tempts any man (Jas. 1: 13, 14); but he may sometimes bring him by his providence into positions of trial for his soul's strengthening, which the man by his perversion may make a position of temptation. This prayer is against such a catastrophe. It is asking God, when the trial begins to be a temptation, to stop it, and rescue the soul from Satan. **The evil one.** The reading of the old version,

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

19 ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!

24 ¶ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you.
15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.
16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you,
17 They have received their reward. But thou, when thou fastest, anoint thy head,
18 and wash thy face; that thou be not seen of men to fast, but of thy Father which is in secret: and thy Father, which seeth in secret, shall recompense thee.
19 Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves [1]break through
20 and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do
21 not [1]break though nor steal: for where thy treasure is, there will thy heart be
22 also. The lamp of the body is the eye: if therefore thine eye be single, thy whole
23 body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the
24 darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve
25 God and mammon. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and
26 the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value
27 than they? And which of you by being anxious can add one cubit unto his [2]stature?
28 And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither
29 do they spin: yet I say unto you, That even Solomon in all his glory was not ar-

[1] Gr. *dig through.* [2] Or, *age.*

"evil," is equally good as a translation; but the word "temptation" in the preceding clause suggests "the evil one" as the correct rendering here. So in chap. 5:37.

14. If ye forgive men. God's forgiveness does not *depend on* our forgiveness, but our want of forgiveness *cancels* God's forgiveness. It shows that we are not in accord with God, and have not received his Spirit.

17. Anoint thy head, etc.; i.e., perform thy usual toilet.

19. Lay not up for yourselves treasures upon the earth. Such commands are not to be taken literally. See chap. 5: 39–42, and John 6:27. The meaning is, "Let your principal treasures be laid up in heaven." Joseph laid up treasures of corn in Egypt for a good purpose. David laid up treasures of gold and silver for Solomon to build the temple. A rich man may lay up treasures on earth, to endow a benevolent institution. The warning is against a heart-devotion to earthly things. **Moth and rust.** Rather, "moth and eating," a hendiadys for "the eating moth." Hence the singular verb.

22. The lamp of the body is the eye. The eye is, objectively, to one who looks upon a man, that which makes the whole man appear bright and animated. So the disciples whom Christ had taught were as an eye to the nation, to make it all look bright. But if they, his disciples, should fail to receive his instructions, the nation's brightness would be gone. The eye does not give light to the interior of the body, like a window, as many have suggested on interpreting this passage. **Single**; i.e., clear. **Full of light.** Rather, "bright," as in Matt. 17:5. It means, brilliant to a beholder. "Full of light" belongs to the old and incorrect interpretation.

23. Full of darkness. Rather, "dark," as in Luke 11:36. See last note.

24. Hate and **love** show an ardent character; **hold to** and **despise** (slight) show an ordinary character. **Mammon**, or "Mamon," is a Chaldee word for "riches."

25. Is not the life more than the food? The argument is, that God has made every thing with supplies to meet wants; and as he has made our bodies, and given us life, he will furnish the lesser gifts of food and raiment,

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

30 rayed like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you,
31 O ye of little faith? Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal
32 shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have
33 need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto
34 you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

which are necessary for physical life. The argument is illustrated by God's care of the birds and flowers, and by our own inability.

30. Grass, or "plant." All dry stalks are used for fuel in the East.

33. His righteousness. That which is right in his sight.

CHAPTER VII.

1. Christ ending his sermon in the mount, reproveth rash judgment, 6. forbiddeth to cast holy things to dogs, 7. exhorteth to prayer, 13. to enter in at the strait gate, 15. to beware of false prophets, 21. Not to be hearers, but doers of the word: 24. like houses builded on a rock, 26. and not on the sand.

1 JUDGE not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 ¶ Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 ¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

1 JUDGE not, that ye be not judged.
2 For with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you.
3 And why beholdest thou the mote that is in thy brother's eye, but considerest not
4 the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and
5 lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.
6 Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.
7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be
8 opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be
9 opened. Or what man is there of you, who, if his son shall ask him for a loaf,
10 will give him a stone; or if he shall ask
11 for a fish, will give him a serpent? If ye then, being evil, know how to give good

1. Judge not. See remarks on chap. 5:39, and chap. 6:19. The Oriental hyperbole is to be regarded. The meaning is, "judge not rashly or maliciously."

3. The beam that is in thine own eye. Such a strong expression would scarcely be used in Occidental literature. A beam in one's eye is such an impossibility, that we would have used "splinter." But compare Ps. 73:9, "their tongue walketh through the earth," and Zech. 4:10, "the eyes of the Lord, which run to and fro through the earth," as similar Orientalisms.

6. Give not that which is holy unto the dogs. The connection of this verse with the preceding is somewhat obscure. Perhaps it is this: "While you must be charitable in judging others, yet you may use common reason to discover who are unworthy to receive your close fellowship, on whom, as on dogs and swine, your pearls would be wasted, and only invitations to persecution."

7. Ask, etc. From verse **11** we see that the asking is of God. Of course the asking, seeking, and knocking are affirmed only of sincere hearts. There is a climax in the three movements.

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 ¶ Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

15 ¶ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 ¶ Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

gifts unto your children, how much more shall your Father which is in heaven give
12 good things to them that ask him? All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

13 Enter ye in by the narrow gate: for wide
[1] is the gate, and broad is the way, that leadeth to destruction, and many be they
14 that enter in thereby. [2] For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it.

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly
16 are ravening wolves. By their fruits ye shall know them. Do *men* gather grapes
17 of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil
18 fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring
19 forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and
20 cast into the fire. Therefore by their
21 fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which
22 is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out
[3] devils, and by thy name do many [4] mighty
23 works? And then will I profess unto them, I never knew you: depart from me,
24 ye that work iniquity. Every one therefore which heareth these words of mine, and doeth them, shall be likened unto a wise man, which built his house upon the
25 rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it
26 was founded upon the rock. And every

[1] Some ancient authorities omit *is the gate.* [2] Many ancient authorities read *How narrow is the gate, etc.* [3] Gr. *demons.* [4] Gr. *powers.*

11. How much more. The fatherhood of God is argued to from the fatherhood of man; for the latter is a shadow of the former, a type of the heavenly relation (see Eph. 3:15).

12. Therefore. This particle shows that there is a connection with what precedes. It is this: "As your heavenly Father gives for the asking, and as you would desire your fellows to give in the same way (where it is proper), so do you cherish this kindly spirit, and bestow of your sympathy and help on others." In the writings of Confucius, this mutual kindness is commanded only for the Chinese; but a different principle is inculcated for the conduct of Chinese to those of other nations. Our Saviour knows no circumscription, but urges a universal love.

13. For wide, etc. The "for" is repeated in verse 14, because there are two reasons for entering by the narrow gate. One is, because the other gate is so broad you will be very likely to be swept in with the crowd. The other is, because the narrow gate is so narrow you will be very likely not to see it. For sinful man to deny the flesh is a passage through a narrow gate.

15. False prophets. This phrase would include all kinds of false religious teachers, whether pretending to inspiration or not. **Sheep's clothing.** The false teachers of the Church have deceived the people by their apparent candor and gentleness.

16. By their fruits. Not being able to discern them by their appearance, they are so plausible and honest-looking, we may learn what they are by the style of their lives and labors. Only good men can lead good lives.

19. Is hewn down, etc. Christ does not say that the fruit is merely destroyed, but the tree itself is cut down. The false teachers themselves will be punished.

21. Kingdom of heaven. This phrase, whose primary use we have remarked upon at chap. 3:2, has here its more circumscribed meaning of the Church triumphant.

22. By thy name cast out devils, etc. Judas, for example, had done all these things. God will use men for his work who themselves resist God's work, and are castaways.

23. I never knew you. Oriental for "I never knew you as mine, as belonging to my people by faith." **Ye that work iniquity.** All the acts of the hypocrite, even his good works, are evil, because they are done in hypocrisy.

25. Floods. Rather, "rivers," 24–27. These verses strikingly picture the difference between a soul resting on God's word, and one resting on the natural impulses of man. The day of trial discovers the difference.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as *one* having authority, and not as the scribes.

one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon
27 the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

28 And it came to pass, when Jesus ended these words, the multitudes were aston-
29 ished at his teaching: for he taught them as *one* having authority, and not as their scribes.

29. As one having authority, and not as the scribes. These are two thoughts, not one. First, Christ taught with an irresistible authority, so that the people were profoundly impressed with the power of his words. Second, he taught, not the traditionary glosses of the scribes, but fresh illustrations of truth, so that the people were attracted to his teaching. The Sermon on the Mount may be thus epitomized to show its connections: Blessed are God's people, spiritual lights to the world, who keep God's law in the spirit as well as letter, whose religious duties are therefore performed as before God and not men; who, being heavenly-minded, abandon all worldly anxieties, and exercise all kindly feelings toward their fellow-men (while they reserve their highest spiritual communion for their godly brethren), thus choosing the unfashionable path of a sincere religion without hypocrisy.

CHAPTER VIII.

2. Christ cleanseth the leper, 5. Healeth the centurion's servant, 14. Peter's mother in law, 16. and many other diseased: 18. Sheweth how he is to be followed: 23. Stilleth the tempest on the sea, 28. driveth the devils out of two men possessed, 31. and suffereth them to go into the swine.

1 WHEN he was come down from the mountain, great multitudes followed him.

2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

5 ¶ And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

1 AND when he was come down from the mountain, great multitudes followed him.
2 And behold, there came to him a leper and worshipped him, saying, Lord, if thou
3 wilt, thou canst make me clean. And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And
4 straightway his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.
5 And when he was entered into Capernaum, there came unto him a centurion,
6 beseeching him, and saying, Lord, my

1. The mountain. See chap. 5: 1.

2. A leper. Leprosy has always been prevalent in the East. That it was curable, we may ascertain from Lev. 13: 17, 37. 46, and Lev. 14: 2–32. Its terrible character, however, disfiguring and mutilating the person, made it the type of sin; and so it was treated in the ceremonial law. The separation of the leper from his race was a vivid token of the division between sin and holiness. Read the cited chapters of Leviticus for a full understanding of this. **Lord**; that is, "Sir." The leper did not salute Christ as God, perhaps not even as the Messiah that was to come; but only as a prophet of God, who had shown his power to heal the sick. He may have approached Jesus in humble dependence upon God, but of that we are not informed. **If thou wilt.** He knew the power of Jesus, but was not sure of his willingness. **Make me clean.** The ceremonial cleansing would naturally follow the physical cleansing or healing.

4. See thou tell no man. From the additional statement in Mark 1: 45, we may gather that this command (which was disobeyed through a mistaken exhibition of gratitude) was given to prevent a popular tumult in the cities. Such tumults did occur during our Saviour's course; as, for example, when they sought to make him a king (John 5: 15). **The gift that Moses commanded.** Jesus honors the law, and orders conformity to it. The old dispensation was still in force. The gift (sacrificial) which a poor man was to offer was one lamb, two doves, and one tenth-deal of flour, with a log of oil (see Lev. 14: 2–32).

5. Capernaum. This town was on the west side of the Sea of Galilee. Some place 't at Khan Minyeh, at the north end of the plain of Gennesaret, six miles from the entrance of the Jordan: others consider Tell Hûm, three miles nearer the Jordan, as the true site. **A centurion.** In the Roman army a centurion was the commander of a century, or half-maniple. The *legion* consisted of 4,200 soldiers, divided into 1,200 *hastati*, 1,200 *principes*, 600 *triarii*, and 1,200 *velites*. The hastati, principes, and triarii were divided each into ten *maniples*. Hence a maniple of either of the former two was composed of 120 men, while a maniple of the triarii was composed of only 60 men. As each maniple had two centuries, the centurion was a commander of 60 or 30 men. The name would imply that he commanded a hundred men; but the name had reference to an earlier division: or it is probable that the exact army division was not always maintained (compare Acts 23: 23). **Came unto him.** What we do by another we do ourselves. From Luke 7: 3, we see that the centurion did not come in person, but sent Jewish friends to Christ.

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.
7 And Jesus saith unto him, I will come and heal him.
8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.
9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.
10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily, I say unto you, I have not found so great faith, no, not in Israel.
11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.
12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.
13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour.
14 ¶ And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.
15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.
16 ¶ When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:
17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.
18 ¶ Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

[1] servant lieth in the house sick of the
7 palsy, grievously tormented. And he saith
8 unto him, I will come and heal him. And the centurion answered and said, Lord, I am not [2] worthy that thou shouldest come under my roof: but only say [3] the word,
9 and my [1] servant shall be healed. For I also am a man [4] under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my [5] servant,
10 Do this, and he doeth it. And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, [6] I have not found so great faith, no, not in
11 Israel. And I say unto you, that many shall come from the east and the west, and shall [7] sit down with Abraham, and Isaac, and Jacob, in the kingdom of
12 heaven: but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing of
13 teeth. And Jesus said unto the centurion, Go thy way; as thou hast believed, *so* be it done unto thee. And the [1] servant was healed in that hour.
14 And when Jesus was come into Peter's house, he saw his wife's mother lying sick
15 of a fever. And he touched her hand, and the fever left her; and she arose, and min-
16 istered unto him. And when even was come, they brought unto him many [8] possessed with devils: and he cast out the spirits with a word, and healed all that
17 were sick; that it might be fulfilled which was spoken [9] by Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases.
18 Now when Jesus saw great multitudes about him, he gave commandment to de-
19 part unto the other side. And there came

[1] Or, *boy*. [2] Gr. *sufficient*. [3] Gr. *with a word*. [4] Some ancient authorities insert *set:* as in Luke 7:8. [5] Gr. *bond-servant*. [6] Many ancient authorities read *With no man in Israel have I found so great faith* [7] Gr. *recline*. [8] Or, *demoniacs*. [9] Or, *through*.

6. My servant. Literally, "my boy," according to a custom in some countries even to-day, by which a man-servant, however old, is called a boy.

9. Under authority. "In a system of rank, with those above me whom I obey, and those below me who obey me." He likens our Lord's command over diseases to his command over soldiers. He knew what it was to obey, and what it was to command. **My servant.** Literally, "my slave" (or bond-servant). It may refer to the very "boy" who lay ill. But the word in Greek is different.

10. Marvelled. Not "seemed to marvel." Our Lord had a true human experience. **Not in Israel.** The Roman's faith in our Lord's power was superior to that of any of his Israelitish followers. This event gave our Lord occasion to predict the Gentile increase of the Church of God.

11. Kingdom of heaven. See on chap. 7:21. **Sit down.** Literally, "recline."

12. Sons of the kingdom. Members of God's visible church. In chap. 13:38, the same phrase is used for the members of God's true and invisible church. **Outer darkness.** The figure is that of the banquet. The godly are banqueting with Abraham, Isaac, and Jacob, while the ungodly are in the darkness outside of the palace. **There shall be the weeping and gnashing of teeth.** Matthew uses this phrase six times, and Luke once, as spoken by our Lord. Grief and rage at their exclusion are thus vividly denoted. The allusion is to Ps. 112:10. The gnashing of teeth as a sign of rage is mentioned several times in the Psalms, and once in Job.

13. As thou hast believed, so be it done unto thee. This is the practical principle of the Christian life.

14. Peter's wife's mother. Peter did not set an example of celibacy. Those who call themselves the successors of Peter have invented a system which casts reproach on Peter.

16. Possessed with devils. Rather, "demoniacs," or "demonized powers." They were those in whom evil spirits had taken up their abode. They were different from lunatics. Lunatics act consistently from wrong impressions. These saw every thing aright, but wilfully acted with perverseness. They were in a moral slavery. Their wills were depraved. Whether this form of disorder is still found, or whether it was permitted only for the time when the Messiah appeared, is a question not yet solved. In all cases where this affliction is mentioned, the word "devil" should not be used, but "demon." There is but one devil, Satan; and millions of demons are subject to him. Whether these are another order of fallen angels, or whether they are deceased wicked men, we cannot tell.

17. Himself took our infirmities. This quotation (from Isa. 53:4) follows the Hebrew, and not the Greek, of the Seventy. It refers to Christ's *sympathy*, not his vicarious work. That is referred to in verse 5 of the same chapter of Isaiah. In this fourth verse, the prophet speaks of bodily sicknesses and pains.

18. The other side of the Sea of Galilee; that is, the eastern shore, the country of the Gergesenes or Gadarenes (compare verse 28).

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

23 ¶ And when he was entered into a ship, his disciples followed him.

24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

28 ¶ And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them a herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told everything, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought *him* that he would depart out of their coasts.

[1] a scribe, and said unto him, [2] Master, I will follow thee whithersoever thou goest.
20 And Jesus saith unto him, The foxes have holes, and the birds of the heaven *have* [3] nests; but the Son of man hath not where
21 to lay his head. And another of the disciples said unto him, Lord, suffer me first to
22 go and bury my father. But Jesus saith unto him, Follow me; and leave the dead to bury their own dead.
23 And when he was entered into a boat,
24 his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the boat was covered with the
25 waves: but he was asleep. And they came to him, and awoke him, saying, Save, Lord;
26 we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the
27 sea; and there was a great calm. And the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?
28 And when he was come to the other side into the country of the Gadarenes, there met him two [4] possessed with devils, coming forth out of the tombs, exceeding fierce, so
29 that no man could pass by that way. And behold, they cried out, saying, What have we to do with thee, thou Son of God? art thou come hither to torment us before the
30 time? Now there was afar off from them
31 a herd of many swine feeding. And the [5] devils besought him, saying, If thou cast us out, send us away into the herd of swine.
32 And he said unto them, Go. And they came out, and went into the swine: and behold, the whole herd rushed down the steep into the sea, and perished in the
33 waters. And they that fed them fled, and went away into the city, and told everything, and what was befallen to them that
34 were [4] possessed with devils. And behold, all the city came out to meet Jesus: and when they saw him, they besought *him* that he would depart from their borders.

[1] Gr. *one scribe.* [2] Or, *Teacher.* [3] Gr. *lodging-places.* [4] Or, *demoniacs.* [5] Gr. *demons.*

19. A scribe. He was full of self-confidence. Our Lord checks him with a view of self-denial.

20. Holes (i.e., dens), **nests** (rather, "lodging-places" or "perches"). Birds do not live in nests. Nests are only for breeding.

21. Another of the disciples. This one was timid. His excuse to bury his father could not mean that his father lay dead, because they bury in the East immediately after death, but that his father was very old, or very ill, and he wished to stay with him till he should die, that he might perform the last offices for him.

22. Let the dead bury their dead. There are enough spiritually dead who can bury their physically dead relatives. The following Christ, in this passage, does not mean mere *discipleship*, but *apostleship*, or at least a temporary apostleship, like that of the Seventy (Luke 10: 1). Those summoned were already disciples.

28. Gadarenes. Some manuscripts read "Gergesenes." Gadara was a city of eminence six miles south-east of the Sea of Galilee. Its territory probably extended to the sea. Origen states that Gergesa was an old city near the lake. Dr. Thomson ("The Land and the Book") mentions its ruins as Gersa, within a few rods of the shore. Its territory was probably included in that of Gadara. Hence either name would be appropriate.

29. It was a peculiarity of the demoniac that the man's voice was used by the demons.

30. A herd of many swine. The eating of swine was forbidden to the Jews. If these Gadarene people were Jews, they were probably carrying on this business to provide the swine's flesh for the Gentile inhabitants of the city Gadara.

34. The whole city. This may mean Gadara, or it may mean Gergesa. See note on verse 28.

CHAPTER IX.

2. Christ curing one sick of the palsy, 9. calleth Matthew from the receipt of custom, 10. eateth with publicans and sinners, 14. defendeth his disciples for not fasting, 20. cureth the bloody issue, 23. raiseth from death Jairus' daughter, 27. giveth sight to two blind men, 32. healeth a dumb man possessed of a devil, 36. and hath compassion of the multitude.

1 AND he entered into a ship, and passed over, and came into his own city.

2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This *man* blasphemeth.

4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitude saw *it*, they marvelled, and glorified God, which had given such power unto men.

9 ¶ And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners?

1 AND he entered into a boat, and crossed
2 over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, [1]Son, be of good cheer; thy sins are for-
3 given. And behold, certain of the scribes said within themselves, This man blas-
4 phemeth. And Jesus [2]knowing their thoughts said, Wherefore think ye evil in
5 your hearts? For whether is easier, to say, Thy sins are forgiven; or to say,
6 Arise, and walk? But that ye may know that the Son of man hath [3]power on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and
7 go unto thy house. And he arose, and de-
8 parted to his house. But when the multitudes saw it, they were afraid, and glorified God, which had given such [3]power unto men.

9 And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him.

10 And it came to pass, as he [4]sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and
11 his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your [5]Master with the publicans and

[1] Gr. *Child.* [2] Many ancient authorities read *seeing.* [3] Or, *authority.* [4] Gr. *reclined:* and so always. [5] Or, *Teacher.*

1. Crossed over the lake, from the eastern side. **His own city.** Capernaum, called his own city, because he spent most of his time there. Hence it was "exalted to heaven" (Luke 10: 15, and chap. 11: 23).

2. A man sick of the palsy. See the record in Mark (2: 1–12) and Luke (5: 17–26) for the details of this miracle. **Thy sins be forgiven.** It may be that *special* sins had made this young man a paralytic, or it may be that our Saviour only desired to introduce the cure with a declaration of reward to the man's faith, pronouncing his sins *generally* to be forgiven. That the man was young, we argue from the use by our Saviour of the word "son" (or strictly "child") in addressing him.

5. Whether is easier; i.e., "which is easier?" The reasoning of our Lord seems to be this: "You say that I am assuming what does not belong to me, when I absolve a man from sin; and you believe that an outward visible cure of the man's body would be impossible to me. It is easy, you think, to say, 'Thy sins be forgiven thee,' for there is no visible proof of the result; but it is a hard thing to say to the paralytic, 'Walk,' for the visible non-fulfilment of the order would prove the imposture. I therefore meet you on your own ground, and heal the paralytic."

8. Such power unto men. There was no recognition of Christ as God, or even as the Messiah, but only as a man honored of God, a prophet through whom God spoke. There was no thought as yet of ascribing the miracles to Beelzebub.

9. Matthew. This name, and Matthias, as well as Mattathah (Ez. 10: 33), or Mattatha (Luke 3: 31), Matthat (Luke 3: 24), Mattan (2 Kings 11: 18), and Mattithiah (Ez. 10: 43), or Mattathias (Luke 3: 26), seem to be forms of Mattaniah (2 Kings 24: 17), which means "God's gift." He is called in Mark 2: 14, "Levi, the son of Alpheus." Luke also (5: 27) calls him Levi. There was a James, the son of Alpheus, also among the apostles (chap. 10: 3); but we are not led to suppose them to be brothers. Alpheus, or Halphi, may have been a common name. Levi was perhaps the original name of the apostle and evangelist, whose calling to accompany Jesus is here recorded; and Matthew, his name assumed on becoming an apostle. **Place of toll,** by the side of the lake, where the fish-tax was paid. **Follow me.** Not a call to a spiritual life, but a call to a personal following. Matthew, doubtless, knew Jesus well before, and had yielded his heart to him. He had certainly been preparing for this following, or he could not have left his toll-house so immediately. He must have settled his business affairs as an honest man.

10. Sat at meat; i.e., reclined at table, after the manner of the ancients. **In the house.** Matthew's house (compare Mark 2: 15, and Luke 5: 29). **Publicans.** See on chap. 5: 46. **Sinners.** Gross sinners, known conspicuously in the community as such.

11. Why eateth, etc. The Jews, by a forced interpretation of their law, deemed it a sin to partake of a meal in company with unholy people. They were forbidden to eat certain articles of food which were found on heathen tables, and hence they could not generally eat with a heathen. But this did not forbid their partaking in company

12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.
13 But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.
14 ¶ Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?
15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.
16 No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.
17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.
18 ¶ While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

12 sinners? But when he heard it, he said, They that are [1]whole have no need of a
13 physician, but they that are sick. But go ye and learn what *this* meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.
14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast
15 [2]oft, but thy disciples fast not? And Jesus said unto them, Can the sons of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then will they fast.
16 And no man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment,
17 and a worse rent is made. Neither do *men* put new wine into old [3]wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved.
18 While he spake these things unto them, behold, there came a [4]ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand
19 upon her, and she shall live. And Jesus

[1] Gr. *strong.* [2] Some ancient authorities omit *oft.* [3] That is, *skins used as bottles.* [4] Gr. *one ruler.*

with a wicked Jew. Our Lord rebuked the over-righteousness (which overlooked their own sinfulness) by his practice, while at the same time he showed his holy purpose in communing with these well-known sinners.

12. They that are whole. This was an accommodation to the thoughts of the Pharisees. They thought themselves spiritually whole, while the gross sinners made no such pretensions.

13. I desire mercy, etc. Quotation from Hos. 6 : 6, quoted again by our Lord in reference to the use of the sabbath (chap. 12 : 7). The sentiment as expressed by the prophet is put in the Oriental style, and means, "I desire mercy *rather than* sacrifice." God wishes a right heart before all things. External things are of second importance, and are to be conformed to the spiritual principles. The Pharisees looked upon externals as the soul of religion, and extended those externals beyond the divine law.

13. I came not to call the righteous, but sinners. Luke adds (5 : 32), "to repentance." So the old version has it here, and in Mark 2 : 17. The call of the Saviour is to repentance; that is, to a new life in him.

14. Fast oft. There was but one day of fasting ordained in the law, the tenth day of Tisri, the day of atonement (see Lev. 16 : 29–34, 23 : 26–32, and Num. 29 : 7–11); but the Jews had added many fasts, until we find them fasting twice in the week (Luke 18 : 12). The prophet Zechariah (chap. 10) virtually reproves them for their fasts. Our Saviour's reply on this occasion shows that fasts must be natural, and not mechanical. When a real time of sorrow comes, then let God's people fast. It is appropriate and helpful. The sons of the bridechamber are the bridegroom's friends. Jesus represents himself as a bridegroom, and his disciples as the sons of the bridechamber. Christ's new dispensation ("undressed cloth" and "new wine") was not to be joined to Judaic rites ("old garment" and "old wineskins"). The ascetic side of the Jewish system, which had been exaggerated by the Pharisees, could not be assimilated to the liberty of the gospel. Fasting was not to be obligatory in the Church of Christ.

18. While he spake these things unto them, behold, there came a ruler, etc. These words show that Matthew's order is chronological, while Mark's and Luke's are not.

Matthew.	*Mark.*	*Luke.*
1. Gadarene cure.	2. Paralytic.	2. Paralytic.
2. Paralytic.	3. Matthew's call.	3. Matthew's call.
3. Matthew's call.	4. The dinner.	4. The dinner.
4. The dinner.	Cornfields.	Cornfields.
5. Jairus.	Withered hand.	Withered hand.
	Appointment of twelve.	Appointment of twelve.
	Accusation.	Sayings.
	Mother and brethren.	Centurion.
	Parables.	Nain.
	1. Gadarene cure.	John Baptist.
	5. Jairus.	Woman.
		Parables.
		Mother and brethren.
		1. Gadarene cure.
		5. Jairus.

In Matthew we cannot separate the parts of the narrative. The paralytic was healed on Jesus' arrival from the Gadarene country. Matthew's call followed immediately (see verse 9). And immediately after the dinner at Matthew's house, he went with Jairus. Yet Mark puts between the dinner and Jairus the matter of several weeks; and so does Luke. But the language of neither Mark nor Luke demands chronological order as Matthew's

19 And Jesus arose, and followed him, and *so* *did* his disciples.

20 ¶ And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it*.

31 But they, when they were departed, spread abroad his fame in all that country.

32 ¶ As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, He casteth out devils through the prince of the devils.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

arose and followed him, and *so* *did* his
20 disciples. And behold, a woman, who had an issue of blood twelve years, came behind him, and touched the border
21 of his garment: for she said within herself, If I do but touch his garment, I shall
22 be [1]made whole. But Jesus turning and seeing her said, Daughter, be of good cheer; thy faith hath [2]made thee whole. And the woman was [1]made whole from
23 that hour. And when Jesus came into the ruler's house, and he saw the flute-players,
24 and the crowd making a tumult, he said, Give place: for the damsel is not dead, but sleepeth. And they laughed him to scorn.
25 But when the crowd was put forth, he entered in, and took her by the hand; and
26 the damsel arose. And [3]the fame hereof went forth into all that land.

27 And as Jesus passed by from thence, two blind men followed him, crying out, and saying, Have mercy on us, thou son of
28 David. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They say unto him, Yea,
29 Lord. Then touched he their eyes, saying, According to your faith be it done unto
30 you. And their eyes were opened. And Jesus [4]strictly charged them, saying, See
31 that no man know it. But they went forth, and spread abroad his fame in all that land.

32 And as they went forth, behold, there was brought to him a dumb man possessed
33 with a [5]devil. And when the [5]devil was cast out, the dumb man spake: and the multitudes marvelled, saying, It was never
34 so seen in Israel. But the Pharisees said, [6]By the prince of the [7]devils casteth he out [7]devils.

35 And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all
36 manner of sickness. But when he saw the

[1] Or, *saved.* [2] Or, *saved thee.* [3] Gr. *this fame.* [4] Or, *sternly.* [5] Gr. *demon.* [6] Or, *In.* [7] Gr. *demons.*

docs. Luke's phrase, "in order" (1:3), refers to order of subject. Luke combines like teachings in groups. **A ruler.** Literally, *one ruler*, one of several who belonged to the Capernaum synagogue (see Mark 5:22). His name, we find from the other evangelists, was Jair (in Greek, Jairus). **Worshipped.** There is no divine worship implied. Jairus fell down at our Lord's feet, as to a superior. **My daughter.** An only daughter, twelve years old (Luke 8:42). **Is even now dead**; i.e., is so far gone, that we may say she is virtually dead. The other evangelists are more particular in describing these scenes. None of them, however, gives the disease of the child.

20. A woman who had an issue of blood. This incident, checking the progress of Jesus to the ruler's house, was a great trial to his faith; but it triumphed (see Mark 5:36).

21. If I do but touch his garment. This was not superstition. It was confidence in Jesus as a person. Her touch would be her application of faith in him. Hence Jesus says to her, "Thy faith hath made thee whole."

23. The flute-player. Hired to play melancholy music at a death. **Making a tumult,** or noise, from wailing, according to the custom at an Oriental burial, which occurs very soon after death.

24. Laughed him to scorn. Ridiculed him, as speaking foolishly.

27. Son of David. The name which the Jews used for the expected Messiah, by reason of such prophecies as Jer. 33:15. These blind men recognized Jesus as Israel's Messiah. Their spiritual eyes were clear.

28. To do this. To give sight. His words or his manner had announced his intention.

29. According to your faith be it done unto you. This is the cardinal law of the Christian life. God's grace abounds, but man's faith is slow to receive it.

30. See that no man know it (see on chap. 8:4).

32. A devil. A demon; not a devil (see on chap. 4:24).

34. By the prince of the devils. The prince of the demons is called Beelzebub in chap. 12:24, in which place we also see our Lord's answer to this base charge.

35. Such passages as this, and chap. 4:24, give an idea of the immense number of cures which Jesus must have wrought in his three years' ministry. We have only a few of our Lord's miracles given in detail, while thousands are embraced in these concise phrases. A flood of evidence to his divine mission was poured on the Israelitish people. **The gospel of the kingdom.** Literally, the good tidings of the kingdom. The good tidings regarding

36 ¶ But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few;

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd.

37 Then saith he unto his disciples, The harvest truly is plenteous, but the labour-
38 ers are few. Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.

the new dispensation, which was to succeed the Jewish. The word "gospel" is Anglo-Saxon (Gód-spell) for "good story" (see chap. 4: 23).

36. As sheep not having a shepherd (compare Ezek. 34). The authorized teachers of the people were self-seekers, and despised the people.

37. The harvest is the ripe grain of the autumn (*herbst*), not its gathering. The Christian church was going to gather in the rich harvest.

38. Pray ye, etc. The sending forth of laborers to gather in the Lord's harvest is the result of Christian prayer. Such is the economy of the mystery of God. We are not to reason upon it, but to conform to the divine system.

CHAPTER X.

1. Christ sendeth out his twelve apostles, enabling them with power to do miracles, 5. giveth them their charge, teacheth them, 16. comforteth them against persecutions: 40. and promiseth a blessing to those that receive them.

1 And when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alphæus, and Lebbæus, whose surname was Thaddæus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:

1 And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the *son* of Zebedee, and John his brother;
3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the *son* of Alphæus, and Thaddæus;
4 Simon the [1]Cananæan, and Judas Is-
5 cariot, who also [2]betrayed him. These twelve Jesus sent forth, and charged them, saying,

Go not into *any* way of the Gentiles,

[1] Or, *Zealot.* See Luke 6: 15; Acts 1: 13. [2] Or, *delivered him up:* and so always.

1. Disease — Sickness. The latter is rather "weakness," where the life is impeded, but no abnormal action of the system is involved. These are both distinct from possession by demons or unclean spirits.

2. The twelve, who were made apostles or "ambassadors," were selected and instituted before (Luke 6: 13), but are now sent out on what might be called a trial-tour, in view of their great life-work.

Their names in Hebrew were, —

Shimon or Shimeon,	Teom.
Andreas (a Greek name), } sons of Jehohanan.	Mattithiah, son of Chalphai.
Jacob,	Jacob, son of Chalphai.
Jehohanan, } sons of Zabdi.	Thaddai (Jehudah, or Lebbai).
Philip (a Greek name).	Shimon, or Shimeon Kanuan.
Bar Talmai.	Jehudah Ishchari.

Thaddai, or Thaddeus, or Judas, is called "of James" in Luke 6: 16. Naturally, this would mean "son of James;" but it is generally supposed to mean here, "brother of James," and hence the Jude of the epistle (see Jude 1). "James, the Lord's brother" (Gal. 1: 19), was doubtless the brother of this Jude. Hence James, the Lord's brother, was the Apostle James, the son of Alpheus. This James and this Jude may be those mentioned in chap. 13: 55, called brethren of our Lord, according to Oriental usage, although strictly cousins. Matthew and James were both sons of Chalphai or Alpheus; but as Hebrew names are very slightly distinctive, we may believe two different persons of the name of Alpheus are intended, as we have no other indication of Matthew and James being brothers.

Bartholomew is supposed to be the same as Nathanael (John 1: 45. Compare John 21: 2, where an apostle is evidently intended).

"Cananæan," as an epithet of Simon, is the Greek form of a Hebrew word which means "zealot" (Luke 6: 15). This Simon had belonged to the political party of the Jews known as the "Zealots," from their intense nationalism.

"Iscariot" is variously interpreted. It may mean a man of Kerioth, or, more likely, an Issacharite, one of the tribe of Issachar. The Greek names of Andrew and Philip are not strange to find in Judæa and Galilee; for after the days of Alexander the Great, Greek names became common among the Jews. We find, for example, Alexander, Jason, Menelaus, and many others.

5. Gentiles. Literally, "nations." People other than Jews. **Samaritans.** As they received the law of

6 But go rather to the lost sheep of the house of
Israel.
7 And as ye go, preach, saying, The kingdom of
heaven is at hand.
8 Heal the sick, cleanse the lepers, raise the
dead, cast out devils: freely ye have received,
freely give.
9 Provide neither gold, nor silver, nor brass in
your purses,
10 Nor scrip for *your* journey, neither two coats,
neither shoes, nor yet staves: for the workman is
worthy of his meat.
11 And into whatsoever city or town ye shall
enter, enquire who in it is worthy; and there abide
till ye go thence.
12 And when ye come into an house, salute it.
13 And if the house be worthy, let your peace
come upon it: but if it be not worthy, let your
peace return to you.
14 And whosoever shall not receive you, nor hear
your words, when ye depart out of that house or
city, shake off the dust of your feet.
15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the
day of judgment, than for that city.
16 ¶ Behold, I send you forth as sheep in the
midst of wolves: be ye therefore wise as serpents,
and harmless as doves.
17 But beware of men: for they will deliver you
up to the counsels, and they will scourge you in
their synagogues;
18 And ye shall be brought before governors and
kings for my sake, for a testimony against them
and the Gentiles.
19 But when they deliver you up, take no thought
how or what ye shall speak: for it shall be given
you in that same hour what ye shall speak.
20 For it is not ye that speak, but the Spirit of
your Father which speaketh in you.
21 And the brother shall deliver up the brother
to death, and the father the child: and the children
shall rise up against *their* parents, and cause them
to be put to death.

and enter not into any city of the Samari-
6 tans: but go rather to the lost sheep of the
7 house of Israel. And as ye go, preach,
saying, The kingdom of heaven is at hand.
8 Heal the sick, raise the dead, cleanse
the lepers, cast out [1]devils: freely ye re-
9 ceived, freely give. Get you no gold, nor
10 silver, nor brass in your [2]purses; no wal-
let for *your* journey, neither two coats,
nor shoes, nor staff: for the labourer is
11 worthy of his food. And into whatsoever
city or village ye shall enter, search out
who in it is worthy; and there abide till
12 ye go forth. And as ye enter into the
13 house, salute it. And if the house be
worthy, let your peace come upon it: but
if it be not worthy, let your peace return
14 to you. And whosoever shall not receive
you, nor hear your words, as ye go forth
out of that house or that city, shake
15 off the dust of your feet. Verily I say
unto you, It shall be more tolerable for
the land of Sodom and Gomorrah in
that day of judgement, than for that
city.
16 Behold, I send you forth as sheep in the
midst of wolves: be ye therefore wise as
17 serpents, and [3]harmless as doves. But
beware of men: for they will deliver you
up to councils, and in their synagogues
18 they will scourge you; yea and before
governors and kings shall ye be brought
for my sake, for a testimony to them and
19 to the Gentiles. But when they deliver
you up, be not anxious how or what ye
shall speak: for it shall be given you in
20 that hour what ye shall speak. For it is
not ye that speak, but the Spirit of your
21 Father that speaketh in you. And brother
shall deliver up brother to death, and the
father his child: and children shall rise
up against parents, and [4]cause them to be
22 put to death. And ye shall be hated of

[1] Gr. *demons.* [2] Gr. *girdles.* [3] Or, *simple.* [4] Or, *put them to death.*

Moses, they might not be considered as included in the Gentiles. They were the descendants of the Eastern settlers who were placed by the Assyrian monarch in the depopulated region of Samaria (2 Kings 17 : 24). In the chapter cited, their mongrel Judaism is described.

6. Lost sheep. See on chap. 9 : 36.

7. The same proclamation which John the Baptist and Jesus had made (see chap. 3 : 2, and 4 : 17).

8. Four forms of benefit to bodies which typified Christ's salvation of the soul, — curing, reviving, purifying, and removing Satan's power. The root of sin was to be destroyed, the soul was to have a new life in Christ, the stains of sin were to be removed, and all connection with Satan ended. Such is Christ's complete salvation. The ministry to men's bodies was not the main object of Christ and his apostles. These miraculous powers were temporary, and significant of spiritual things.

9. Brass. Rather "copper."

10. Nor staff; i.e., an extra staff; for each was to carry his walking-staff (see Mark 6 : 8). Many MSS. read here the plural "staves." The second staff was probably carried to support the wallet and extra coat of the ordinary traveller. But these apostles were to travel without any luggage, depending on God's gracious provision by the way. In this they are not examples to us, because in their case a special order from the Master was given. Their faith was to be tried, and their habit formed for their apostolic life. Without such special order from our Lord, it would be presumption in us to go forth without the usual preparation and necessary outfit.

11. Worthy; because of his kindly disposition.

12. Salute it, with the Oriental salaam.

13. Your peace. The true blessings included in the salaam. **Return to you.** Your greeting will be considered void.

14. Shake off the dust of your feet. Mark adds (6 : 11), "for a testimony unto them." Action and gesture form a large part of Oriental conversation.

15. More tolerable for the land of Sodom and Gomorrah in the Day of Judgment. Cities are not judged as individual men are. Their judgment comes in this world. The cities which rejected our Lord's apostles are now no more. Their judgment has come. They sinned against greater light than did Sodom and Gomorrah. So Capernaum, Bethsaida, and Chorazin (chap. 11 : 21–24), were more guilty than Sodom, Tyre, and Sidon. Reference is had, doubtless, to the final day of judgment, when the reasons for God's dealings will be made manifest, and these Israelitish cities be shown to have been worse than the pagan cities mentioned.

22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

24 The disciple is not above *his* master, nor the servant above his Lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household?

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a man's foes *shall be* they of his own household.

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

all men for my name's sake: but he that endureth to the end, the same shall be
23 saved. But when they persecute you in this city, flee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come.

24 A disciple is not above his [1] master, nor
25 a [2] servant above his lord. It is enough for the disciple that he be as his [1] master, and the [2] servant as his lord. If they have called the master of the house [3] Beelzebub, how much more *shall they call* them of
26 his household! Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not
27 be known. What I tell you in the darkness, speak ye in the light: and what ye hear in the ear, proclaim upon the house-
28 tops. And be not afraid of them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in
29 [4] hell. Are not two sparrows sold for a farthing? and not one of them shall fall
30 on the ground without your Father: but the very hairs of your head are all num-
31 bered. Fear not therefore; ye are of more
32 value than many sparrows. Every one therefore who shall confess [5] me before men, [6] him will I also confess before my
33 Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I came to [7] send peace on the earth: I came not to [7] send peace,
35 but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter
36 in law against her mother in law: and a man's foes *shall be* they of his own house-
37 hold. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than
38 me is not worthy of me. And he that doth not take his cross and follow after
39 me, is not worthy of me. He that [8] find-

[1] Or, *teacher*. [2] Gr. *bond-servant*. [3] Gr. *Beelzebul*: and so elsewhere. [4] Gr. *Gehenna*. [5] Gr. *in me*. [6] Gr. *in him*. [7] Gr. *cast*. [8] Or, *found*.

22. He that endureth to the end, the same shall be saved. That is, he that patiently bears all the trouble and disaster of the lower earthly state, shall enjoy the higher and eternal salvation. How much of this persecution accompanied this first essay of apostleship, we are not informed. Our Lord had reference, doubtless, in these words, to their whole apostolic career.

23. Till the Son of man be come. The coming of the Son of man seems to be the establishment of the Christian Church, with Christ, the Son of man, as its recognized head, in place of the older Jewish Church. This coming had its completeness in the destruction of Jerusalem, and the end of the Jewish ceremonial. There will be a final coming of the Son of man to judgment, of which this coming is the type. The title, "Son of man," declares Christ's work among men and for men. It is used only by himself, except where Stephen uses it (Acts 7: 56), and there the proto-martyr evidently quotes the title.

25. If they have called the master of the house Beelzebub. They had said Christ was in league with the prince of the devils (chap 9: 34), which was as much as calling him Beelzebub. Beelzebub was the god of the Ekronites (2 Kings 1: 2). The word means, "lord of flies." It had probably come into use among the Jews as a name for Satan.

26. Fear them not. The ground of courage is the prospect of the judgment day, when the truth should be fully manifested, in view of which we may cheerfully, if we are in the line of godly duty, bear opposition and bodily death.

28. Hell. Literally, *Gehenna*. The deep valley of Hinnom south of Jerusalem, where the fire perpetually burned the offal from the temple, represented the final place and state of the soul's punishment (compare Mark 9: 48, and Isa. 66: 24).

29. Farthing. Strictly an *assarion*, or *as*, equal to a cent and a half of American money.

34. But a sword. The inevitable conflict on presenting truth to the wicked heart of man.

38. He that doth not take his cross. This, of course, had not the association in the minds of Christ's

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.
40 ¶ He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.
41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.
42 And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

eth his [1]life shall lose it; and he that [2]loseth his [1]life for my sake shall find it.
40 He that receiveth you receiveth me, and he that receiveth me receiveth him that
41 sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's re-
42 ward. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

[1] Or, *soul.* [2] Or, *lost.*

hearers which it has in ours. It referred simply to the malefactor, according to Roman usage, bearing his cross to the place of crucifixion. The lesson is, that we must suffer the world's persecutions with our Saviour cheerfully, even to death.

39. He that findeth his life shall lose it, etc. This strong antithetical clause may be thus paraphrased; "He that strives to maintain this earthly life above all else shall lose it at last, for he must die; but that he that counts his life cheap for Christ's sake may lose it, but loses it only to gain a higher life, which the former can never gain."

41. In the name of a prophet. Because he is a prophet. **A prophet's reward.** Such blessings as prophets receive.

42. These little ones. A Hebrew phrase for "disciples."

CHAPTER XI.

2. John sendeth his disciples to Christ. 7. Christ's testimony concerning John. 18. The opinion of the people, both concerning John and Christ. 20. Christ upbraideth the unthankfulness and unrepentance of Chorazin, Bethsaida, and Capernaum: 25. and praising his Father's wisdom in revealing the gospel to the simple, 28. he calleth to him all such as feel the burden of their sins.

1 AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.
2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,
3 And said unto him, Art thou he that should come, or do we look for another?
4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:
5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.
6 And blessed is *he*, whosoever shall not be offended in me.

1 AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and preach in their cities.
2 Now when John heard in the prison the works of the Christ, he sent by his disci-
3 ples, and said unto him, Art thou he that cometh, or look we for another?
4 And Jesus answered and said unto them, Go your way and tell John the things
5 which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have [1]good tidings preached to them.
6 And blessed is he, whosoever shall find
7 none occasion of stumbling in me. And

[1] Or, *the gospel.*

1. This verse belongs to the end of the tenth chapter. That which follows (the visit of John's disciples, and the words of Jesus consequent thereon) may have occurred previous to the mission tour of the twelve. **Thence.** From the place where he had given his disciples their directions. **Their cities.** The cities of the Galilæns, among whom he lived.

2. In the prison. John's imprisonment by Herod Antipas was referred to in chap. 4:12. Its cause and consequence are given in chap. 14:1–12. His place of imprisonment (Josephus tells us) was the castle of Machærus, in Peræ (the trans-Jordanic province of Herod), near the Dead Sea.

3. Art thou he that cometh? The Messiah was the coming one in the Jewish mind. We cannot believe that John had any doubts about Jesus being the Christ. Many, however, take that view. John asks in behalf of his disciples, to wean them from him to Jesus, from the one decreasing to the one increasing (John 3:30). John knew well that Jesus was the Messiah (John 1:29). Such a man is not left to doubt.

4. The things which ye do hear and see. Luke (chap. 7:21) says that Jesus performed many miracles before John's messengers.

5 The poor have good tidings preached to them. Besides the miracles, a grand sign of the Messiah was his care for the lowly and downtrodden, a thing new in the world (see Isa. 29:18, 19).

7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is *he* of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive *it*, this is Elias, which was for to come.

15 He that hath ears to hear, let him hear.

16 ¶ But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners. But wisdom is justified of her children.

20 ¶ Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

as these went their way, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind?
8 But what went ye out for to see? a man clothed in soft *raiment*? Behold, they that wear soft *raiment* are in kings'
9 houses. [1] But wherefore went ye out? to see a prophet? Yea, I say unto you, and
10 much more than a prophet. This is he, of whom it is written.

Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is [2] but little in the kingdom of
12 heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and
13 men of violence take it by force. For all the prophets and the law prophesied until
14 John. And if ye are willing to receive
15 [3] *it*, this is Elijah, which is to come. He that hath ears [4] to hear, let him hear.
16 But whereunto shall I liken this generation? It is like unto children sitting in the marketplaces, which call unto their
17 fellows, and say, We piped unto you, and ye did not dance; we wailed, and ye did
18 not [5] mourn. For John came neither eating nor drinking, and they say, He hath a
19 [6] devil. The Son of man came eating and drinking, and they say, Behold, a gluttonous man, and a wine-bibber, a friend of publicans and sinners! And wisdom [7] is justified by her [8] works.
20 Then began he to upbraid the cities wherein most of his [9] mighty works were
21 done, because they repented not. Woe

[1] Many ancient authorities read *But what went ye out to see? a prophet?* [2] Gr. *lesser.* [3] Or, him. [4] Some ancient authorities omit *to hear.* [5] Gr. *beat the breast.* [6] Gr. *demon.* [7] Or, *was.* [8] Many ancient authorities read *children:* as in Luke 7:35. [9] Gr. *powers.*

7. A reed shaken with the wind. A mere matter of the passing moment. Reeds soon wither (Isa. 19:6), and are burned (Jer. 51:32); and, as shaken by every breath of wind, they have no fixedness. John the Baptist was no uncertain trifler or unstable fanatic.

8. A man clothed in soft raiment. A dignitary of this world. John was in his very garb a protester against the world's pomp and pride. John was on neither extreme of fanaticism or worldliness.

9. Much more than a prophet. The prophet spoke for God. John not only did this, but he was the forerunner of the Messiah.

10. The quotation from Mal. 3:1, changes "me" to "thee," so that our Lord interprets what is said of God as being said of himself. The "thy" and "thee" can only refer to Christ.

11. He that is but little in the kingdom of heaven is greater than he. He that has but little of the spiritual light of the Christian dispensation knows more than John knew, although John was more enlightened than any that lived before him. The gospel brings life and immortality to light; i.e., makes these subjects clear (2 Tim. 1:10).

12. Suffereth violence. This is generally taken as a figurative expression for an eager seeking to the kingdom of heaven. We prefer the literal meaning. Jesus says that the kingdom of heaven, which confers such advantages, and whose incipiency was in his own ministry, was violently assaulted and plundered as a hostile city by the Jews. That generation (see verse 16) would not accept either John or Jesus. The twelfth verse is parenthetical.

13. Here the connection with verse 11 is made. John was greater than all before him, but less than the little one in the kingdom of Messiah. That kingdom was now to be established, the long line of prophets from the law downward, terminating in John.

14. Elijah. Malachi, whose prophecy is quoted in the tenth verse, calls the preparatory messenger by the significant name of Elijah (Mal. 4:5), a name suggestive of energetic reform.

15. He that hath ears, etc. For this formula, used to call attention to an important truth, see chap. 13:9, 43, and Luke 14:35; also, in the letters to the seven churches, Rev. 2 and 3, and in Rev. 13:9.

18. Eating—drinking. In Luke (chap. 7:33) the nouns are supplied, "bread" and "wine."

19. Wisdom is justified by her works. In Luke it reads (7:35), "of all her children." The two are virtually the same. Wisdom is justified from the works her children perform. It is not the approbation or condemnation of the crowd which justifies her, but the conduct of her disciples.

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 ¶ At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father: for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

28 ¶ Come unto me, all *ye* that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke *is* easy, and my burden is light.

unto thee, Chorazin! woe unto thee, Bethsaida! for if the [1]mighty works had been done in Tyre and Sidon which were done in you, they would have repented long
22 ago in sackcloth and ashes. Howbeit I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judge-
23 ment, than for you. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt [2]go down unto Hades: for if the [1]mighty works had been done in Sodom which were done in thee, it would
24 have remained until this day. Howbeit I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgement, than for thee.
25 At that season Jesus answered and said, I [3]thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding,
26 and didst reveal them unto babes; yea, Father, [4]for so it was well-pleasing in thy
27 sight. All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to re-
28 veal *him*. Come unto me, all ye that labour and are heavy laden, and I will give
29 you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your
30 souls. For my yoke is easy, and my burden is light.

[1] Gr. *powers*. [2] Many ancient authorities read *be brought down*. [3] Or, *praise*. [4] Or, *that*.

21. Chorazin and Bethsaida were towns near Capernaum. We do not know their exact sites; but from St. Willibald's narrative in the eighth century (quoted by Dr. Robinson), we know that Bethsaida was next north to Capernaum, and Chorazin was between that and the Jordan. Perhaps Bethsaida was at the present Tell Hûm, and Chorazin where the water from Bir Kerascb enters the lake.

23. Capernaum. See on chap. 8 : 5. For the doctrine here conveyed, see on chap. 10 : 15. **Hades.** This is the untranslated Greek word. It is a negative expression, like the Hebrew "Sheol." It is the unseen world of the dead, without any reference to the happy condition of the godly dead. It is the unseen world, without the light of revelation shining on it. It is, therefore, a dark and (so imagined) subterraneous world. But it is not hell (Gehenna), which is the place of punishment and torment.

25. These words which follow, if we compare this passage with Luke 10 : 21, and context, seem to have been uttered on the return of the seventy missionaries, and to have had reference to their happy report. Some of the harmonists, however, make these words to be spoken twice by our Lord at different periods of his ministry. **Babes.** The illiterate. Jesus does not thank the Father that he had hid these things from the wise, but that he had *rather* revealed them unto babes. The Orientalism must be noted (see, for example, John 6 : 27).

27. Christ declares himself the only source of divine knowledge, on the basis of which truth he makes the entreaty of verses 28–30.

29. My yoke. The doctrine of a teacher was called his yoke. **I am meek and lowly in heart** to stoop patiently to every needy one. There is a contrast intended throughout, probably, to the Pharisees, who despised the humble ones.

CHAPTER XII.

1. Christ reproveth the blindness of the Pharisees concerning the breach of the sabbath, 3. by scriptures, 9. by reason, 13. and by a miracle. 22. He healeth the man possessed that was blind and dumb. 31. Blasphemy against the Holy Ghost shall never be forgiven. 36. Account shall be made of idle words. 38. He rebuketh the unfaithful, who seek after a sign: 49. and sheweth who is his brother, sister, and mother.

1 At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

1 At that season Jesus went on the sab-
bath day through the cornfields; and his disciples were an hungred, and began to
2 pluck ears of corn, and to eat. But the

1. The Jewish law permitted this plucking of another's corn (Deut. 23 : 25).

2 But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;

4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

6 But I say unto you, That in this place is *one* greater than the temple.

7 But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath day.

9 And when he was departed thence, he went into their synagogue:

10 ¶ And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other.

14 ¶ Then the Pharisees went out, and held a council against him, how they might destroy him.

15 But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon the sabbath.

3 But he said unto them, Have ye not read what David did, when he was an hungred,

4 and they that were with him; how he entered into the house of God, and [1] did eat the shewbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests?

5 Or have ye not read in the law, how that on the sabbath day the priests in the temple profane the sabbath, and are guiltless?

6 But I say unto you, that [2] one greater than

7 the temple is here. But if ye had known what this meaneth, I desire mercy and not sacrifice, ye would not have condemned the

8 guiltless. For the Son of man is lord of the sabbath.

9 And he departed thence, and went into

10 their synagogue: and behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him. And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift

12 it out? How much then is a man of more value than a sheep! Wherefore it

13 is lawful to do good on the sabbath day. Then saith he to the man, Stretch forth thy hand. And he stretched it forth;

14 and it was restored whole, as the other. But the Pharisees went out, and took

15 counsel against him, how they might destroy him. And Jesus perceiving *it* withdrew from thence: and many followed

16 him; and he healed them all, and charged

17 them that they should not make him known: that it might be fulfilled which was spoken [3] by Isaiah the prophet, saying,

18 Behold, my servant whom I have chosen;

[1] Some ancient authorities read *they did eat.* [2] Gr. *a greater thing.* [3] Or, *through.*

2. That which it is not lawful to do upon the sabbath. The illegality was all of their manufacture. The law of God, through Moses, forbade the kindling of a fire to cook with on the sabbath (compare Exod. 16: 23, and 35: 3), but did not forbid the satisfying of one's hunger. This was one of the glosses of the elders.

3. What David did (1 Sam. 21: 1–7).

5. Profane the sabbath. They used it as a day of work in performing the various duties of the temple (see Num. 28).

6. One greater than the temple. If the sacredness of the temple sanctified the sabbath-working of the priests, Christ's presence and the sacredness of his service (who was greater than the temple) sanctified the sabbath-working of his disciples, if working they would deem it.

7. I desire mercy, and not sacrifice. Quoted from Hos. 6: 6, as before in chap. 9: 13. The law of mercy regards man's natural necessities and his general welfare, and thus makes exceptions in ritual observance. This is the second argument of our Lord against the carping Pharisees.

8. For the Son of man is Lord of the sabbath. That is, he is the Lord God mentioned in the fourth commandment ("sabbath of the Lord thy God"), and therefore knows what allowance to make for his disciples, being the very one who originally made the declaration written in Hosea. This is a third argument against the Pharisees, which, of course, they could not comprehend.

9. Into their synagogue. This, Luke tells us (chap. 6: 6), was on another sabbath.

10. They asked him. Probably seeing that he was about to heal the man.

11. One sheep. If a sheep in trouble can be rescued, surely a man in distress can be healed on the sabbath.

14. The Pharisees. With the Herodians (Mark 3: 6). The hostility of the Pharisees had now taken shape, and reached to Galilee from Jerusalem as its source and centre. Jesus, by his influence, his teaching, and his miracles, was undermining the influence of the Pharisees; and this stirred their jealousy, and excited them to vengeance.

16. Charged them that they should not make him known (see chap. 8: 4, and 9: 30).

17. By Isaiah. This prophecy (Isa. 42: 1–4) declares the gentleness of Christ. Hence the words, "A bruised reed shall he not break, and smoking flax shall he not quench," are considered by some as not referring to Christ's regard to a weak faith, but as belonging to the general description of the Messiah as one who would not make any noise, or show any violence, even toward those things which required but a slight force to destroy. This seems to

18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.
19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.
20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.
21 And in his name shall the Gentiles trust.
22 ¶ Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.
23 And all the people were amazed, and said, Is not this the son of David?
24 But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.
25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:
26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?
27 And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.
28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.
29 Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.
30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.
31 ¶ Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men.
32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

My beloved in whom my soul is well pleased:
I will put my Spirit upon him,
And he shall declare judgement to the Gentiles.
19 He shall not strive, nor cry aloud;
Neither shall any one hear his voice in the streets.
20 A bruised reed shall he not break,
And smoking flax shall he not quench,
Till he send forth judgement unto victory.
21 And in his name shall the Gentiles hope.
22 Then was brought unto him [1] one possessed with a devil, blind and dumb: and he healed him, insomuch that the dumb
23 man spake and saw. And all the multitudes were amazed, and said, Is this the
24 son of David? But when the Pharisees heard it, they said, This man doth not cast out [2] devils, but [3] by Beelzebub the
25 prince of the [2] devils. And knowing their thoughts he said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided
26 against itself shall not stand: and if Satan casteth out Satan, he is divided against himself; how then shall his kingdom
27 stand? And if I [3] by Beelzebub cast out [2] devils, [3] by whom do your sons cast them out? therefore shall they be your judges.
28 But if I [3] by the Spirit of God cast out [2] devils, then is the kingdom of God come
29 upon you. Or how can one enter into the house of the strong *man*, and spoil his goods, except he first bind the strong *man?*
30 and then he will spoil his house. He that is not with me is against me; and he that
31 gathereth not with me scattereth. Therefore I say unto you, Every sin and blasphemy shall be forgiven [4] unto men; but the blasphemy against the Spirit shall not
32 be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak

[1] Or, *a demoniac.* [2] Gr. *demons.* [3] Or, *in.* [4] Some ancient authorities read *unto you men.*

make the passage consistent. The last phrase, "and in his name shall the Gentiles hope," is according to the Seventy.

23. The son of David. See on 9 : 27.

24. Beelzebub. See on chap. 10 : 25.

26. He is divided against himself. This is Christ's first argument. He was constantly destroying the works of the Devil (1 John 3 : 8), and yet his enemies would charge him with working his miracles against Satan by Satan's help.

27. By whom do your sons cast them out? The Jews pretended to cast out devils. Josephus (Ant. 8, 2, 5) says they derived the art from Solomon, and gives an instance of one Eleazar performing an exorcism before Vespasian. Jesus here uses the *argumentum ad hominem*, which does not require that the hypothetical case be true, but only counted true by the persons addressed.

28. The casting out of demons was one of the proofs that the promised kingdom of God, the dispensation of the Messiah, had arrived (see Isa. 49 : 24, 25, and 53 : 12). Matthew changes his usual phrase, "kingdom of heaven," to "kingdom of God," probably in allusion to Dan. 2 : 44.

29. Spoil his goods; i.e., seize them as prey. **Spoil his house**; i.e., plunder his house. The verb "spoil" is obsolete in these senses. The use of this figure seems to be in direct allusion to the passages of Isaiah cited (49 : 24, 25, and 53 : 12), where the "strong" one is certainly Satan.

30. He that is not with me is against me. Those who opposed the destroyer of Satan's works were allies of Satan, and unbelief was opposition.

31, 32. We would thus paraphrase this passage: "The reception of God's offered Spirit by man insures the pardon (through Christ) of all sin, even if the sin has been 'a word against the Son of man:' but the rejection of God's Spirit is the rejection of salvation; and this rejection the Pharisees are engaged in perfecting when they refer the evident influences of God's Spirit, in destroying the power of the Devil, to the Devil himself." Perhaps no passage in the New Testament has called forth more discussion than this. Some, like Whitby, regard it as referring to the gift of the Spirit on the day of Pentecost; others, to the false estimate of a true miracle. The former view is wholly apart from the context, and the latter is too narrow. It meets all the demands in the case to refer it to a

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished.

against the Holy Spirit, it shall not be forgiven him, neither in this [1]world nor in
33 that which is to come. Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for
34 the tree is known by its fruit. Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of
35 the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil
36 things. And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judge-
37 ment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.
38 Then certain of the scribes and Pharisees answered him, saying, [2]Master, we
39 would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but
40 the sign of Jonah the prophet: for as Jonah was three days and three nights in the belly of the [3]whale; so shall the Son of man be three days and three nights in
41 the heart of the earth. The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, [4]a greater than Jonah is
42 here. The queen of the south shall rise up in the judgement with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, [4]a greater than
43 Solomon is here. But the unclean spirit, when [5]he is gone out of the man, passeth through waterless places, seeking rest, and
44 findeth it not. Then [5]he saith, I will re-

[1] Or, *age*. [2] Or, *Teacher*. [3] Gr. *sea-monster*. [4] Gr. *more than*. [5] Or, *it*.

refusal of God's spiritual appeals, one of which is the miracle with its circumstances. **Nor in that which is to come.** A proverbial expression for an emphatic "never," and wholly without indication of a place of pardon beyond this world.

33. If the healing miracles of Christ were good, they must have come from a good source; and the evil-speaking of the Pharisees must have proceeded from an evil heart.

36, 37. The words of a life express the character of that life (Rom. 10:10). The idle word is the mark of a careless heart. The words of a man's life will be the record of his justification or condemnation at the last. The blasphemy against the Holy Spirit may be merely an *idle* word; that is, a word of careless indifference: yet that is opposition to God, and the token of final ruin.

38. A sign. Of the Messiahship.

39. Adulterous. This word and its cognates are constantly used in Scripture for the sin of idolatry; Israel having abandoned Jehovah, her husband (Isa. 54:5; Jer. 3:14), and married false gods. **The sign of Jonah the prophet.** The prophets not only predicted the Messiah, but sometimes typified him. So Isaiah with his children (Isa. 8:18, quoted in Heb. 2:13). So Ezekiel (chap. 24:15-24). They were all, in some sort, types of the great Messiah-prophet (see Deut. 18:15). **Whale.** Simply "sea-monster." In the Hebrew of the Book of Jonah it is "great fish." The fish which swallowed Jonah is supposed by some to be the *squalus carcharias*, or "white shark," also called *lamia*, and found in the Mediterranean Sea. Such a fish, sixty feet long, was seen in the Levantine waters about ninety years ago. Another, said to be a right whale, was stranded near Sidon only six or eight years ago. This one was also about sixty feet long.

40. Three days and three nights. This seems too explicit to be explained by two nights and one day, with parts of two more, the time spent by our Lord's body in the tomb. We prefer to consider "the heart of the earth" to refer to the time, beginning at Gethsemane, in which our Lord's ministry was suspended, as was Jonah's when he was in the fish's belly.

41. A greater than Jonah. Literally, "more than Jonah." So below, "more than Solomon." Jonah and Solomon were but types. Herein Jesus was the fulness of the antitype.

42. The queen of the south. The Queen of Sheba in Southern Arabia (1 Kings 10:1). **The ends of the earth.** Oriental hyperbole for "a distant land."

43. But we must expect this; for **the unclean spirit, etc.** This is the connection. This parable, suited to the Jewish notion of demons frequenting deserts, is to be received in its general instruction as referring to the

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 ¶ While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

turn into my house whence I came out; and when [1] he is come, [1] he findeth it empty,
45 swept, and garnished. Then goeth [1] he, and taketh with [2] himself seven other spirits more evil than [2] himself, and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation.
46 While he was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to speak to him.
47 [3] And one said unto him, Behold, thy mother and thy brethren stand without,
48 seeking to speak to thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren?
49 And he stretched forth his hand towards his disciples, and said, Behold, my mother
50 and my brethren! For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother.

[1] Or, *it*. [2] Or, *itself*. [3] Some ancient authorities omit verse 47.

increased assaults of Satan after a false reformation. The application is, doubtless, in the first instance, to the Jews, who were refusing the Messiah, and bringing themselves into greater condemnation.

46. His brethren. In chap. 13: 55, and Mark 6: 3, James and Joses (some read "Joseph" in Matthew) and Simon and Judas are called the Lord's brethren; and in Gal. 1: 19, James the son of Alphæus, the apostle, is called the Lord's brother. Now, as James was not the son of either Joseph or Mary, the word "brethren" is used here in the wider sense of kinsman. These four were probably nephews of Joseph or of Mary. The James mentioned is thus the apostle, and author of the epistle, and Judas is also an apostle, and author of an epistle (if we suppose "brother" is the true filling of the ellipsis in Luke 6: 16); but it is more doubtful whether the Simon is Simon the Cananæan.

47. Seeking to speak with thee. From Mark's account (chap. 3: 31) we see they were impatient, both sending to him, and calling out to him. This leads us to suppose that they wished to control his movements, and stop his discourse, perhaps through fear that his denunciation of the Pharisees might lead to his and their injury. The incident gave occasion to one of the most tender and touching of our Lord's expressions: "Whosoever shall do the will of my Father which is in heaven, he is my brother and sister and mother."

CHAPTER XIII.

3. The parable of the sower and the seed: 18. the exposition of it. 24. The parable of the tares, 31. of the mustard seed, 33. of the leaven, 44. of the hidden treasure, 45. of the pearl, 47. of the drawnet cast into the sea: 53. and how Christ is contemned of his own countrymen.

1 THE same day went Jesus out of the house, and sat by the sea side.
2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.
3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;
4 And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up:
5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:
6 And when the sun was up, they were scorched; and because they had no root, they withered away.

1 On that day went Jesus out of the
2 house, and sat by the sea side. And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all the multitude stood on the beach.
3 And he spake to them many things in parables, saying, Behold, the sower went
4 forth to sow; and as he sowed, some *seeds* fell by the way side, and the birds came
5 and devoured them: and others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth:
6 and when the sun was risen, they were scorched; and because they had no root,

1. On that day. Matthew fixes the time. It was on the same day in which he had so earnestly rebuked the Pharisees, and had been sought by his mother and brethren. **The sea side.** The beach of the Sea of Galilee.

2. Into a boat. Sitting on one of the thwarts of a fishing-boat, pushed out a little into the sea (Mark 4: 1), he could be seen and heard by all the vast multitude on the beach.

4. The way side; or, "along the road." The roads in the East are merely tracks through the fields, beaten hard by the travel, and having no fences or hedges of separation from the growing grain. The sower would necessarily sow over the path, but nothing could grow there by reason of the packed and hard earth. The birds would soon catch up the seeds thus exposed.

7 And some fell among thorns; and the thorns sprung up, and choked them:
8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.
9 Who hath ears to hear, let him hear.
10 And the disciples came, and said unto him, Why speakest thou unto them in parables?
11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.
12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.
13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.
14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:
15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.
16 But blessed *are* your eyes, for they see: and your ears, for they hear.
17 For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them;* and to hear *those things* which ye hear, and have not heard *them.*
18 ¶ Hear ye therefore the parable of the sower.
19 When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.
20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;
21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

7 they withered away. And others fell upon
the thorns; and the thorns grew up, and
8 choked them: and others fell upon the
good ground, and yielded fruit, some a
9 hundredfold, some sixty, some thirty. He
that hath ears [1], let him hear.
10 And the disciples came, and said unto
him, Why speakest thou unto them in
11 parables? And he answered and said
unto them, Unto you it is given to know
the mysteries of the kingdom of heaven,
12 but to them it is not given. For whoso-
ever hath, to him shall be given, and he
shall have abundance: but whosoever hath
not, from him shall be taken away even
13 that which he hath. Therefore speak I
to them in parables; because seeing they
see not, and hearing they hear not, neither
14 do they understand. And unto them is ful-
filled the prophecy of Isaiah, which saith,
By hearing ye shall hear, and shall in no
wise understand;
And seeing ye shall see, and shall in no
wise perceive:
15 For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with
their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.
16 But blessed are your eyes, for they see;
17 and your ears, for they hear. For verily I
say unto you, that many prophets and
righteous men desired to see the things
which ye see, and saw them not; and to
hear the things which ye hear, and heard
18 them not. Hear then ye the parable of
19 the sower. When any one heareth the
word of the kingdom, and understandeth
it not, *then* cometh the evil *one*, and
snatcheth away that which hath been sown
in his heart. This is he that was sown by
20 the way side. And he that was sown
upon the rocky places, this is he that hear-
eth the word, and straightway with joy re-
21 ceiveth it; yet hath he not root in him-

[1] Some ancient authorities add here, and in verse 43, *to hear:* as in Mark 4:9; Luke 8:8.

11. Unto you it is given to know, etc. Christ's disciples, by looking to him in faith, had the mysteries of the new dispensation explained to them. The rest of the Jews, by rejecting Christ, could not be so favored.

12. Whosoever hath, etc. This is the rule of *grace*. If a little is accepted, more is given. The "hath," and "hath not," do not represent *original* conditions, but *acquired* conditions. The subjects have either accepted or rejected grace. **Even that which he hath;** i.e., his opportunities.

13. Therefore. Here is the application of the above rule. *Because* they see not and hear not (a wilful blindness and deafness — a rejection), *therefore* parables are given them, which, though *they* will not understand, will be full of instruction to the disciples who search the Saviour's words.

14. The prophecy of Isaiah. This prophecy (Isa. 6:9, 10) is quoted, besides by the synoptics in this connection, in John 12:40, and Acts 28:26. It is the prophetic style in Isaiah, the use of imperatives for futures. The prophet is commanded to *make* an effect, when all that is intended is that he shall *predict* an effect. Matthew translates the imperatives into futures, showing this prophetic usage. Just so God is said to harden the heart, because the event is permitted in his wisdom. God (and his prophet) *does*, what he *permits*, in his holy, just, and righteous plan, *to be done*.

15. Lest haply they should. Rather, "So that they should not at all." God was not afraid that they would repent, and therefore interposed to prevent this (as the use of "lest" would suggest), but he permitted their wilfulness to operate, so that they should not perceive and turn. They did not wish to repent. It was not God who did not wish them to repent. The Lord does not wish that any should perish, but that all should come to repentance (2 Pet. 3:9).

19. The evil one. Called, in the parallel passages in the other Gospels, "Satan" (Heb. for "adversary") and "the Devil" (Gr. for "accuser"). **He that was sown.** In this parable the seed is not the word only, but the man and word united. The *man* is sown by the wayside, and the *word* is sown in his heart. The evil one, by snatching away the word, really snatcheth away the man as his prey. In the second case, the sun of persecution burns the

22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth *it;* which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 ¶ Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

self, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth.
22 And he that was sown among the thorns, this is he that heareth the word; and the care of the [1] world, and the deceitfulness of riches, choke the word, and he be-
23 cometh unfruitful. And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.
24 Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his
25 field; but while men slept, his enemy came and sowed [2] tares also among the wheat,
26 and went away. But when the blade sprang up, and brought forth fruit, then
27 appeared the tares also. And the [3] servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares?
28 And he said unto them, [4] An enemy hath done this. And the [3] servants say unto him, Wilt thou then that we go and gather
29 them up? But he saith, Nay; lest haply while ye gather up the tares, ye root up
30 the wheat with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.
31 Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a
32 man took, and sowed in his field: which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.
33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three [5] measures of meal, till it was all leavened.
34 All these things spake Jesus in parables unto the multitudes; and without a parable spake he nothing unto them:

[1] Or, *age.* [2] Or, *darnel.* [3] Gr. *bond-servants.* [4] Gr. *A man* that is *an enemy.* [5] The word in the Greek denotes the Hebrew seah, a measure containing nearly a peck and a half.

word out, and the man withers. In the third case, the thorns choke the word, and the man hence is unfruitful. All of the cases hear the word, so that *the man and word* represent the seed; but only the fourth case *understands* the word. This is the intimate union of the man and word produced by the good ground of faith.

24. The kingdom of heaven is likened. An abbreviated expression for "The working of the kingdom of heaven may be thus represented: A man," etc. This loose way of speech is common (see chap. 18:23, and 25:1). **Good seed.** Our Saviour says, these are the sons of the kingdom (verse 38). Compare the parable of the sower, as above explained.

25. Tares. The tare is a plant of the genus Lolium, called "darnel." The Greek word is *zizanion.* It is also called in Greek, *aira.* It grows as a weed among wheat; and, until it come into ear, it is very similar in appearance to wheat.

30. Let both grow together until the harvest. In the light of our Lord's interpretation (verse 39) we see that the kingdom of heaven is not free from including within it the sons of the evil one until the end of the world (or "consummation of the age," as the margin gives it). Any attempt, therefore, to make a perfectly pure church now is chimerical. We can only use a holy care and prudence to make it as pure as we can.

33. Leaven. The fermenting matter by which bread is made light. It is generally used as a symbol of evil, as in chap. 16:6, and some would have it so here; but the general tenor of this chapter seems to forbid this interpretation. The first parable showed the fruitfulness of the good ground of faith; the second showed the presence of evil in the church, which shall not harm the good; the third showed the marvellous expansion of the church; and the

35 That it might be fulfilled which was spoken
by the prophet, saying, I will open my mouth in
parables; I will utter things which have been kept
secret from the foundation of the world.
36 Then Jesus sent the multitude away, and
went into the house: and his disciples came unto
him, saying, Declare unto us the parable of the
tares of the field.
37 He answered and said unto them, He that
soweth the good seed is the Son of man;
38 The field is the world; the good seed are the
children of the kingdom; but the tares are the
children of the wicked *one;*
39 The enemy that sowed them is the devil; the
harvest is the end of the world; and the reapers
are the angels.
40 As therefore the tares are gathered and
burned in the fire; so shall it be in the end of this
world.
41 The Son of man shall send forth his angels,
and they shall gather out of his kingdom all things
that offend, and them which do iniquity;
42 And shall cast them into a furnace of fire:
there shall be wailing and gnashing of teeth.
43 Then shall the righteous shine forth as the
sun in the kingdom of their Father. Who hath
ears to hear, let him hear.
44 ¶ Again, the kingdom of heaven is like unto
treasure hid in a field; the which when a man
hath found, he hideth, and for joy thereof goeth
and selleth all that he hath, and buyeth that
field.
45 ¶ Again, the kingdom of heaven is like unto
a merchantman, seeking goodly pearls:
46 Who, when he had found one pearl of great
price, went and sold all that he had, and bought
it.
47 ¶ Again, the kingdom of heaven is like unto
a net, that was cast into the sea, and gathered of
every kind:
48 Which, when it was full, they drew to shore,
and sat down, and gathered the good into vessels,
but cast the bad away.
49 So shall it be at the end of the world: the
angels shall come forth, and sever the wicked
from among the just,
50 And shall cast them into the furnace of fire:
there shall be wailing and gnashing of teeth.
51 Jesus saith unto them, Have ye understood
all these things? They say unto him, Yea, Lord.
52 Then said he unto them, Therefore every
scribe *which is* instructed unto the kingdom of
heaven is like unto a man *that is* an householder,
which bringeth forth out of his treasure *things*
new and old.

35 that it might be fulfilled which was spoken
[1] by the prophet, saying,
I will open my mouth in parables;
I will utter things hidden from the
foundation [2] of the world.
36 Then he left the multitudes, and went
into the house: and his disciples came
unto him, saying, Explain unto us the
37 parable of the tares of the field. And he
answered and said, He that soweth the
38 good seed is the Son of man; and the
field is the world; and the good seed, these
are the sons of the kingdom; and the tares
39 are the sons of the evil *one;* and the enemy
that sowed them is the devil: and the har-
vest is [3] the end of the world; and the reap-
40 ers are angels. As therefore the tares are
gathered up and burned with fire; so shall
41 it be in [3] the end of the world. The Son
of man shall send forth his angels, and
they shall gather out of his kingdom all
things that cause stumbling, and them that
42 do iniquity, and shall cast them into the
furnace of fire: there shall be the weeping
43 and gnashing of teeth. Then shall the
righteous shine forth as the sun in the
kingdom of their Father. He that hath
ears, let him hear.
44 The kingdom of heaven is like unto a
treasure hidden in the field; which a man
found, and hid; and [4] in his joy he goeth
and selleth all that he hath, and buyeth
that field.
45 Again, the kingdom of heaven is like
unto a man that is a merchant seeking
46 goodly pearls: and having found one
pearl of great price, he went and sold all
that he had, and bought it.
47 Again, the kingdom of heaven is like
unto a [5] net, that was cast into the sea,
48 and gathered of every kind: which, when
it was filled, they drew up on the beach;
and they sat down, and gathered the good
into vessels, but the bad they cast away.
49 So shall it be in [3] the end of the world:
the angels shall come forth, and sever the
50 wicked from among the righteous, and
shall cast them into the furnace of fire:
there shall be the weeping and gnashing
of teeth.
51 Have ye understood all these things?
52 They say unto him, Yea. And he said
unto them, Therefore every scribe who
hath been made a disciple to the kingdom
of heaven is like unto a man that is a

[1] Or, *through.* [2] Many ancient authorities omit *of the world.* [3] Or, *the consummation of the age.* [4] Or, *for joy thereof.* [5] Gr. *drag-net.*

fourth, the hidden processes of that expansion. **Three measures.** Literally, three *sata*, or *seahs*, a common phrase for one ephah, about a bushel and a half.

35. By the prophet. Asaph, who wrote the seventy-eighth psalm. The mystic character of that psalm consists in its giving the history of Israel as a type of the history of God's church. Jesus, in telling the story of the future church by parables, was fulfilling Asaph's opening verses.

39. The end of the world. In margin, "the consummation of the age." The end of the present dispensation.

42. The weeping and gnashing of teeth. Rather, "the weeping and the gnashing of teeth." So at chap. 8:12 and elsewhere. The definite article probably makes the reference to Ps. 112:10.

44. Hidden — found. The man comes upon it by accident. Then he seeks to gain possession.

45. Seeking. The man is seeking when he finds. He then acts like the other. The nobler soul is longing and seeking for God's truth. But both, on seeing it, have faith in it, and give up all for it.

47. A net, etc. This parable seems to be equivalent to that of the tares, looking, however, chiefly at the *value* of the two kinds. The first series of parables regarded the growth of the kingdom, and this second series the preciousness of the kingdom, each ending with the final separation of the bad from the good.

52. The teacher of religion (scribe), becoming a disciple of the kingdom of the Messiah, mingles the types of the old economy and the antitypes of the new in his teaching.

53 ¶ And it came to pass, *that* when Jesus had finished these parables, he departed thence.

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this *man* all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there because of their unbelief.

householder, which bringeth forth out of his treasure things new and old.

53 And it came to pass, when Jesus had finished these parables, he departed thence.

54 And coming into his own country he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and

55 these [1] mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and

56 Joseph, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things?

57 And they were [2] offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country,

58 and in his own house. And he did not many [1] mighty works there because of their unbelief.

[1] Gr. *powers.* [2] Gr. *caused to stumble.*

54. His own country. Nazareth.

55. James, etc. See on chap. 12. 46.

57. They were offended. They stumbled and staggered in regard to faith in him. They could not rise above the impressions of the village life.

CHAPTER XIV.

1. Herod's opinion of Christ. 3. Wherefore John Baptist was beheaded. 13. Jesus departeth into a desert place: 15. where he feedeth five thousand men with five loaves and two fishes: 22. he walketh on the sea to his disciples: 34. and landing at Gennesaret, healeth the sick by the touch of the hem of his garment.

1 At that time Herod the tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

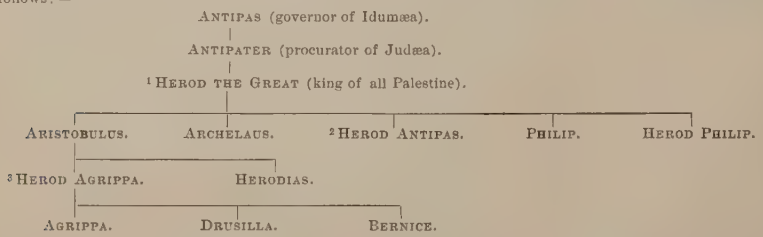
3 ¶ For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.

1 At that season Herod the tetrarch heard

2 the report concerning Jesus, and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore do

3 these powers work in him. For Herod had laid hold on John, and bound him, and put him in prison for the sake of

1. Herod the tetrarch. Tetrarch means ruler of a fourth part. Demosthenes in his Third Philippic thus uses the word in relation to the fourfold division of Thessaly. When Herod the Great died, his kingdom was divided into four parts by the Roman power. One part, including Judæa and Samaria, was given to Archelaus; Galilee and Perœa, forming a second part, to Herod Antipas; Ituræa and Trachonitis to Philip; and Abilene (with perhaps Libanus) to Lysanias. The first three were sons of Herod. The Herodian genealogy (as far as it illustrates Scripture) is as follows: —



Three of the above (indicated by numbers) are mentioned simply as Herod in the New Testament; viz., Herod the Great, who slew the children at Bethlehem; Herod Antipas, referred to in the present passage, and before whom Jesus was brought just prior to the crucifixion; and Herod Agrippa, nephew of Herod Antipas, whose horrible death is mentioned in Acts 12. It will be noticed that the infamous Herodias, who was first Herod Philip's wife, and afterward the wife of Herod Antipas, was niece to both her husbands. In the parallel passage, Mark 6: 14, Herod Antipas is called "king." This was probably a popular title, not recognized by the Roman supremacy.

2. By a reference to the parallel passages in the other Gospels (Mark 6: 16, and Luke 9: 7, 9), we see that Herod was greatly disturbed by his suspicions.

3. Herodias. See on verse 1.

4 For John said unto him, It is not lawful for thee to have her.
5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.
6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.
7 Whereupon he promised with an oath to give her whatsoever she would ask.
8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.
9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.
10 And he sent, and beheaded John in the prison.
11 And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.
12 And his disciples came, and took up the body, and buried it, and went and told Jesus.
13 ¶ When Jesus heard *of it*, he departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities.
14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.
15 ¶ And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.
16 But Jesus said unto them, They need not depart; give ye them to eat.
17 And they say unto him, We have here but five loaves, and two fishes.
18 He said, Bring them hither to me.
19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.
20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.
21 And they that had eaten were about five thousand men, beside women and children.

4 Herodias, his brother Philip's wife. For
John said unto him, It is not lawful for
5 thee to have her. And when he would
have put him to death, he feared the
multitude, because they counted him as
6 a prophet. But when Herod's birthday
came, the daughter of Herodias danced in
7 the midst, and pleased Herod. Whereupon
he promised with an oath to give her what-
8 soever she should ask. And she, being
put forward by her mother, saith, Give me
here in a charger the head of John the
9 Baptist. And the king was grieved; but
for the sake of his oaths, and of them
which sat at meat with him, he com-
10 manded it to be given; and he sent, and
11 beheaded John in the prison. And his
head was brought in a charger, and given
to the damsel: and she brought it to her
12 mother. And his disciples came, and
took up the corpse, and buried him; and
they went and told Jesus.
13 Now when Jesus heard *it*, he withdrew
from thence in a boat, to a desert place
apart: and when the multitudes heard
thereof, they followed him [1] on foot from
14 the cities. And he came forth, and saw a
great multitude, and he had compassion
15 on them, and healed their sick. And when
even was come, the disciples came to him,
saying, The place is desert, and the time
is already past; send the multitudes away,
that they may go into the villages, and
16 buy themselves food. But Jesus said unto
them, They have no need to go away; give
17 ye them to eat. And they say unto him,
We have here but five loaves, and two
18 fishes. And he said, Bring them hither
19 to me. And he commanded the multi-
tudes to [2] sit down on the grass; and he
took the five loaves, and the two fishes,
and looking up to heaven, he blessed, and
brake and gave the loaves to the disci-
20 ples, and the disciples to the multitudes.
And they did all eat, and were filled:
and they took up that which remained
21 over of the broken pieces, twelve bas-
kets full. And they that did eat were
about five thousand men, beside women
and children.

[1] Or, *by land.* [2] Gr. *recline.*

4. It is not lawful for thee to have her. As she was both niece and a living brother's wife. The law of Moses was thus broken both by incest and adultery.

5. He would have put him to death. Not from his own hatred of John, but from his willingness to please Herodias (Mark 6: 19, 20).

6. Herod's birthday. We observe, from Mark's account, that it was kept with great pomp in the presence of all the high officers of Galilee. This fact gives force to the declaration in the ninth verse, that he was ashamed to show his regard for John before them which sat at meat with him.

8. A charger; i.e., a dish.

9. Beheaded John. John was beheaded, Josephus tells us, at the fortress of Machærus, near the Dead Sea.

13. When Jesus heard it; i.e., of Herod's suspicions and agitation (verses 1, 2), for John's death had occurred some time before. **Followed him.** Mark (chap. 6: 33) says, "outwent him." They started after him by land, but reached the "desert place apart" (near Bethsaida Julias, at the north-east of the lake) before Jesus and his disciples, who went by water. By thus crossing the lake, Jesus passed out of Herod's jurisdiction.

14. Came forth. From the boat.

15. When even was come. The first evening; our afternoon. The translation in Mark 6: 35, "when the day was now far spent," is defective. The phrase means simply, "it being afternoon." **The time is already past.** The time for healing and teaching the multitude.

21. Five thousand. See the fuller accounts of this miracle in the other evangelists, Mark 6, Luke 9, John 6.

22 ¶ And straightway Jèsus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

34 ¶ And when they were gone over, they came into the land of Gennesaret.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

22 And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should
23 send the multitudes away. And after he had sent the multitudes away, he went up into the mountain apart to pray: and when even was come, he was there alone.
24 But the boat [1] was now in the midst of the sea, distressed by the waves; for the wind
25 was contrary. And in the fourth watch of the night he came unto them, walking
26 upon the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is an apparition; and
27 they cried out for fear. But straightway Jesus spake unto them, saying, Be of
28 good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon the
29 waters. And he said, Come. And Peter went down from the boat, and walked
30 upon the waters, [2] to come to Jesus. But when he saw the wind [3], he was afraid; and beginning to sink, he cried out, say-
31 ing, Lord, save me. And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou
32 doubt? And when they were gone up
33 into the boat, the wind ceased. And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God.
34 And when they had crossed over, they
35 came to the land, unto Gennesaret. And when the men of that place knew him, they sent into all that region round about, and brought unto him all that were sick;
36 And they besought him that they might only touch the border of his garment: and as many as touched were made whole.

[1] Some ancient authorities read *was many furlongs distant from the land.* [2] Some ancient authorities read *and came.* [3] Many ancient authorities add *strong.*

22. Unto the other side. In Mark 6: 45 the words are, "unto the other side to Bethsaida." This was the Bethsaida near Capernaum, on the west side of the lake, and not the Bethsaida (Julias) at the north-eastern portion, near which the miracle had been wrought. John says (chap. 6: 17), "were going over the sea unto Capernaum." This shows that Bethsaida and Capernaum were close together.

23. When even was come. The second evening; sundown.

25. In the fourth watch of the night. Between three and six o'clock in the morning. John says that by that time the disciples had made only twenty-five or thirty furlongs; that is, three or four miles, or half-way to Bethsaida. They had been eight or nine hours gaining this distance against a violent head wind.

30. He was afraid. Peter had little faith; and so our Lord says, "O thou of little faith." But the rest had not as much faith as Peter, for they did not try to walk on the water to Jesus.

33. Thou art the Son of God. The confession of Peter at a later period was, "Thou art the Christ, the Son of the living God" (chap. 16: 16), for which confession Jesus highly honored him. There must be, therefore, a difference between these two confessions. This seems to be, "Thou art *a* Son of God;" i.e., a prophet or angel, like him who appeared in the furnace (Dan. 3: 25): while the other was a full acknowledgment that Jesus was the Messiah, and not simply an earthly Messiah (son of David), but a heavenly Messiah (Son of the living God).

34. Gennesaret. A district on the western side of the lake, perhaps including Capernaum and Bethsaida (compare Mark 6: 45, and John 6: 17). It is a fertile, well-watered plain, about four miles long, and two broad, lying between the western heights and the lake. The lake receives one of its names from this plain. The word means "blooming garden."

36. See on chap. 9: 35.

CHRIST STILLING THE STORM.

CHAPTER XV.

3. Christ reproveth the scribes and Pharisees for transgressing God's commandments through their own traditions: 11. teacheth how that which goeth into the mouth doth not defile a man. 21. He healeth the daughter of the woman of Canaan, 30. and other great multitudes: 32. and with seven loaves and a few little fishes feedeth four thousand men, beside women and children.

1 THEN came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me;

6 And honour not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition.

7 *Ye* hypocrites, well did Esaias prophesy of you, saying,

8 This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

9 But in vain do they worship me, teaching *for* doctrines the commandments of men.

10 ¶ And he called the multitude, and said unto them, Hear, and understand:

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

1 Then there come to Jesus from Jerusa-
2 lem Pharisees and scribes, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands
3 when they eat bread. And he answered and said unto them, Why do ye also transgress the commandment of God because
4 of your tradition? For God said, Honour thy father and thy mother: and, He that speaketh evil of father or mother, let him
5 [1] die the death. But ye say, Whosoever shall say to his father or his mother, That wherewith thou mightest have been
6 profited by me is given *to God;* he shall not honour his father[2]. And ye have made void the [3] word of God because of
7 your tradition. Ye hypocrites, well did Isaiah prophecy of you, saying,

8 This people honoureth me with their lips;
But their heart is far from me.
9 But in vain do they worship me,
Teaching *as their* doctrines the precepts of men.

10 And he called to him the multitude, and said unto them, Hear, and understand:
11 Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the
12 man. Then came the disciples, and said unto him, Knowest thou that the Pharisees were [4] offended, when they heard this
13 saying? But he answered and said, Every [5] plant which my heavenly Father
14 planted not, shall be rooted up. Let them alone: they are blind guides. And if the blind guide the blind, both shall fall into
15 a pit. And Peter answered and said unto
16 him, Declare unto us the parable. And he said, Are ye also even yet without under-
17 standing? Perceive ye not, that whatsoever goeth into the mouth passeth into the belly, and is cast out into the draught?
18 But the things which proceed out of the mouth come forth out of the heart; and
19 they defile the man. For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness,

[1] Or, *surely die.* [2] Some ancient authorities add *or his mother.* [3] Some ancient authorities read *law.* [4] Gr. *caused to stumble.* [5] Gr. *planting.*

2. They wash not their hands when they eat bread. For other like traditions of the elders, see Mark 7: 4.

3. Transgress the commandment of God. Man's tradition often, instead of illustrating and confirming God's commandments, runs counter to them.

4. Let him die the death. A Hebraism for "He shall surely be put to death."

5. Given to God. So dedicated to God that it cannot be used for the parent. By such false dedications they absolved themselves from honoring their parents.

7. Isaiah. Isa. 29: 13, after the Septuagint chiefly.

12. Were offended. Not "were exasperated," but "were stumbled." They could not understand such a doctrine, when they had always believed the opposite.

13. Plant. Metaphor for "doctrine;" referring to the false doctrine of the Pharisees, which made a mere external religion.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:
20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.
21 ¶ Then Jesus went thence, and departed into the coasts of Tyre and Sidon.
22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* son of David; my daughter is grievously vexed with a devil.
23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.
24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.
25 Then came she and worshipped him, saying, Lord, help me.
26 But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs.
27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.
28 Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.
29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.
30 And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:
31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.
32 ¶ Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.
33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?
34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

20 railings: these are the things which defile the man: but to eat with unwashen hands defileth not the man.
21 And Jesus went out thence, and withdrew into the parts of Tyre and Sidon.
22 And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed
23 with a [1] devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for
24 she crieth after us. But he answered and said, I was not sent but unto the lost sheep
25 of the house of Israel. But she came and worshipped him, saying, Lord, help me.
26 And he answered and said, It is not meet to take the children's [2] bread and cast it to
27 the dogs. But she said, Yea, Lord: for even the dogs eat of the crumbs which
28 fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour.
29 And Jesus departed thence, and came nigh unto the sea of Galilee; and he went up into the mountain, and sat there.
30 And there came unto them great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he
31 healed them: insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel.
32 And Jesus called unto him his disciples, and said, I have compassion on the multitude, because they continue with me now three days and have nothing to eat: and I would not send them away fasting, lest
33 haply they faint in the way. And the disciples say unto him, Whence should we have so many loaves in a desert place, as
34 to fill so great a multitude? And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few

[1] Gr. *demon*. [2] Or, *loaf*.

20. To eat with unwashen hands defileth not a man. Not even ceremonially, for it was not commanded in the Mosaic law.

21. Tyre and Sidon. The two famous seaports of Phœnicia. In our Saviour's time they had greatly declined from their eminent commercial position, the Eastern trade running through other channels.

22. A Canaanitish woman. Called by Mark "a Greek, a Syrophœnician by nation." She was a Syrophœnician, inasmuch as the region of Tyre and Sidon was Syrophœnicia, or Syrian Phœnicia, in distinction from the Phœnician settlements in other parts of the Mediterranean. She was a Canaanite, because the Phœnicians were descendants of Canaan (Gen. 10: 15). She was a Greek in the sense that all who were not Jews were counted Greeks by them. Probably they very generally used the Greek language. **Son of David.** See chap. 9: 27, and 14: 33. **A devil.** Rather, a demon.

23. Send her away. Rather, "Let her go," with her prayer granted. So the word is translated in Acts 23: 22.

24. The lost sheep of the house of Israel. See chap. 9: 36. Jesus here announces who were the special objects of his personal mission, — the Jews. To the apostles were the Gentiles left. But the example of this woman of Canaan shows that his love would overflow this restriction.

26. The dogs. An Oriental term to this day for those outside the national faith. In chap. 7: 6, and Phil. 3: 2, it is used against the Jews themselves.

29. The mountain. From Mark 7: 31 we gather that this was east of the Sea of Galilee.

30. See on chap. 9: 35.

31. The God of Israel. Many of those witnessing those miracles on the east side of the lake (where there was a non-Jewish population) must have been Gentiles. Hence the mention of the God of *Israel*.

32-38. This second miracle of feeding a multitude suggests that many of our Saviour's acts and words were repeated, as involving lessons to be thoroughly impressed upon the people. In one case of the feeding of the multitude, five thousand were fed; in the other, four thousand. In the one case, five loaves and two fishes were used; in

35 And he commanded the multitude to sit down on the ground.
36 And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.
37 And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.
38 And they that did eat were four thousand men, beside women and children.
39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

35 small fishes. And he commanded the
36 multitude to sit down on the ground; and he took the seven loaves and the fishes; and he gave thanks and brake, and gave to the disciples, and the disciples to the
37 multitudes. And they did all eat, and were filled: and they took up that which remained over of the broken pieces, seven
38 baskets full. And they that did eat were four thousand men, beside women and
39 children. And he sent away the multitudes, and entered into the boat, and came into the borders of Magadan.

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the other, seven loaves and a few small fishes. In the one case twelve baskets (κόφινοι) of broken pieces were taken up; in the other, seven baskets (σπυρίδες). The numbers twelve and seven are noteworthy.

39. Magadan. This is the reading of the Sinaitic and Vatican as well as Codex Bezae. More than a dozen uncials, however, give *Magdala*. In Mark (8:10), *Dalmanutha* is read. The place was probably Magdala, the Migdal-el of Naphtali (Josh. 19:38). One of its forms may have been Migdalmanutha, which may have been Migdal-minnith, or Migdal-menath ("Tower of the portion"), representing a Levitical city, perhaps the Kartan of Josh. 21:32, the place having two names. The place is now identified with Mejdel, a village at the south of the little plain of Gennesaret (see on chap. 14:34). Jesus had fed the four thousand in the same region in which he had before fed the five thousand. He thence crosses by boat to the west side of the sea.

CHAPTER XVI.

1. The Pharisees require a sign. 6. Jesus warneth his disciples of the leaven of the Pharisees and Sadducees. 13. The people's opinion of Christ, 16. and Peter's confession of him. 21. Jesus foresheweth his death, 23. reproving Peter for dissuading him from it: 24. and admonisheth those that will follow him, to bear the cross.

1 THE Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.
2 He answered and said unto them, When it is evening, ye say, *It will be* fair weather: for the sky is red.
3 And in the morning, *It will be* foul weather to day: for the sky is red and lowring. O *ye* hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?
4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.
5 And when his disciples were come to the other side, they had forgotten to take bread.
6 ¶ Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.
7 And they reasoned among themselves, saying, *It is* because we have taken no bread.
8 *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

1 AND the Pharisees and Sadducees came, and tempting him asked him to shew them
2 a sign from heaven. But he answered and said unto them, [1] When it is evening, ye say, *It will be* fair weather: for the heaven
3 is red. And in the morning, *It will be* foul weather to-day: for the heaven is red and lowring. Ye know how to discern the face of the heaven; but ye cannot *discern* the
4 signs of the times. An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah. And he left them, and departed.
5 And the disciples came to the other side
6 and forgot to take [2] bread. And Jesus said unto them, Take heed and beware of the leaven of the Pharisees and Sadducees.
7 And they reasoned among themselves,
8 saying, [3] We took no [2] bread. And Jesus perceiving it said, O ye of little faith, why reason ye among yourselves, because ye
9 have no [2] bread? Do ye not yet perceive, neither remember the five loaves of the

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[1] The following words, to the end of verse 3, are omitted by some of the most ancient and other important authorities. [2] Gr. *loaves*. [3] Or, It is *because we took no bread*.

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1. Pharisees and Sadducees. See on chap. 3:7. **Tempting,** or "testing." Although his miracles were a constant sign of his Messiahship, these unbelievers kept pressing our Lord for a sign. Every fresh sign Jesus gave only stimulated their unbelief: such is the natural perversity of the human heart before God. The sign *from heaven* was probably some apparition in the sky which they sought. Our Lord draws his reply from the sky. The redness of the heavens in the evening or in the morning indicated the coming weather; and yet the indications of the Messiah, which were so much plainer, they could not discern.

4. The sign of the prophet Jonas. The same answer Jesus had given the Pharisees before (see on chap 12:39, 40). **Adulterous;** i.e., abandoning God. The word is often used in this figurative sense of spiritual adultery.

5. To the other side. To the east side of the lake, where the population seems to have been sparse, and whither Jesus loved to retire. **Forgot to take bread.** Mark (8:14) tells us they had only one loaf.

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?
10 Neither the seven loaves of the four thousand, and how many baskets ye took up?
11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?
12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.
13 ¶ When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?
14 And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.
15 He saith unto them, But whom say ye that I am?
16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.
17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.
18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.
19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

five thousand, and how many [1] baskets ye
10 took up? Neither the seven loaves of the four thousand, and how many [1] baskets
11 ye took up? How is it that ye do not perceive that I spake not to you concerning [2] bread? But beware of the leaven of
12 the Pharisees and Sadducees. Then understood they how that he bade them not beware of the leaven of [2] bread, but of the teaching of the Pharisees and Sadducees.
13 Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say [3] that the Son of
14 man is? And they said, Some *say* John the Baptist; some, Elijah: and others,
15 Jeremiah, or one of the prophets. He saith unto them, But who say ye that I
16 am? And Simon Peter answered and said, Thou art the Christ, the Son of the
17 living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which
18 is in heaven. And I also say unto thee, that thou art [4] Peter, and upon this [5] rock I will build my church; and the gates of
19 Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall
20 be loosed in heaven. Then charged he the

[1] *Basket* in verses 9 and 10 represents different Greek words. [2] Gr. *loaves*. [3] Many ancient authorities read *that I the Son of man am*. See Mark 8:27; Luke 9:18. [4] Gr. *Petros*. [5] Gr. *petra*.

9. Baskets. Gr., "cophinoi."

10. Baskets. Gr., "spurides." The relative capacity of the two kinds of basket is not certainly known. Paul was let down the Damascus wall in a "spuris" (Acts 9:25). The Bœotian "cophinos" contained about eight or nine quarts. If there is any clew in these facts, we should count the "spuris" as much larger than the "cophinos." But they may be used very generally like our "basket," which is used for very large and very small capacities.

12. The teaching. The hidden and yet thorough working of leaven or sour dough through a mass, fitly represents the action of authoritative teaching such as that given by the Pharisees and Sadducees. In chap. 13:33, leaven is used to represent the good and wholesome teaching of the gospel. On the other hand, in 1 Cor. 5:6, 7, 8, it is used to represent sinful passions and practices.

13. Cæsarea Philippi. Our Lord, after reaching "the other side" (we find by Mark 8:22-26), passed through the northern Bethsaida, or Julias, situated on the east bank of the Jordan, a few miles north of the lake, where he healed a blind man. He then passed on northward thirty miles farther to Cæsarea Philippi (or the Cæsarea of Philip). This was a town at one of the fountains of the Jordan, in a very secluded and romantic spot under Mount Hermon. Dr. Robinson thinks that this was the Baal-gad, or Baal-hermon, of Josh. 11:17, and 13:5. It was afterward called Paneas; and Philip, the tetrarch of this region, and brother of Herod Antipas, having enlarged the place, gave it the name of Cæsarea Philippi, in honor of the emperor and himself. It was near the site of Dan (Judg. 18:29).

14. Jeremiah, or one of the prophets. This has reference to the Jewish division of the Old Testament, which called the fifteen prophetical books, from Isaiah to Malachi inclusive, "the later prophets." Hence Elijah, though a prophet, is mentioned as distinct from the prophets.

16. The Christ, the Son of the living God. This is a more far-reaching confession than that of the apostles in the boat (chap. 14:33), "Thou art the Son of God," or that of the Syrophœnician woman (chap. 15:22), "Thou son of David." In both of those the Messiahship of Jesus was recognized, but here the exalted character of the Messiah was apprehended. He was the Son of the *living* God. Peter saw in Jesus the very representative of the active God, working in his plans of grace.

17. Flesh and blood. That is, man in the flesh. Compare 1 Cor. 15:50, Gal. 1:16, Eph. 6:12. Peter had not received this knowledge from man, but from God's word. They are blessed who thus receive the Father's testimony.

18. Thou art Peter, and upon this rock. In Greek, "Thou art *Petros*, and on this *petra;*" but in Aramaic, which our Lord doubtless used, "Thou art *Kepha*, and on this *kepha*," the words being the same. Peter is evidently the rock on which Christ would build his church. The reward of his noble confession would be that he should found the distinctive Christian church on the day of Pentecost. He was thus *historically* the foundation of the church, the other apostles being also in this sense a foundation (Eph. 2:20), but Peter holding the first place. This gives no support to the Papist theory of the Roman see, held by Peter's successors. It is a personal matter for Peter alone. **The gates of Hades.** The unseen powers of evil. The gates in Oriental cities were the place of council, and gathering for war. Hades represents the unseen world. Here, of course, it refers to the forces of the unseen world, which are opposed to Christ and his church.

19. The keys of the kingdom of heaven, that unlock and open the visible church. With one key Peter

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21 ¶ From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

24 ¶ Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

disciples that they should tell no man that he was the Christ.

21 From that time began [1] Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised
22 up. And Peter took him, and began to rebuke him, saying, [2] Be it far from thee,
23 Lord: this shall never be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men.
24 Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow
25 me. For whosoever would save his [3] life shall lose it: and whosoever shall lose his
26 [3] life for my sake shall find it. For what shall a man be profited, if he shall gain the whole world, and forfeit his [3] life? or what shall a man give in exchange for his
27 [3] life? For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man
28 according to his [4] deeds. Verily I say unto you, There be some of them that stand here, which shall in no wise taste of death, till they see the Son of man coming in his kingdom.

[1] Some ancient authorities read *Jesus Christ*. [2] Or, God *have mercy on thee*. [3] Or, *soul*. [4] Gr. *doing*.

opened the kingdom to Jews on the day of Pentecost, and with the other he opened the kingdom to Gentiles in the interview with Cornelius (Acts 10). The "power of the keys," as a spiritual power held by church dignitaries, is an invention of a depraved church. **"Whatsoever thou shalt bind," etc.** This part of the promise is afterward made to all the apostles (chap. 18: 18). Binding and loosing were Jewish phrases for teaching by prohibition and permission. This promise is, that the apostles shall be the authoritative teachers of the church. Such phrases as this were common among the Jews: "The school of Shammai *binds* it, the school of Hillel *looses* it."

20. Tell no man. The nation had had proof enough that Jesus was the Christ. This prohibition was to last only till Jesus' resurrection, which was probably only six months off (compare chap. 17: 9).

21. From that time began. When his disciples had reached the highest faith in him, then was time to prepare their minds for his humiliation. **The elders and chief priests and scribes.** The "elders" were the officers generally, and men of distinction, who sat in the Sanhedrim; the "chief priests" included the high-priest and the heads of the twenty-four courses (or divisions) of the priesthood; the "scribes" were the recognized doctors or teachers of the law.

22. Began to rebuke him. His Lord's commendation had turned his head. He forgot his place as a disciple, and supposed he could teach the Master.

23. Get thee behind me, Satan. Almost the same words Jesus had used to Satan himself (chap. 4: 10). Peter sought to have our Lord refuse the path of suffering, which was exactly what Satan sought. The great object of the incarnation would have been thwarted. "Satan" is Hebrew for "adversary;" and yet our Lord doubtless uses the word with allusion to the great adversary. In 2 Sam. 19: 22, David calls the sons of Zeruiah "Satans" (Eng., adversaries).

24. The Saviour now shows Peter and the others that his course, and that of his followers, must be one of self-denial and suffering. **Take up his cross.** See on chap. 10: 38.

25-26. The word "life" in these two verses has different meanings, which may be shown by a paraphrase: "Whosoever would save his bodily life shall lose his true spiritual life, and whosoever shall lose his bodily life for my sake shall find a life in a higher form. For what shall a man be profited, if he shall gain the whole world, and forfeit his true spiritual life? or what shall a man give in exchange for this higher life, without which he is in eternal death?"

27. The Son of man shall come in the glory of his Father. This must refer to the final coming of our Lord to judgment.

28. The Son of man coming in his kingdom. This refers to the establishment of the Christian Church and the end of the Jewish dispensation. See chap. 26: 64, where the coming of the Son of man in the clouds of heaven (i.e., amid heavenly mysteries) is said to be "henceforth;" that is, from that time onward.

CHAPTER XVII.

1. The transfiguration of Christ. 14. He healeth the lunatick, 22. foretelleth his own passion, 24. and payeth tribute.

1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

6 And when the disciples heard *it*, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

12 But I say unto you, That Elias is come all ready, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

1 And after six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high
2 mountain apart: and he was transfigured before them: and his face did shine as the sun, and his garments became white as
3 the light. And behold, there appeared unto them Moses and Elijah talking with
4 him. And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three [1] tabernacles; one for thee, and one for Moses,
5 and one for Elijah. While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him.
6 And when the disciples heard it, they fell
7 on their face, and were sore afraid. And Jesus came and touched them and said,
8 Arise, and be not afraid. And lifting up their eyes, they saw no one, save Jesus only.
9 And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead.
10 And his disciples asked him, saying, Why then say the scribes that Elijah must first
11 come? And he answered and said, Elijah indeed cometh, and shall restore all
12 things: but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they listed. Even so shall the Son of man also suffer
13 of them. Then understood the disciples that he spake unto them of John the Baptist.
14 And when they were come to the multitude, there came to him a man, kneeling

[1] Or, *booths*.

1. After six days. Luke says, "about eight days after." The expressions are equivalent, meaning "a week after." Our Lord was probably in Northern Galilee, or near Cæsarea Philippi, and not near Mount Tabor, where tradition has placed the transfiguration. **Into a high mountain apart.** Luke (9:28) says, "to pray." The glories of the transfiguration followed a season of prayer.

2. Was transfigured; i.e., was changed in appearance. His face shone as the sun, and his garments were white as the light (Mark says, "as no fuller on earth can whiten them;" Luke adds, "dazzling").

3. Moses and Elijah. Either their names were announced to the three disciples, or they appeared in forms conventionally known as representing them. **Talking with him.** Luke gives us the subject of this conversation, — "his decease which he was about to accomplish at Jerusalem."

4. Peter answered. Luke tells us that Peter made this remark on fully arousing himself from a drowsiness that had come over all the three disciples, and on the movement of Moses and Elijah to depart. Mark adds, that the disciples were "sore afraid." Fear at the supernatural, and delight at the glory of the scene, were mingled. **Tabernacles.** Tents.

5. A bright cloud. This overspreading of a bright cloud shut them out from all sight of Moses and Elijah. Jesus was alone with them; and then came the voice, bidding them hear *him*. This voice added to their fear, till Jesus called them up from their prostrate position, and re-assured them.

9. Tell the vision to no man. See on chap. 16:20.

11. Restore all things to the simplicity which the traditions of the elders had destroyed.

12. Elijah is come. See on chap. 11:14. By our Lord's use of the future in verse 11, he seems to point to a future Elijah also, who will come before his own final coming, — some one who will again prepare the way before him, as John did.

14. When they were come to the multitude. Mark states the significant fact, that the multitude were greatly amazed on seeing him. Was not that on account of the shining of his face with some of the glory of the transfiguration scene, as in the case of Moses (Exod. 34:29-35)?

15 Lord, have mercy on my son: for he is lunatick, and sore vexed: for ofttimes he falleth into the fire, and oft into the water.
16 And I brought him to thy disciples, and they could not cure him.
17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.
18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.
19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?
20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.
21 Howbeit this kind goeth not out but by prayer and fasting.
22 ¶ And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:
23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.
24 ¶ And when they were come to Capernaum, they that received tribute *money* came to Peter, and said, Doth not your master pay tribute?
25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?
26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.
27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

15 to him, and saying, Lord, have mercy on my son: for he is epileptic, and suffereth grievously: for oft-times he falleth into the fire, and oft-times into the water.
16 And I brought him to thy disciples, and
17 they could not cure him. And Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring
18 him hither to me. And Jesus rebuked him; and the [1] devil went out from him: and the boy was cured from that hour.
19 Then came the disciples to Jesus apart, and said, Why could not we cast it out?
20 And he saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.[2]
22 And while they [3] abode in Galilee, Jesus said unto them, The Son of man shall be
23 delivered up into the hands of men; and they shall kill him, and the third day he shall be raised up. And they were exceeding sorry.
24 And when they were come to Capernaum, they that received the [4] half-shekel came to Peter, and said, Doth not your
25 [5] master pay the [4] half-shekel? He saith, Yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers?
26 And when he said, From strangers, Jesus said unto him, Therefore the sons
27 are free. But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a [6] shekel: that take, and give unto them for me and thee.

[1] Gr. *demon.* [2] Many authorities, some ancient, insert verse 21 *But this kind goeth not out save by prayer and fasting.* See Mark 9:29. [3] Some ancient authorities read *were gathering themselves together.* [4] Gr. *didrachma.* [5] Or, *teacher.* [6] Gr. *stater.*

15. Epileptic. More properly "lunatic." The father calls the infliction by a name not appropriate; for the boy was possessed of a spirit which made him dumb and deaf, and caused him to foam, and grind his teeth, and dashed him into fire and water (compare the accounts in Mark and Luke). The child was an only one (Luke 9:38).

17. Faithless and perverse generation. Our Lord seems to apply these epithets, both to his disciples (verse 20) and to the multitude. His disciples did not rise to the plane of spiritual power which was open to them, and the multitude were principally actuated by curiosity. **Bring him hither to me.** Mark tells us, that, as the boy was brought, the spirit made a fearful assault upon him; and also that Jesus called out from the father the touching cry, "I believe; help thou mine unbelief."

20. Mustard seed — mountain. Figurative language for a little and a great matter. The twenty-first verse is not found in the Revision. In this the Revisers have followed the Sinaitic and Vatican codices with some of the oldest versions. In Mark 9:29 it occurs, but with "and fasting" omitted, from the same MS. authorities. It reads in Mark, "This kind can come out by nothing, save by prayer." The addition seems to have been made as early as the second century.

22, 23. A second formal announcement of his approaching death and resurrection (compare chap. 16:21). **They were exceeding sorry.** But, as Mark and Luke tell us, they did not understand what our Lord meant, except very vaguely, and feared to inquire of him more particularly.

24. The half-shekel. Literally, "the didrachma." The didrachma (or didrachmon) was equal to thirty-five cents, and here denotes the half-shekel, — the regular poll-tax (Exod. 30:13, and 38:26). The tribute here spoken of is, therefore, not the tax to the Roman government, but the tax to the temple-service; and, from the twenty-seventh verse, we may suppose that its payment was not enforced.

26. The sons are free. Referring to himself as the Son of God, God being the King to whom this tribute was paid.

27. Shekel. Literally, "stater." The stater was a piece worth two didrachmas. This miracle of the fish and the piece of money is unique in the list of our Lord's miracles. It is not an act of healing, or helping the needy, but seems to have a symbolic character. May not the redemption money represent our Lord's atonement, found by seeking according to the divine revelation, and not by any human wisdom or contrivance, God's free gift to man's faith? It is worth noting, that a fish was in the early centuries the emblem of Christ; its Greek letters (ἰχθύς) being the initials of Ἰησοῦς Χριστὸς Θεοῦ υἱὸς σωτὴρ (Jesus Christ, Son of God, Saviour).

CHAPTER XVIII.

1. Christ warneth his disciples to be humble and harmless: 7. to avoid offences, and not to despise the little ones: 15. teacheth how we are to deal with our brethren, when they offend us: 21. and how oft to forgive them: 23. which he setteth forth by a parable of the king, that took account of his servants, 32. and punished him, who shewed no mercy to his fellow.

1 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

7 ¶ Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost.

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

1 In that hour came the disciples unto Jesus, saying, Who then is [1] greatest in
2 the kingdom of heaven? And he called to him a little child, and set him in the
3 midst of them, and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the
4 kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the [1] greatest in the kingdom
5 of heaven. And whoso shall receive one such little child in my name receiveth
6 me: but whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that [2] a great millstone should be hanged about his neck, and *that* he should be sunk in the
7 depth of the sea. Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the
8 occasion cometh! And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet
9 to be cast into the eternal fire. And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast
10 into the [3] hell of fire. See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in
12 heaven.[4] How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray?
13 And if so be that he find it, verily I say unto you, he rejoiceth over it more than

[1] Gr. *greater.* [2] Gr. *a millstone turned by an ass.* [3] Gr. *Gehenna of fire.* [4] Many authorities, some ancient, insert verse 11 *For the Son of man came to save that which was lost.* See Luke 19:10.

1. Saying. First, they said it among themselves, then probably to Jesus, on his inquiring the subject of their dispute (Luke 9:46, 47, and Mark 9:33). The "then" shows it was preceded by other conversation.

3. The true spiritual church of Christ consists of humble and dependent souls, not of the self-sufficient.

4. Greatest. Here, and in verse 1, the word is strictly "greater." It refers to the greater in any special case of two.

5. One such little child. That is, one true disciple, who has the humble spirit of a little child. In verse 6, it is "one of these little ones which believe on me." These were common terms for "disciples" among the Jews (see chap. 10:42).

6. A great millstone. Literally, "a millstone turned by an ass," in distinction from the little hand-millstone. The saying is a strong Orientalism, indicating that utter removal from human society would, by preventing such a man from repeating such a sin, be a benefit to him. The seventh verse has a different reference; namely, to his punishment.

8, 9. See on chap. 5:29. The hand, foot, or eye may be the cause of the body's fall. So earthly attachments may cause the soul's destruction. "Eternal fire," and the "hell of fire" (literally, Gehenna of fire), can mean nothing short of eternal punishment (see on chap. 5:22).

10. These little ones. See above, on verse 5. **Their angels.** Their ministering or guardian angels (Heb. 1:14). Christ's people (his "little ones") have angels ever ministering to them.

13. More than over the ninety and nine which have not gone astray. This parabolic allusion is intended only to illustrate Christ's joy over the penitent wanderer, and not his comparative neglect of those who

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 ¶ Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear *thee, then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 ¶ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

over the ninety and nine which have not
14 gone astray. Even so it is not the [1] will
of [2] your Father which is in heaven, that
one of these little ones should perish.
15 And if thy brother sin [3] against thee,
go, shew him his fault between thee and
him alone: if he hear thee, thou hast
16 gained thy brother. But if he hear *thee*
not, take with thee one or two more, that
at the mouth of two witnesses or three
17 every word may be established. And if
he refuse to hear them, tell it unto the
[4] church: and if he refuse to hear the
[4] church also, let him be unto thee as
18 the Gentile and the publican. Verily I
say unto you, What things soever ye shall
bind on earth shall be bound in heaven:
and what things soever ye shall loose on
19 earth shall be loosed in heaven. Again I
say unto you, that if two of you shall
agree on earth as touching anything that
they shall ask, it shall be done for them
20 of my Father which is in heaven. For
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22 Jesus saith unto him, I say not unto thee,
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23 times seven. Therefore is the kingdom of
heaven likened unto a certain king, which
would make a reckoning with his [6] servants.
24 And when he had begun to reckon, one
was brought unto him, which owed him
25 ten thousand [7] talents. But forasmuch as
he had not *wherewith* to pay, his lord
commanded him to be sold, and his wife,
and children, and all that he had, and
26 payment to be made. The [8] servant there-
fore fell down and worshipped him, say-
ing, Lord, have patience with me, and I
27 will pay thee all. And the lord of that
[8] servant, being moved with compassion,
released him, and forgave him the [9] debt.
28 But that [8] servant went out, and found
one of his fellow-servants, which owed
him a hundred [10] pence: and he laid hold
on him, and took *him* by the throat, say-

[1] Gr. *a thing willed before your Father.* [2] Some ancient authorities read *my.* [3] Some ancient authorities omit *against thee.* [4] Or, *congregation.* [5] Or, *seventy times and seven.* [6] Gr. *bond-servants.* [7] This talent was probably worth about £240. [8] Gr. *bond-servant.* [9] Gr. *loan.* [10] The word in the Greek denotes a coin worth about eight pence half-penny.

remain near him. A parable which is intended to illustrate one truth is often inapposite regarding another, and must not be pressed in that direction.

14. The Saviour will use every means to preserve his own. This thought is joined to that of woe to those who would lead them astray.

17. The church. The congregation to which he belongs. **As the Gentile and the publican.** Not hated or condemned, but simply as not a Christian — without the intimate communion which the love of Christ justifies in two souls.

18. See on chap. 16 : 19.

19. If two of you shall agree. From Matt. 7 : 7, 8, and 21 : 22, Mark 11 : 23, 24, we learn that faith is the sole condition on which *individual* Christians may have what they ask for. Here, as *two* are mentioned, we seem to be referred to a *church* action, even two being enough to form a church. The connection seems to be this. If the church, when it rebukes a member, is not heard by him, he is to be counted as an outsider; and the binding and loosing involved in this will be ratified in heaven. So every thing the church (or assembly) agree upon to ask, even if the church is composed of only two members, will be granted by God. Of course, the condition of faith is implied.

22. Seventy times seven. Whether we read this thus, or as "seventy times and seven," it is a definite for an indefinite number.

24. Ten thousand talents. About twelve million dollars.

28. A hundred pence. About seventeen dollars.

29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.
30 And he would not: but went and cast him into prison, till he should pay the debt.
31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.
32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:
33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?
34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.
35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

29 ing, Pay what thou owest. So his fellow-
servant fell down and besought him, say-
ing, Have patience with me, and I will
30 pay thee. And he would not: but went
and cast him into prison, till he should
31 pay that which was due. So when his
fellow-servants saw what was done, they
were exceeding sorry, and came and told
32 unto their lord all that was done. Then
his lord called him unto him, and saith to
him, Thou wicked [1]servant, I forgave
thee all that debt, because thou besought-
33 est me: shouldest not thou also have had
mercy on thy fellow-servant, even as I had
34 mercy on thee? And his lord was wroth,
and delivered him to the tormentors, till he
35 should pay all that was due. So shall also
my heavenly Father do unto you, if ye for-
give not every one his brother from your
hearts.

[1] Gr. *bond-servant.*

32. I forgave thee. God has potentially forgiven every sinner; but, if his life does not square with this forgiving love, the debt will be retained. God is the Saviour of *all* men, specially of them that believe (1 Tim. 4:10).

35. So shall also my heavenly Father do unto you. That is, deliver the soul to the tormentors till it pay all that is due. If a man reject God's Spirit, which comes with the forgiveness, the forgiveness is void; and the man undertakes to pay his own debts to God, which he can *never* do. What is this but eternal sin (Mark 3:29) and eternal punishment (Matt. 25:46)?

CHAPTER XIX.

2. Christ healeth the sick: 3. answereth the Pharisees concerning divorcement: 10. sheweth when marriage is necessary: 13. receiveth little children: 16. instructeth the young man how to attain eternal life, 20. and how to be perfect: 23. telleth his disciples how hard it is for a rich man to enter into the kingdom of God, 27. and promiseth reward to those that forsake any thing to follow him.

1 AND it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judæa beyond Jordan;
2 And great multitudes followed him; and he healed them there.
3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

1 AND it came to pass when Jesus had
finished these words, he departed from
Galilee, and came into the borders of
2 Judæa beyond Jordan; and great multi-
tudes followed him; and he healed them
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3 And there came unto him [1]Pharisees,
tempting him, and saying, Is it lawful *for*
a man to put away his wife for every

[1] Many authorities, some ancient, insert *the.*

1. Departed from Galilee. Probably for the last time. **Came into the borders of Judæa beyond Jordan.** This account and that of Mark are so explicit, that we are constrained to consider Jesus as approaching Judæa, on his journey from Galilee, through Peræa. Some of the harmonists think he came through Samaria, and, after the Feast of Tabernacles, went to Peræa. John 10:40 is evidence that he did thus go to Peræa after the feast. But this passage is too clear to allow us to suppose that he made the journey southward through Samaria. The two passages which are relied on to support this view are Luke 9:51-56, and 17:11-19. The first, we think, is presumptive proof that our Saviour did *not* go through Samaria, but that he intended so to go, and was deterred by the conduct of the Samaritans. The second we would have no hesitation in referring to a prior visit to Jerusalem, as Luke pays very little regard to chronological order in his account of our Lord's ministry. The phrase, "beyond Jordan," of course refers to the farther side of Jordan from Jerusalem and the main Jewish population. So this whole clause means, "Jesus came into the country of Judæa by way of the trans-Jordanic region." All that is recorded, as far as chap. 20:17, we would consider as occurring on Christ's journey from Galilee to Jerusalem, after he had entered Judæa by way of Peræa. After that verse we would refer the narrative to his going up to Jerusalem from a temporary residence in Peræa at a later period. In Mark the division is at chap. 10:32. Between these two parts we would put the events at the Feast of Tabernacles, the raising of Lazarus, etc., recorded by John, chaps. 7–11. The account of the raising of Lazarus, and any mention of his family as connected with Bethany, are omitted by Matthew, Mark, and Luke, probably to avoid bringing persecution upon the family, who might be still living when they wrote. When John wrote, they may have all been dead, or the political state of the Jews had so altered that there was no danger to be apprehended.

3. Tempting him. Trying or testing him to see how he could answer difficult questions, and desiring to involve him in an antagonism either to church or state (see chap. 22:15).

"Of such is the Kingdom of Heaven."

4 And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female,

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

10 ¶ His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

11 But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

13 ¶ Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

15 And he laid *his* hands on them, and departed thence.

16 ¶ And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments.

4 cause? And he answered and said, Have
ye not read, that he which [1] made *them*
from the beginning made them male and
5 female, and said, For this cause shall a
man leave his father and mother, and
shall cleave to his wife; and the twain
6 shall become one flesh? So that they are
no more twain, but one flesh. What therefore God hath joined together, let not man
7 put asunder. They say unto him, Why
then did Moses command to give a bill of
8 divorcement, and to put *her* away? He
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of heart suffered you to put away your
wives: but from the beginning it hath not
9 been so. And I say unto you, Whosoever
shall put away his wife, [2] except for fornication, and shall marry another, committeth adultery: [3] and he that marrieth her
when she is put away committeth adultery.
10 The disciples say unto him, If the case of
the man is so with his wife, it is not ex-
11 pedient to marry. But he said unto them,
All men cannot receive this saying, but
12 they to whom it is given. For there are
eunuchs, which were so born from their
mother's womb: and there are eunuchs,
which were made eunuchs by men: and
there are eunuchs, which made themselves
eunuchs for the kingdom of heaven's sake.
He that is able to receive it, let him receive it.

13 Then were there brought unto him little
children, that he should lay his hands on
them, and pray: and the disciples rebuked
14 them. But Jesus said, Suffer the little
children, and forbid them not, to come
unto me: for of such is the kingdom of
15 heaven. And he laid his hands on them,
and departed thence.

16 And behold, one came to him and said,
[4] [5] Master, what good thing shall I do, that
17 I may have eternal life? And he said
unto him, [6] Why askest thou me concerning that which is good? One there is
who is good: but if thou wouldest enter

[1] Some ancient authorities read *created*. [2] Some ancient authorities read *saving for the cause of fornication, maketh her an adulteress:* as in chap 5:32. [3] The following words, to the end of the verse, are omitted by some ancient authorities. [4] Or, *Teacher*. [5] Some ancient authorities read *Good Master*. See Mark 10:17; Luke 18:18. [6] Some ancient authorities read *Why callest thou me good? None is good save one*, even *God*. See Mark 10:18; Luke 18:19.

8. For your hardness of heart. God had (through Moses) allowed the Jews to put away their wives if they found after marriage a defect that they could not have discovered before (Deut. 24:1). This permission is now authoritatively withdrawn by our Lord, and only the cause of actual unfaithfulness to the marriage vow recognized. The sacredness of the tie is shown from God's own words in Gen. 2:24. Our Lord's authoritative alteration of a divine law is a proof of his claim to be divine. **The beginning** of the creation (Mark 10:6).

10. Is so; i.e., that he can divorce only for fornication.

11, 12. The disciples had virtually said, "If you make such a law, you destroy matrimony; for it will be a burden no one will assume." Our Saviour replies, "Nevertheless, whatever your deductions be from it, it *is* my law, addressed to all but eunuchs." As if he said, "You doubt my sincerity in proclaiming this, and you look for some exception. I *do* make an exception; but it is only in relation to those who, by the nature of the case, cannot receive such a command as applicable to them. Every one else must receive it."

14. Of such is the kingdom of heaven. Rather, "To such belongeth the kingdom of heaven;" that is, to the little ones, and those who have their humble and dependent spirit. This spirit does not *win* heaven and the heavenly kingdom, but is the spirit that shows the action of God's grace, which comes through Jesus Christ only.

15. And he laid his hands on them. Mark adds, that he took them up in his arms, and blessed them (Mark 10:16). **Departed thence.** From some place between the Jordan and Jerusalem.

16. One came. In verse 20 he is called a "young man," and in Luke 18:18 "a ruler." Mark's account, however, here, as in so many instances, is the fullest.

17. Why askest thou me concerning that which is good? Doubtless, our Lord's full question was, "Why callest thou me good, and askest concerning the good?" (see Mark 10:18, and Luke 18:19). The young ruler considered goodness too cheap. He called Jesus (as we see by the other evangelists) "*good* teacher," and yet he did not know Jesus' divine character. So he asked about the good as if it only had to be named, and he could do

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.

27 ¶ Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

30 But many *that are* first shall be last; and the last *shall be* first.

18 into life, keep the commandments. He saith unto him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou
19 shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt
20 love thy neighbour as thyself. The young man saith unto him, All these things have
21 I observed: what lack I yet? Jesus said unto him, If thou wouldest be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven:
22 and come, follow me. But when the young man heard the saying, he went away sorrowful: for he was one that had great possessions.

23 And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven.
24 And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom
25 of God. And when the disciples heard it, they were astonished exceedingly, saying,
26 Who then can be saved? And Jesus looking upon *them* said to them, With men this is impossible; but with God all things
27 are possible. Then answered Peter and said unto him, Lo, we have left all, and followed thee; what then shall we have?
28 And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the
29 twelve tribes of Israel. And every one that hath left houses, or brethren, or sisters, or father, or mother,[1] or children, or lands, for my name's sake, shall receive [2]a hundredfold, and shall inherit eternal
30 life. But many shall be last *that are* first; and first *that are* last.

[1] Many ancient authorities add *or wife:* as in Luke 18:29. [2] Some ancient authorities read *manifold.*

it. This low estimate of goodness, as if it were everywhere, Jesus corrected by showing the necessity of a new nature in man. He shows him that keeping God's commandments implied the giving up of the world, which the rich young ruler was not able to do. **Life** is here equivalent to the "eternal life" of the ruler's question.

23. It is hard, etc. Large earthly possessions naturally hold back the heart from laying up treasures in heaven. Jesus goes on to show his disciples that it is only the divine power that can overcome this difficulty.

28. In the regeneration. These words are generally taken with the succeeding sentence, and referred to the second coming of Christ; but if we compare this verse with verse 17, and with John 3:3, and Titus 3:5, in which latter place the Greek word here used is only again found, we are led to give regeneration its primal meaning of the new birth or new nature: and read this sentence, "Ye which have followed me with the new heart, when the Son of man," etc. **When the Son of man shall sit on the throne of his glory.** Need this refer to the judgment day? Is not Jesus now seated on his throne of glory? and are not the twelve apostles (Paul being substituted for Judas) the authorized and acknowledged judges or guides of the church? The twelve tribes of Israel would thus be a figurative name for the whole church. This would be in accordance with prophetic usage.

29. Shall receive a hundred-fold in this life (Mark 10:30). This refers to the spiritual peace, comfort, and joy of the believer.

30. The final issue will exhibit many overturnings, and show how false human estimates of precedence are.

CHAPTER XX.

1. Christ, by the similitude of the labourers in the vineyard, sheweth that God is debtor unto no man: 17. foretelleth his passion: 20. by answering the mother of Zebedee's children teacheth his disciples to be lowly: 30. and giveth two blind men their sight.

1 For the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard.
2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.
3 And he went out about the third hour, and saw others standing idle in the marketplace,
4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.
5 Again he went out about the sixth and ninth hour, and did likewise.
6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?
7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.
8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.
9 And when they came that *were hired* about the eleventh hour, they received every man a penny.
10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.
11 And when they had received it, they murmured against the goodman of the house,
12 Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.
13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?
14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.
15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

1 For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers
2 into his vineyard. And when he had agreed with the labourers for a [1] penny a
3 day, he sent them into his vineyard. And he went out about the third hour, and saw
4 others standing in the marketplace idle; and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.
5 Again he went out about the sixth and the
6 ninth hour, and did likewise. And about the eleventh *hour* he went out, and found others standing; and he saith unto them,
7 Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into
8 the vineyard. And when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and pay them their hire, beginning from the last unto
9 the first. And when they came that *were hired* about the eleventh hour, they re-
10 ceived every man a [1] penny. And when the first came, they supposed that they would receive more; and they likewise received
11 every man a [1] penny. And when they received it, they murmured against the
12 householder, saying, These last have spent *but* one hour, and thou hast made them equal unto us, which have borne the
13 burden of the day and the [2] scorching heat. But he answered and said to one of them, Friend, I do thee no wrong: didst not thou
14 agree with me for a [1] penny? Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto
15 thee. Is it not lawful for me to do what I will with mine own? or is thine eye evil,

[1] See marginal note on chap. 18: 28. [2] Or, *hot wind*.

1. For the kingdom of heaven, etc. This parable illustrates the truth contained in the verse preceding (see verse 16).

2. A penny a day. A denarius (penny) was about seventeen cents. This pay was large wages in ancient times, when money was so much scarcer than now.

3, 5, 6. Third hour — sixth and ninth hour — eleventh hour. Nine o'clock — noon and three o'clock — five o'clock.

10. Every man a penny. Trench well remarks that the penny, though objectively the same, subjectively is very different to the different recipients. God's presence in the heart of the believer is his reward, and that is given to each; but the degree of the believer's faith graduates the joy arising from this divine presence. The parable serves to show that God offers his Spirit to all alike, and that human judgments concerning the proportions of God's bestowals are erroneous. The householder had agreed with the first set of laborers at a penny a day, and of course he kept his agreement. To the others he had said, "I will give you whatsoever is right." The determination of what was right was with him. He had a right to give them what he gave the first set. The question in the fifteenth verse holds the gist of the argument: "Is it not lawful for me to do what I will with mine own?" God will keep his word, but his rules of bestowing his graces and glories are not to be fixed by us in our ignorance.

11. They murmured. After receiving God's Spirit, any thing like murmuring must come from the remnant of sinfulness. The parable may refer to the rewards of heaven. If so, this murmuring cannot be pressed. In a parable we must fix our attention on the leading ideas, and not attempt to find a parallel in the interpretation to each detail of the story.

15. Is thine eye evil, because I am good? Does my goodness to these last cause you to look on them with an envious eye?

16 So the last shall be first, and the first last: for many be called, but few chosen.

17 ¶ And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him:* and the third day he shall rise again.

20 ¶ Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

24 And when the ten heard *it*, they were moved with indignation against the two brethren.

25 But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant:

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

16 because I am good? So the last shall be
first, and the first last.

17 And as Jesus was going up to Jerusa-
lem, he took the twelve disciples apart,
18 and in the way he said unto them, Behold,
we go up to Jerusalem; and the Son of
man shall be delivered unto the chief
priests and scribes; and they shall condemn
19 him to death, and shall deliver him unto
the Gentiles to mock, and to scourge, and
to crucify: and the third day he shall be
raised up.

20 Then came to him the mother of the
sons of Zebedee with her sons, worshipping
him, and asking a certain thing of him.
21 And he said unto her, What wouldest
thou? She saith unto him, Command
that these my two sons may sit, one on thy
right hand, and one on thy left hand, in
22 thy kingdom. But Jesus answered and
said, Ye know not what ye ask. Are ye
able to drink the cup that I am about to
drink? They say unto him, We are able.
23 He saith unto them, My cup indeed ye
shall drink: but to sit on my right hand,
and on *my* left hand, is not mine to give,
but *it is for them* for whom it hath been
24 prepared of my Father. And when the
ten heard it, they were moved with indig-
25 nation concerning the two brethren. But
Jesus called them unto him, and said, Ye
know that the rulers of the Gentiles lord
it over them, and their great ones exercise
26 authority over them. Not so shall it be
among you: but whosoever would become
great among you shall be your [1] minister;
27 and whosoever would be first among you
28 shall be your [2] servant: even as the Son of
man came not to be ministered unto, but
to minister, and to give his life a ransom
for many.

[1] Or, *servant.* [2] Gr. *bond-servant.*

16. So. In this way, the first, *by their murmuring*, were inferior to the last. Or the "So" may simply refer to the illustration of the whole parable; as you see the last laborers received more, proportionally, than the first, *so*, in the final awards, those whom men had regarded as least deserving will receive as much as those deemed most deserving. The addition of "for many be called, but few chosen," is inappropriate here, and is not found in the best MSS. It is, therefore, dropped in the Revised Version. It is found correctly in chap. 22: 14.

17. And as Jesus was going up to Jerusalem. See on chap. 19: 1.

18. This is the third formal statement to the disciples of his coming passion (see chap. 16: 21, and 17: 22). The additional fact is given here, that the Gentiles should be the administrators of the sufferings brought upon Jesus by the Jews. Five important features of his approaching passion were thus revealed to the twelve: First, that he should suffer at Jerusalem; secondly, from the elders, chief priests, and scribes as principals; thirdly, through the Gentiles as agents; fourthly, that he should be put to death on the cross; and fifthly, that he should rise on the third day from the dead. Notwithstanding this threefold revelation, the apostles seem to have failed to realize the truth so clearly uttered, their minds being full of the idea of a visible kingdom of the Messiah.

20. The mother of Zebedee's children. Salome (see Matt. 27: 56, and Mark 15: 40). Zebedee was probably dead. The mother was incited to make this request by her sons (Mark 10: 35). The three were all responsible for the request. **With her sons.** James and John.

21. In thy kingdom. She evidently had a notion of an earthly kingdom, in which the two might have the highest positions, next the king. Perhaps Jesus' promise to Peter concerning the keys (chap. 16: 19) had stimulated them to this request; as Peter had been chosen with the two, James and John, for special honors already (see Mark 5: 37, and Matt. 17: 1).

22. To drink the cup. Oriental expression for "to endure the bitter experience." So also the phrase which Mark adds (Mark 10: 38), "to be baptized with the baptism" (and which some MSS. insert here).

23. They should pass through bitter trials, after the manner of their Master. This seems to show that John died a violent death, which is contrary to the tradition. **Is not mine to give.** Jesus, as humiliated, was a sacrifice, and not a king. His kingdom was not yet established. **It is for them for whom it has been prepared of my Father.** Here was an illustration of the truth taught in the parable of the laborers in the vineyard, so lately spoken (verse 1–16). God disposes of his gifts not according to human wishes or standards.

26. Minister. Gr., *diaconos;* i.e., "attendant," or humble helper.

28. Not to be ministered unto, but to minister. Not to be waited on, but to wait on others.

29 And as they departed from Jericho, a great multitude followed him.

30 ¶ And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

29 And as they went out from Jericho, a
30 great multitude followed him. And behold, two blind men sitting by the way side, when they heard that Jesus was passing by, cried out, saying, Lord, have mercy
31 on us, thou son of David. And the multitude rebuked them, that they should hold their peace: but they cried out the more, saying, Lord, have mercy on us, thou son
32 of David. And Jesus stood still, and called them, and said, What will ye that
33 I should do unto you? They say unto
34 him, Lord, that our eyes may be opened. And Jesus, being moved with compassion, touched their eyes: and straightway they received their sight, and followed him.

29. As they went out from Jericho. From Luke's account (see Luke 18: 35, and 19: 1), we see that these blind men (although Luke mentions only one) sat by the way-side when Jesus *entered* Jericho. They probably made their way around to the opposite gate while Jesus passed through the city, so as again to seek help from Jesus, who had treated them with silence, as he did the Syrophœnician woman (chap. 15: 23). This explanation reconciles the two accounts. Luke (if this view is correct) anticipates the miracle very naturally. One of the blind men was probably well known. Hence Mark gives his name, Bartimeus. **Jericho.** Destroyed by Joshua; rebuilt by Hiel, the Bethelite, where Elisha healed the fountain. It was situated in the Jordan valley, under the western mountains, in the midst of a rare fertility, about twenty miles east-north-east of Jerusalem, and a few miles north of the Dead Sea.

30. Son of David. See on chap. 9: 27. Also, see chap. 15: 22. Just after the raising of Jairus' daughter, two blind men had called Jesus "son of David;" and the Syrophœnician woman had so saluted him. These humble people recognized Jesus as the Christ, or Messiah (compare chap. 22: 42). The multitudes had long before, in amazement at Jesus' miracles, asked the question, "Is this the son of David?" (chap. 12: 23), with an evident feeling that it could not be; but these blind men had the question settled in their minds, that Jesus was the Messiah. Shortly after (chap. 21: 9), we find the multitudes at the Mount of Olives, echoing their cry.

CHAPTER XXI.

1. Christ rideth into Jerusalem upon an ass, 12. driveth the buyers and sellers out of the temple, 17. curseth the fig tree, 23. putteth to silence the priests and elders, 28. and rebuketh them by the similitude of the two sons, 33. and the husbandmen, who slew such as were sent unto them.

1 AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them,

1 AND when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two
2 disciples, saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring
3 *them* unto me. And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send
4 them. Now this is come to pass, that it might be fulfilled which was spoken [1] by the prophet, saying,

5 Tell ye the daughter of Zion,
Behold, thy King cometh unto thee,
Meek, and riding upon an ass,
And upon a colt the foal of an ass.

6 And the disciples went, and did even as

[1] Or, *through*.

1. Bethphage. In Mark and Luke, Bethany is coupled with Bethphage. It must have been close to Bethany, on the eastern slope of the Mount of Olives, about two miles from Jerusalem. The arrival at Bethphage took place the next morning after the arrival at Bethany (see John 12: 1, 12). **The Mount of Olives** is the beautiful hill lying east of Jerusalem, and very near to its walls, from which it is separated by the deep ravine of the Kedron.

2. The village that is over against you; i.e., Bethphage.

3. The Lord hath need of him. Whether the "Lord" here means "God," or whether our Saviour meant only to say that "the Lord" (in an earthly sense) needed the animals, is doubtful. In either case, there seems to have been an acquiescence on the part of the owner that was not natural, unless he knew the disciples.

5. (Zech. 9: 9.) The peaceful coming of Messiah was thus proclaimed by Zechariah, and yet the Jews persisted in expecting him as a warrior. In the prophecy the prophet describes him generally, but touches this actual incident as a type or mark of his peacefulness.

7 And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves,

13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

17 ¶ And he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning as he returned into the city, he hungered.

19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

20 And when the disciples saw *it*, they marvelled, saying, How soon is the fig tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

7 Jesus appointed them, and brought the
ass, and the colt, and put on them their
8 garments; and he sat thereon. And the
most part of the multitude spread their
garments in the way; and others cut
branches from the trees, and spread them
9 in the way. And the multitudes that
went before him, and that followed, cried,
saying, Hosanna to the son of David:
Blessed *is* he that cometh in the name of
10 the Lord; Hosanna in the highest. And
when he was come into Jerusalem, all the
city was stirred, saying, Who is this?
11 And the multitudes said, This is the
prophet, Jesus, from Nazareth of Galilee.
12 And Jesus entered into the temple [1] of
God, and cast out all them that sold and
bought in the temple, and overthrew the
tables of the money-changers, and the
13 seats of them that sold the doves; and he
saith unto them, It is written, My house
shall be called a house of prayer: but ye
14 make it a den of robbers. And the blind
and the lame came to him in the temple:
15 and he healed them. But when the chief
priests and the scribes saw the wonderful
things that he did, and the children that
were crying in the temple and saying,
Hosanna to the son of David; they were
16 moved with indignation, and said unto
him, Hearest thou what these are saying?
And Jesus saith unto them, Yea: did ye
never read, Out of the mouth of babes and
sucklings thou hast perfected praise?
17 And he left them, and went forth out of
the city to Bethany, and lodged there.
18 Now in the morning as he returned to
19 the city, he hungered. And seeing [2] a fig
tree by the way side, he came to it, and
found nothing thereon, but leaves only;
and he saith unto it, Let there be no fruit
from thee henceforward for ever. And
immediately the fig tree withered away.
20 And when the disciples saw it, they
marvelled, saying, How did the fig tree
21 immediately wither away? And Jesus
answered and said unto them, Verily I
say unto you, If ye have faith, and doubt
not, ye shall not only do what is done to

[1] Many ancient authorities omit *of God*. [2] Or, *a single*.

7. He sat thereon. On the colt, as we learn from the other evangelists. The "thereon" is literally "on *them;*" that is, on the garments.

9. Hosanna. The Greek form of the Hebrew "Hoshiah-na" ("Save now"), taken from Ps. 118: 25. "Blessed is he that cometh in the name of the Lord," is in verse 26 of the same psalm. The psalm is Messianic, and therefore the crowd use it. They hail the Messiah with the shout, "Save now." **To the son of David;** i.e., "We cry it to the son of David. **In the highest.** In heaven (see Luke 19: 38). "Save now" be heard and answered in heaven.

12. The casting out of the sellers and buyers occurred (we see from Mark 11: 11-15), not immediately upon Christ's entrance into Jerusalem, but upon the next day, after he had gone out, and spent the night at Bethany. The money-changers stationed themselves in the temple precincts (it is thought), in order to exchange the country people's coin for current money, when they desired to purchase victims for sacrifice. The other traders had the victims for sale, and perhaps refreshments also. Our Lord had purified the temple in this way before at the beginning of his ministry (John 2: 14).

13. House of prayer. Quoted from Isa. 56: 7. The phrase "den of thieves" is an allusion to Jer. 7: 11.

14. The blind and the lame are drawn to him for healing, while the money-changers and dove-sellers are driven from him. The contrast is very striking.

16. See Ps. 8: 2. It is quoted in the words of the Septuagint.

19. Let there be no fruit, etc. This is not said in anger against the tree. Such an idea is absurd. Our Lord teaches his disciples, by an enacted parable, that hypocrites are under God's condemnation. The time was fast approaching when sincerity and faithfulness would be needed in the disciples, to carry on the work assigned them. The fig-tree, showy but fruitless, would be a warning to them against a fruitless profession.

20. And when the disciples saw it. On the next morning (Mark 11: 20).

21. See remarks on chap. 20: 20.

CHRIST'S ENTRY INTO JERUSALEM.

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

23 ¶ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 ¶ But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

29 He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not.

31 Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

33 ¶ Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast
22 into the sea, it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this au-
24 thority? And Jesus answered and said unto them, I also will ask you one [1]question, which if ye tell me, I likewise will tell you by what authority I do these
25 things. The baptism of John, whence was it? from heaven, or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not believe
26 him? But if we shall say, From men; we fear the multitude; for all hold John
27 as a prophet. And they answered Jesus, and said, We know not. He also said unto them, Neither tell I you by what
28 authority I do these things. But what think ye? A man had two sons; and he came to the first, and said, [2]Son, go work
29 to-day in the vineyard. And he answered and said, I will not: but afterward he
30 repented himself, and went. And he came to the second, and said likewise. And he answered and said, I *go*, sir: and
31 went not. Whether of the twain did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you.
32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

33 Hear another parable: There was a man that was a householder, which planted a vineyard, and set a hedge about it, and digged a wine-press in it, and built a tower,

[1] Gr. *word*. [2] Gr. *Child*.

22. All things, whatsoever ye shall ask in prayer, believing, ye shall receive. The hinge-word here is "believing." It implies a perfect confidence in God, a union by faith with him, the action of a participation in the divine nature (2 Pet. 1: 4). There can be no experimenting or display in such action.

23. The chief priests and the elders are from this time the active plotters for Jesus' death. The people, when they are found clamoring against him, are simply the obedient followers of these officials (see chap. 27: 20). **By what authority, etc.** They demand the character of his authority, as to its extent, and as to its source. If Jesus should claim divine authority, they would at once bring an accusation against him for blasphemy. If he should claim only the authority of a zealous Jew, they would accuse him of going beyond his rights in assuming leadership, and power to subvert customs. Jesus avoids the dilemma by refusing to answer, but skilfully bases his refusal on their refusal to answer an important question he puts to them.

25. The baptism of John, whence was it? Jesus, in argument, had a right to ask this question before answering theirs; because the question of his authority was directly connected with the question of John's authority, John being his forerunner and witness (John 5: 32, 33). Their failure to answer showed their hypocrisy; for they pretended to hold John as a prophet, through fear of the people, while they resisted him as an impostor. To such double-faced, untrue men, a man is not obligated to answer a question put. He can thus defend himself against insincere men, who only desire to entrap him.

28. Two sons. We see from verse 31, that the first son represents the publicans and harlots; that is, the commonly considered outcasts from all truth: and the second son represents the chief priests and elders. The life of the harlot or publican had been an "I will not" to God; but many a one of this sort had repented at the preaching of John. On the other hand, the profession of the chief priest or elder was, "I go;" but, when the truth was proclaimed to them by John, they rejected it (see verse 32).

33. Which planted a vineyard. This parable is built on that of Isaiah (chap. 5: 1–7). The vineyard is the Jewish state. The hedge is the separating influences of the ceremonial law, as well as the local isolation of the country where the people dwelt. The wine-press is the means afforded in the divine polity for the development of godly character. The tower is the ceremonial, in which the chosen watchmen of Israel guarded the spiritual interests

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast *him* out of the vineyard, and slew *him*.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

and let it out to husbandmen, and went
34 into another country. And when the season of the fruits drew near, he sent his [1]servants to the husbandmen, to receive
35 [2]his fruits. And the husbandmen took his [1]servants, and beat one, and killed
36 another, and stoned another. Again, he sent other [1]servants more than the first: and they did unto them in like manner.
37 But afterward he sent unto them his son,
38 saying, They will reverence my son. But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inherit-
39 ance. And they took him, and cast him forth out of the vineyard, and killed him.
40 When therefore the lord of the vineyard shall come, what will he do unto those
41 husbandmen? They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, which shall render
42 him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures,

> The stone which the builders rejected,
> The same was made the head of the corner:
> This was from the Lord,
> And it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth
44 the fruits thereof. [3]And he that falleth on this stone shall be broken to pieces: but on whomsoever it shall fall, it will
45 scatter him as dust. And when the chief priests and the Pharisees heard his parables, they perceived that he spake of them.

[1] Gr. *bond-servants.* [2] Or, *the fruits of it.* [3] Some ancient authorities omit verse 44.

of the people. God's people were separated from others, and every help to a true, godly life given them, under the superintendence of a consecrated priesthood and Levitical pastorate. The husbandmen of the parable are, of course, the rulers of the people, who managed their affairs, and who were naturally the guides of public opinion and conduct. The very chief priests and elders, to whom Jesus was speaking, were those against whom the parable was directed.

34. The season of the fruits. The time when the nation should have yielded to God the mature godliness for which he had so graciously furnished them. **Servants.** The various prophets sent to Israel along its history, almost all of whom were maltreated.

36. Other servants. These may refer to John the Baptist, as being *more* than all the rest together, in the directness and importance of his message (see chap. 11: 11).

37. His Son. Jesus himself. The verisimilitude of the parable requires them to kill the Son in order to seize the inheritance. In the interpretation, the Jewish rulers slay Christ, that they may continue their power over the people.

41. Other husbandmen. The Gentiles are here designated.

42. The stone, etc. This is a quotation from Ps. 118: 22. The rejected stone is (not the Gentiles, but) the Lord Jesus himself, who would be the under-foundation of the glorious church. The literal stone rejected by the builders was the rock of Moriah, on which the Jebusite builders would not build, preferring the more comely Zion. Yet on that rocky height, carefully prepared therefor, was God's temple built. *Rosh pinnah* (Hebrew), of which *acrogoniæon* or *kephalé gonias* is the Greek, means, not "the head of the corner," but "the beginning of the *pinnah*." And "pinnah," in Isa. 28: 16, cannot mean "corner;" as its noun in apposition is "foundation," and the verb which expresses its placing is the verb "to found." The "rosh pinnah" is thus the "beginning of the foundation," the rock on which the foundation was laid. The Greek word is a mere servile copy of "rosh pinnah," and a word coined for the occasion. In Eph. 2: 20, we find the apostles and prophets are the foundation, and Jesus Christ is the *rosh pinnah*, or underlying rock. It is a beautiful thought, that, as Moriah was cut and scarped in order that the temple might be built thereon; so Christ, rejected by the Jews, was bruised and smitten in order that his church might be erected upon him — the saved church resting upon his sufferings — as the solid rock of its support. We may add, in this connection, that a "corner-stone" is not that on which a building rests, and is, therefore, wholly inadequate to represent Christ's support of the church.

43. The kingdom of God. Matthew uses this expression only four times, but uses "kingdom of heaven" more than twenty times. The other evangelists prefer this phrase. The words are used at times for the church in its imperfect, worldly appearance, and at times for the church in its true spiritual character (see on chap. 3: 2). **A nation.** As against the Jewish nation, but referring to the church as drawn from many nations, — the ethnic or Gentile church.

44. The falling on the stone is taken from Isa. 8: 15, and represents the stumbling of the Jews in the matter of

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

46 And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.

Christ. They were broken as a nation in consequence. The falling of the stone upon one represents the punishment which must be such by the rejecter of Christ through his holy judgment. This latter clause is taken from Dan. 2: 44, where, in Theodotion's version of the passage, the same peculiar Greek word is used which is translated here by, "It will scatter him as dust." The word literally signifies, "It will winnow him." In Dan. 2: 35, we read, "became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them." It is significant, moreover, in that passage in Daniel, that the stone became a great *mountain*.

CHAPTER XXII.

1. The parable of the marriage of the king's son. 9. The vocation of the Gentiles. 12. The punishment of him that wanted the wedding garment. 15. Tribute ought to be paid to Cæsar. 23. Christ confuteth the Sadducees for the resurrection: 34. answereth the lawyer, which is the first and great commandment: 41. and poseth the Pharisees about the Messias.

1 And Jesus answered and spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.

5 But they made light of *it*, and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*.

7 But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11 ¶ And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

1 And Jesus answered and spake again
2 in parables unto them, saying, The kingdom of heaven is likened unto a certain king, which made a marriage feast for
3 his son, and sent forth his [1]servants to call them that were bidden to the marriage
4 feast: and they would not come. Again he sent forth other [1]servants, saying, Tell them that are bidden, Behold, I have made ready my dinner: my oxen and my fatlings are killed, and all things are ready: come
5 to the marriage feast. But they made light of it, and went their ways, one to his own farm, another to his merchandise;
6 and the rest laid hold on his [1]servants, and entreated them shamefully, and killed
7 them. But the king was wroth; and he sent his armies, and destroyed those
8 murderers, and burned their city. Then saith he to his [1]servants, The wedding is ready, but they that were bidden were
9 not worthy. Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast.
10 And those [1]servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests.
11 But when the king came in to behold the guests, he saw there a man which had not
12 on a wedding-garment: and he saith unto

[1] Gr. *bond-servants*.

1. Answered the chief-priests, elders, and Pharisees, who were constantly plying him with questions (see chap. 21: 23, and 22: 15).

2. The kingdom of heaven is likened unto a certain king. A loose, Oriental way of saying, "The administration of the kingdom of heaven is illustrated in the following parable: A king," etc.

3. To call them that were bidden. Literally, "to call them that had been called." They had been called or invited before, according to Oriental custom. This second call is when "all things are ready." The Jews were first called to the gospel feast by Moses and the prophets. The second call was by John the Baptist, Jesus himself, and the apostles, when the Messiah had come, and "all things were ready."

5, 6. The conduct of the Jews toward Jesus and the apostles is here proleptically treated. A low, earthly selfishness led them to reject and slay the messengers of God's grace.

7. The ruin of the Jewish nation, and destruction of Jerusalem, with the sacrificial ceremonial, are here denoted.

9. The servants going out to the partings of the highways represents the visits of apostles and apostolic men to Gentile lands.

10. Bad and good. The Gentile church was never pure. It has always had within it the bad as well as the good.

11. A wedding-garment. This represents the true heart, the sincere faith, the honest holiness, without which no man can see the Lord (Heb. 12: 14). It is true that this holiness is God's gift to the seeking heart, but that feature of the truth is not brought out in the parable.

12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.

14 For many are called, but few *are* chosen.

15 ¶ Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man:* for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites?

19 Shew me the tribute money. And they brought unto him a penny.

20 And he saith unto them, Whose *is* this image and superscription?

21 They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

23 ¶ The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

him, Friend, how camest thou in hither not having a wedding-garment? And he
13 was speechless. Then the king said to the [1]servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and gnashing
14 of teeth. For many are called, but few chosen.

15 Then went the Pharisees, and took counsel how they might ensnare him in
16 *his* talk. And they send to him their disciples, with the Herodians, saying, [2]Master, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest
17 not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give
18 tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why
19 tempt ye me, ye hypocrites? Shew me the tribute money. And they brought
20 unto him a [3]penny. And he saith unto them, Whose is this image and superscription?
21 They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's.
22 And when they heard it, they marvelled, and left him, and went their way.

23 On that day there came to him Sadducees, [4]which say that there is no resurrec-
24 tion: and they asked him, saying, [2]Master, Moses said, If a man die, having no children, his brother [5]shall marry his wife, and raise up seed unto his brother.
25 Now there were with us seven brethren: and the first married and deceased, and having no seed left his wife unto his
26 brother; in like manner the second also,
27 and the third, unto the [6]seventh. And
28 after them all the woman died. In the resurrection therefore whose wife shall she be of the seven? for they all had her.
29 But Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor
30 the power of God. For in the resurrec-

Or, *ministers.* [2] Or, *Teacher.* [3] See marginal note on chap. 18: 28. [4] Gr. *saying.* [5] Gr. *shall perform the duty of a husband's brother to his wife.* Compare Deut. 25: 5. [6] Gr. *seven.*

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13. See on chap. 8: 12.

14. Many are called to the gospel feast, but few are chosen by God (not arbitrarily, but in conformity to character) to enjoy its delights.

16. Herodians. Partisans of the Herodian family. They desired to see a member of the Herodian family on the throne of Judæa, under the suzerainty of Rome, and so formed a party half-way between the ultra-Jewish and the ultra-Roman parties. These Herodians, therefore, had some interests akin to those of the Pharisees, and would have been glad to have Jesus, in answering their question, and desiring to conform to their anti-Roman views, commit himself against the Roman government. They then would not have hesitated to inform against him. **Master.** The Greek word διδάσκαλος means "teacher;" and "master," here and elsewhere, as the translation of that word, must be so understood. **Regardest not the person of men.** Literally, "Lookest not at the countenance of men," to form a judgment by the external appearance. These hypocrites pretended to regard Christ as true, and yet sought to ensnare him. They thus opposed acknowledged truth ("thou teachest the way of God in truth").

17. Tribute. Gr., κῆνσος, the Latin *census*, including land-tax and poll-tax.

19. Penny. Literally, "denarius" (see on chap. 20: 2).

21. The servant of God is to be also a true and obedient servant to the state, where the duties do not conflict. "The powers *that be* are ordained of God" (Rom. 13: 1).

22. They marvelled at a solution that was new to them, and yet convincing.

23. Sadducees. See on chap. 3: 7. **There is no resurrection.** The word is not used simply of the body's resurrection, but of the living of the man beyond the grave. The Sadducees denied any future state. There was no *anastasis*, or "standing up," of the man once laid low by death. Hence, in verse 28, "in the resurrection" means in the new life beyond the grave.

24. See Deut. 25: 5.

29. Not knowing the scriptures, even the Pentateuch, which the Sadducees accepted, *nor the power of God* to continue life after the body decays.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.
31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,
32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.
33 And when the multitude heard *this*, they were astonished at his doctrine.
34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.
35 Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying,
36 Master, which *is* the great commandment in the law?
37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.
38 This is the first and great commandment.
39 And the second *is* like unto it, Thou shalt love thy neighbour as thyself.
40 On these two commandments hang all the law and the prophets.
41 ¶ While the Pharisees were gathered together, Jesus asked them,
42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son* of David.
43 He saith unto them, How then doth David in spirit call him Lord, saying,
44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?
45 If David then call him Lord, how is he his son?
46 And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*.

tion they neither marry, nor are given in marriage, but are as angels[1] in heaven.
31 But as touching the resurrection of the dead, have ye not read that which was
32 spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not *the God* of the dead, but of the living.
33 And when the multitudes heard it, they were astonished at his teaching.
34 But the Pharisees, when they heard that
35 he had put the Sadducees to silence, gathered themselves together. And one of them, a lawyer, asked him a question,
36 tempting him, [2]Master, which is the great
37 commandment in the law? And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy
38 soul, and with all thy mind. This is the
39 great and first commandment. [3]And a second like *unto it* is this, Thou shalt love
40 thy neighbour as thyself. On these two commandments hangeth the whole law, and the prophets.
41 Now while the Pharisees were gathered together, Jesus asked them a question,
42 saying, What think ye of the Christ? whose son is he? They say unto him, *The son*
43 of David. He saith unto them, How then doth David in the Spirit call him Lord, saying,

44 The Lord said unto my Lord,
Sit thou on my right hand,
Till I put thine enemies underneath thy feet?

45 If David then calleth him Lord, how is he
46 his son? And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.

[1] Many ancient authorities add *of God*. [2] Or, *Teacher*. [3] Or, *And a second is like unto it, Thou shalt love, etc.*

30. The lower forms of corporeity are not found in the future world. The "spiritual body" (1 Cor. 15: 44) lives on a higher plane.

32. See Exod. 3: 6. **God is not the God of the dead, but of the living.** Abraham, Isaac, and Jacob were living when God spoke these words to Moses. They lived beyond the grave. That a new resurrection body could be given them, follows as a matter of course. But the argument of Jesus is given, to prove the continuance of life beyond the grave, against the Sadducean materialism.

35. Tempting him. Testing him, and trying to entrap him in some pronounced heterodoxy.

36. The great commandment. This was a favorite subject of dispute to the Jewish doctors, who selected some one of the ceremonial laws as the great commandment. Christ points them to the higher spiritual law, and includes in his reply the Ten Commandments, which God had so signally honored by writing them miraculously, and ordering their deposit in the sacred ark.

37. Deut. 6: 5. The Hebrew has heart, soul, and might. Mark has the three, and adds "mind" (διάνοια), which Matthew has in place of "might." The heart and mind may be considered as representing the affections and intelligence. The Seventy give "mind" for "heart."

39. And a second like unto it is this. The second table of the law grows out of the first. Love to God begets love to man (Lev. 19: 18).

40. From Mark 12: 32-34, we see that this lawyer or scribe was deeply affected by our Saviour's reply.

41. Asked them a question, to expose their ignorance of the true Messianic idea.

42. Of the Christ. Of the Messiah (Anointed One) ye are expecting. **The son of David.** Again they look only at the earthly side: Jesus points them to the divine side (see above on verse 36).

44. Ps. 110: 1. They all acknowledged the Messianic character of this psalm.

46. Ask him any more questions, by way of entangling him.

CHAPTER XXIII.

1. Christ admonisheth the people to follow the good doctrine, not the evil examples, of the scribes and Pharisees. 5. His disciples must beware of their ambition. 13. He denounceth eight woes against their hypocrisy and blindness: 34. and prophesieth of the destruction of Jerusalem.

1 THEN spake Jesus to the multitude, and to his disciples,
2 Saying, The scribes and the Pharisees sit in Moses' seat:
3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.
4 For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.
5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,
6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,
7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.
8 But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.
9 And call no *man* your father upon the earth: for one is your Father, which is in heaven.
10 Neither be ye called masters: for one is your Master, *even* Christ.
11 But he that is greatest among you shall be your servant.
12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.
13 ¶ But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.
14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.
15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

1 THEN spake Jesus to the multitudes and
2 to his disciples, saying, The scribes and
3 the Pharisees sit on Moses' seat: all things therefore whatsoever they bid you, *these* do and observe: but do not ye after their
4 works; for they say, and do not. Yea, they bind heavy burdens [1] and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them
5 with their finger. But all their works they do for to be seen of men: for they make broad their phylacteries, and enlarge the
6 borders *of their garments*, and love the chief place at feasts, and the chief seats
7 in the synagogues, and the salutations in the marketplaces, and to be called of men,
8 Rabbi. But be not ye called Rabbi: for one is your teacher, and all ye are brethren.
9 And call no man your father on the earth: for one is your Father, [2] which is in
10 heaven. Neither be ye called masters: for
11 one is your master, *even* the Christ. But he that is [3] greatest among you shall be
12 your [4] servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.
13 But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven [5] against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.[6]
15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of [7] hell than yourselves.
16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the [8] temple, it is nothing; but whosoever shall swear by the gold of the [8] temple, he is [9] a debtor.

[1] Many ancient authorities omit *and grievous to be borne.* [2] Gr. *the heavenly.* [3] Gr. *greater.* [4] Or, *minister.* [5] Gr. *before.* [6] Some authorities insert here, or after verse 12, verse 14 *Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, even while for a pretence ye make long prayers: therefore ye shall receive greater condemnation.* See Mark 12: 40; Luke 20: 47. [7] Gr. *Gehenna.* [8] Or, *sanctuary:* as in verse 35. [9] Or, *bound* by his oath.

2. Sit on Moses' seat. Are successors of Moses as teachers of religion. Teachers were accustomed to sit while teaching, and the disciples stood.

3. All things, therefore, whatsoever they bid you, these do. The "therefore" shows that obedience was demanded by our Lord to all which the scribes taught in accordance with Moses.

4. Heavy burdens, beyond the Mosaic law.

5. Phylacteries. These consisted of four scrips or rolls of parchment, inscribed with four paragraphs of the law, taken from Exod. 13: 1–10, Exod. 13: 11–16, Deut. 6: 4–9, and Deut. 11: 13–21, which the Pharisees, from a literal interpretation of Deut. 6: 8, tied on their foreheads, or on the front of their caps, and on their arms. They were regarded as amulets, or charms, whence some suppose the name (from a Greek word, meaning "to guard") was given them (Horne's Introduction). **The borders of their garments.** The *tsitsith*, or fringe, of Num. 15: 38, 39. The emphasis in this verse is upon the verbs "make broad" and "enlarge." The Pharisees were not wrong in adopting these customs, but in magnifying their details in order "to be seen of men."

7. Salutations of profound respect, paid them by the multitude. **Rabbi.** Hebrew for "learned teacher."

9. Call no man your father. We see from this, that a literal rendering of these commands is not intended. They forbid all man-worship, all fulsome adulation of human teachers.

13. Our Lord now addresses the scribes and Pharisees, who had probably returned toward him when they heard him addressing the people regarding them. It was a solemn and awful burst of holy indignation, which fitly ended his dealings with these hypocrites, before he submitted himself to their murderous hands. **Shut the kingdom of heaven.** By their teaching the people to oppose the gospel.

15. Compass sea and land. A natural hyperbole. The fourteenth verse is omitted in the Revision, as absent from the best MSS., and belonging only to Mark 12: 40, and Luke 20: 47.

16 Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 *Ye* fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 *Ye* fools and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 *Ye* blind guides, which strain at a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

17 Ye fools and blind: for whether is greater, the gold, or the [1] temple that hath sanctified the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon

19 it, he is [2] a debtor. Ye blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

20 He therefore that sweareth by the altar, sweareth by it, and by all

21 things thereon. And he that sweareth by the [1] temple, sweareth by it, and by him

22 that dwelleth therein. And he that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and [3] anise and cummin, and have left undone the weightier matters of the law, judgement, and mercy, and faith: but these ye ought to have done, and not to have left the

24 other undone. Ye blind guides, which strain out the gnat, and swallow the camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess.

26 Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's

28 bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the

30 righteous, and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of

31 the prophets. Wherefore ye witness to

[1] Or, *sanctuary:* as in verse 35. [2] Or, *bound* by his oath. [3] Or, *dill.*

16. A debtor. Bound to perform his oath.

19. Whether. As in verse 17, the old English for "which of the two." The whole of this elaborate denunciation (16–22) is levelled against the superstitious trifles which men substitute for religious rules, — the casuistry, which is a low legalism that loses sight of all grand principles of holiness.

23. Mint and anise and cummin. Insignificant herbs. Luke, in chap. 11 : 42, has "mint and rue and every herb;" but this was on an earlier occasion. The "anise" should be "dill."

24. The figure from the use of a strainer before drinking.

25, 26. The externals of their life were kept of a clean, religious appearance; but their lives were full of ill-gotten gain and self-indulgence.

27. Whited sepulchres. This simile differs from the former of the platter, inasmuch as *that* showed there could be no really clean outside if the inside were defiled; but *this* exhibits the false cleansing by whitewashing put upon the outside.

29–32. If we had only Matthew's version of this saying, we might rest contented with the ordinary interpretation, that the then generation acknowledged the prophet-killers to be their fathers; as such sons let them fill up the measure of their fathers' iniquities. But Luke's version (Luke 11 : 47, 48) makes this interpretation impossible; for evidently the saying is essentially the same in both places, though spoken at different times. Luke says, "Woe unto you! for ye build the tombs of the prophets, and your fathers killed them. So ye are witnesses and consent unto the works of your fathers: for they killed them, and ye build their tombs." Here they are condemned *for building the tombs*, and such building is a proof that they indorse their fathers' evil deeds. We must now interpret Matthew in the light of Luke; and then it will be, "Woe unto you for building the tombs," etc., "while saying that you would not have killed the prophets if you had been in your fathers' place; wherefore (by your building the tombs), ye witness to yourselves that ye are veritable sons of the prophet-killers, and yourselves have filled up the measure of your fathers." Now, how could "building the tombs," etc., be a wickedness? We must suppose some proverb existing among the Jews, asserting complicity in crime, somewhat like our "One kills him, and another digs his grave." So

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.
32 Fill ye up then the measure of your fathers.
33 *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell?
34 ¶ Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:
35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.
36 Verily I say unto you, All these things shall come upon this generation.
37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!
38 Behold, your house is left unto you desolate.
39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

yourselves, that ye are sons of them that
32 slew the prophets. Fill ye up then the
33 measure of your fathers. Ye serpents, ye offspring of vipers, how shall ye escape
34 the judgement of [1] hell? Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and perse-
35 cute from city to city: that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary
36 and the altar. Verily I say unto you, All these things shall come upon this generation.
37 O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her
38 wings, and ye would not! Behold, your
39 house is left unto you [2] desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

[1] Gr. *Gehenna.* [2] Some ancient authorities omit *desolate.*

here, "Your fathers killed them, and you build their tombs." The ordinary interpretation makes our Saviour identify a natural descent as necessarily involving the descent of specific forms of wickedness.

33. Compare the words of John the Baptist (chap. 3: 7) in a somewhat similar question.

34. Therefore, behold. If you doubt my charge against you.

35. That upon you may come all the righteous blood. That the nation's punishment for all the righteous blood shed may fall upon the nation in your day. **Zachariah, son of Barachiah.** Perhaps the writer of the prophecy, although his death is not mentioned in the Old Testament. There was a Zechariah, son of Jeberechiah, in the time of Ahaz (Isa. 8: 2), and a prophet Zechariah in the time of Uzziah (2 Chron. 26: 5), and a prophet Zechariah, son of Jehoiada, in the time of Joash (2 Chron. 24: 20). As this last was slain before the temple, it is generally supposed that he is here referred to; the name Barachiah being conjectured to be another name for Jehoiada. As Barachiah means "blessed by God," and Jehoiada means "favored by God," this supposition is made more likely. Although the Jews were no more guilty of Abel's blood than the rest of mankind, yet their treatment of God's prophets made them practical approvers of the crime of Cain.

36. Upon this generation. In the fearful scenes of the last Jewish rebellion.

37. How often. This shows that Jesus had frequently been in Jerusalem during his ministry. John, however, is the only evangelist who mentions these visits.

38. Your house. Your home, the Jewish nation. The "your" is plural, and refers to the people. **Is left unto you.** Is abandoned unto you, God forsaking it.

39. Till ye shall say. This probably refers to the final conversion of the Jews.

CHAPTER XXIV.

1. Christ foretelleth the destruction of the temple: 3. what and how great calamities shall be before it: 29. the signs of his coming to judgment. 36. And because that day and hour is unknown, 42. we ought to watch like good servants, expecting every moment our master's coming.

1 And Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

1 And Jesus went out from the temple, and was going on his way; and his disci-
ples came to him to shew him the build-
2 ings of the temple. But he answered and said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

1. Came to him. So that he might explain his words about Jerusalem, — whether he really meant that so grand an edifice as the temple was to be desolated. **The buildings.** Mark has, "What manner of stones," etc., as the exclamation of the disciples (Mark 13: 1). Some of the stones of the wall which surrounded the temple-courts are still seen, and are of great size. One is thirty-one feet long, and over six feet broad.

2. There shall not be left here one stone upon another. This may be considered as an Oriental

3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?
4 And Jesus answered and said unto them, Take heed that no man deceive you.
5 For many shall come in my name, saying, I am Christ; and shall deceive many.
6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.
7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.
8 All these *are* the beginning of sorrows.
9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.
10 And then shall many be offended, and shall betray one another, and shall hate one another.
11 And many false prophets shall rise, and shall deceive many.
12 And because iniquity shall abound, the love of many shall wax cold.
13 But he that shall endure unto the end, the same shall be saved.
14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.
15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)
16 Then let them which be in Judæa flee into the mountains:
17 Let him which is on the housetop not come down to take any thing out of his house:

3 And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy [1] coming, and of [2] the end of the world?
4 And Jesus answered and said unto them, Take heed that no man lead you astray.
5 For many shall come in my name, saying, I am the Christ; and shall lead many
6 astray. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for *these things* must needs come to
7 pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines and earthquakes in divers places.
8 But all these things are the beginning of
9 travail. Then shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for my
10 name's sake. And then shall many stumble, and shall deliver up one another, and
11 shall hate one another. And many false prophets shall arise, and shall lead many
12 astray. And because iniquity shall be multiplied, the love of the many shall wax
13 cold. But he that endureth to the end,
14 the same shall be saved. And [3] this gospel of the kingdom shall be preached in the whole [4] world for a testimony unto all the nations; and then shall the end come.
15 When therefore ye see the abomination of desolation, which was spoken of [5] by Daniel the prophet, standing in the [6] holy place (let him that readeth un-
16 derstand), then let them that are in Ju-
17 dæa flee unto the mountains: let him that

[1] Gr. *presence.* [2] Or, *the consummation of the age.* [3] Or, *these good tidings.* [4] Gr. *inhabited earth.* [5] Or, *through.* [6] Or, *a holy place.*

hyperbole for utter destruction (as some think): and yet of the temple proper, it is true literally, that not one stone was left upon another; the present stones remaining in the exterior court-wall.

3. The disciples. Mark specifies Peter, James, John, and Andrew. The disciples, we see by this verse, had a mixed notion of the destruction of Jerusalem, Christ's second coming, and the end of the world (or the consummation of the age). Our Lord does not see fit to correct their error, but foretells the circumstances to which he referred when speaking of the temple's ruin. From the thirty-fourth verse (Mark 13: 30, and Luke 21: 32) it is perfectly clear that *all* this prophecy refers to the scenes of the Jewish rebellion and the spread of the gospel to the Gentiles.

5. Saying, I am the Christ. Like Simon Magus (Acts 8: 9, 10), who seems to have meant the Messiah by "the great power of God."

6. The end of the temple, city, and nation, and so the end of the age or dispensation.

7. Nation shall rise against nation. The best commentary on the details of this prophecy is found in Josephus' "History of the Jewish War." Tacitus, the Roman historian, also gives a vivid picture of the fearful scenes occurring in the reigns of Nero, Galba, Otho, and Vitellius, all of which preceded the destruction of Jerusalem.

9. Shall kill you. James, one of the four to whom Jesus was saying these words, was one of those early slain. Peter, another auditor, and Andrew (if we may accept tradition), were slain at a later period. **Shall be hated of all the nations for my name's sake.** In Nero's reign, the name of Christian was hated and derided. His cruel treatment of them corroborates the statements of the historians regarding their reputation.

10. Many stumble. Professing Christians, who yielded to the persecutions.

11. False prophets. Like Theudas and Barcochebas, mentioned by Josephus.

13. This verse can have only a spiritual meaning. So the parallel passage, in Luke 21: 18, must refer to God's protection of their mental peace and happiness; for the evangelist expressly declares that some of them shall die (Luke 21: 16).

14. In the whole world. This was doubtless fulfilled to the letter; as Rome held a multitude of Christians before the destruction of Jerusalem, whence the knowledge of Christianity would readily and rapidly flow, even by natural process, to all parts of the world.

15. The abomination of desolation, or desolating abomination. That is, the Roman army. **By Daniel.** See Dan. 9: 27, and 12: 11. **In the holy place.** Rather, on holy ground; that is, in the vicinity of Jerusalem. **Let him that readeth understand.** A caution interjected by the evangelist, as the event had not yet occurred; and he would have the Christians on their guard. He refers probably to the very expressions of Daniel in chap. 9: 22, 23, 25.

16. Flee unto the mountains. The Christians, obeying this command, fled from Jerusalem when the Roman army approached, and took refuge at Pella, across Jordan, among the mountains of Gilead.

17. The street is often accessible from the top of an Oriental house without passing through the house.

18 Neither let him which is in the field return back to take his clothes.
19 And woe unto them that are with child, and to them that give suck in those days!
20 But pray ye that your flight be not in the winter, neither on the sabbath day:
21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.
22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.
23 Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.
24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.
25 Behold, I have told you before.
26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.
27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.
28 For wheresoever the carcase is, there will the eagles be gathered together.
29 ¶ Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:
30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.
31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

is on the housetop not go down to take
18 out the things that are in his house: and
let him that is in the field not return back
19 to take his cloke. But woe unto them
that are with child and to them that give
20 suck in those days! And pray ye that
your flight be not in the winter, neither
21 on a sabbath: for then shall be great tribulation, such as hath not been from the
beginning of the world until now, no, nor
22 ever shall be. And except those days had
been shortened, no flesh would have been
saved: but for the elect's sake those days
23 shall be shortened. Then if any man
shall say unto you, Lo, here is the Christ,
24 or, Here; believe [1]*it* not. For there shall
arise false Christs, and false prophets, and
shall shew great signs and wonders; so as
25 to lead astray, if possible, even the elect.
26 Behold, I have told you beforehand. If
therefore they shall say unto you, Behold,
he is in the wilderness; go not forth: Be-
hold, he is in the inner chambers; believe
27 [2]*it* not. For as the lightning cometh
forth from the east, and is seen even unto
the west; so shall be the [3]coming of the
28 Son of man. Wheresoever the carcase is,
there will the [4]eagles be gathered together.
29 But immediately, after the tribulation
of those days, the sun shall be darkened,
and the moon shall not give her light,
and the stars shall fall from heaven, and
the powers of the heavens shall be sha-
30 ken: and then shall appear the sign of
the Son of man in heaven: and then shall
all the tribes of the earth mourn, and they
shall see the Son of man coming on the
clouds of heaven with power and great
31 glory. And he shall send forth his angels
[5]with [6]a great sound of a trumpet, and
they shall gather together his elect from

[1] Or, him. [2] Or, them. [3] Gr. *presence.* [4] Or, *vultures.* [5] Many ancient authorities read *with a great trumpet, and they shall gather, etc.* [6] Or, *a trumpet of great sound.*

19. Woe unto them. That is, alas for them.

20. Neither on a sabbath. When the gates of cities were shut, and thus the road would be obstructed.

21. The history of the Jewish war seems to demand a literal interpretation for these words. We would refer the kindred expressions in Dan. 12: 1, and Joel 2: 2, to the same event.

22. No flesh. Of the Jewish race and nation, of whom alone our Lord is speaking.

27. The coming of the Son of man. Not the coming at the last judgment, but the germination and growth of the Christian church, — Christ's coming in his church.

28. Instead of interpreting this verse (which is a quotation from Job 39: 30) of the carcass of the Jewish nation and the eagles of Rome, we suggest a closer connection with the context, thus: "For wheresoever the carcass (a superstitious and wicked people) is, there will the birds of prey (the false Christs and false prophets) be gathered together to feed on them."

29. Immediately. We cannot leap to the final judgment with this word in our way. That which follows *must* belong to the apostolic age, or else (with Meyer) we must accuse the Saviour of error in statement. If we do this, there is no Christ, and no Christianity. A Christ who prophesied falsely is no Christ at all, and a Christianity based on such a one can be only a delusion. The **sun, moon, stars,** and **heavenly powers** (nebulæ) represent, in prophetic language, the various grades of governmental dignities (in the present instance, those of the Jewish people, of whom our Lord is speaking). The failure of their light, their fall and shaking, refer to the changes in the polity of the Jews upon the destruction of Jerusalem. Their independence was gone, their high-priest and other priests had no more significance or vocation: the scribes fell from their high estate, and the rabbinical authority was rudely shaken.

30. The sign of the Son of man. Gr., *τὸ σημεῖον, the* sign, signal, standard, or device lifted up, *ἐν οὐρανῷ* (in heaven); that is, in the region of God's church. The old sign, in the old church, was the temple and its ceremonies. Now that was gone, and *the cross* became the central thought and the outward emblem of the new church. **Then shall all, etc., mourn, and they shall see.** Hebraic style for, "Then shall all the tribes of the earth mourn when they shall see," etc. The pagan nations would lament as they should see the rapid advance of the Christian church over the world. **The Son of man coming in the clouds of heaven.** This is not the same coming that is called Christ's revelation from heaven with the angels of his power (1 Thess. 1: 7), and his coming with his holy ones (Jude 14). *That* is his final coming to judgment, but *this* is his coming in the progress of his church. So it is in Rev. 1: 7. The clouds represent the mystery of his progress. In Rev. 1: 7 we have the mourning of the pagans, as here. The whole world, including the Jews who pierced him, is said to behold this marvellous growth of the church. It was Christ's coming in the apostolic day.

31. His angels. The preachers of the word. **With a great sound of a trumpet.** Prophetic language

32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:
33 So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.
34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.
35 Heaven and earth shall pass away, but my words shall not pass away.
36 ¶ But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.
37 But as the days of Noe *were*, so shall also the coming of the Son of man be.
38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,
39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.
40 Then shall two be in the field; the one shall be taken, and the other left.
41 Two *women shall be* grinding at the mill; the one shall be taken, and the other left.
42 ¶ Watch therefore: for ye know not what hour your Lord doth come.
43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.
44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.
45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?
46 Blessed *is* that servant, whom his lord when he cometh shall find so doing.
47 Verily I say unto you, That he shall make him ruler over all his goods.
48 But and if that evil servant shall say in his heart, My lord delayeth his coming;
49 And shall begin to smite *his* fellowservants, and to eat and drink with the drunken;
50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

the four winds, from one end of heaven to the other.
32 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that
33 the summer is nigh; even so ye also, when ye see all these things, know ye that [1] he is
34 nigh, *even* at the doors. Verily I say unto you, This generation shall not pass away, till all these things be accomplished.
35 Heaven and earth shall pass away, but
36 my words shall not pass away. But of that day and hour knoweth no one, not even the angels of heaven, [2] neither the
37 Son, but the Father only. And as *were* the days of Noah, so shall be the [3] coming
38 of the Son of man. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah en-
39 tered into the ark, and they knew not until the flood came, and took them all away; so shall be the [3] coming of the Son of man.
40 Then shall two men be in the field; one is
41 taken, and one is left: two women *shall be* grinding at the mill; one is taken, and
42 one is left. Watch therefore: for ye know
43 not on what day your Lord cometh. [4] But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be
44 [5] broken through. Therefore be ye also ready: for in an hour that ye think not
45 the Son of man cometh. Who then is the faithful and wise [6] servant, whom his lord hath set over his household, to give them
46 their food in due season? Blessed is that [6] servant, whom his lord when he cometh
47 shall find so doing. Verily I say unto you, that he will set him over all that he
48 hath. But if that evil [6] servant shall say
49 in his heart, My lord tarrieth; and shall begin to beat his fellow-servants, and shall eat and drink with the drunken;
50 the lord of that [6] servant shall come in a day when he expecteth not, and in an
51 hour when he knoweth not, and shall [7] cut

[1] Or, *it*. [2] Many authorities, some ancient, omit *neither the Son*. [3] Gr. *presence*. [4] Or, *But this ye know*. [5] Gr. *digged through*. [6] Gr. *bond-servant*. [7] Or, *severely scourge him*.

for the powerful influence of the preached word. **Gather together his elect.** Form churches. **From one end of heaven to the other.** See on verse 14. The three events that were to follow *immediately* the destruction of Jerusalem were thus: (1) the overturning and alteration of the ruling elements of Jewry, (2) the elevation of the cross as the key-sign and key-thought of the church, (3) the marvellous growth of the church in every land.

34. This verse absolutely prohibits all reference of the foregoing verses to the last judgment, and shuts us up to the interpretation above given, at least in its general character.

36. Neither the Son. Our Lord here plainly states his lack of knowledge in his humiliation. He experienced gradations in wisdom, we know from Luke 2:52. In the King James version this phrase is found only in Mark (chap. 13:32), but the MS. authority clearly places it here also.

37. The coming of the Son of man. The phrase has two sides, — one that of the growth of the church; and the other that of the destruction of the Jewish city, temple, and ceremonial. The unexpected and sudden character of the siege, and its result, are compared to the suddenness of the Flood, which, nevertheless, had been predicted a hundred and twenty years (Gen. 6:3). Jerusalem was destroyed by Titus in the reign of his father Vespasian, in the year 70 after Christ, about forty years after this prophecy was uttered.

42. At this point our Lord appears to generalize, and speak of his coming, not only at the destruction of Jerusalem, but also at the affliction or death of any one, and at the end of the world; the same religious lessons being applicable to all.

43. The watchful disciple is likened to a master of a house watching against a thief. Afterward he is likened (45–47) to a faithful servant watching for his master's return home. The former simile emphasizes the escape from loss; the latter, the obtaining reward. **Watch — watched.** The likeness between these words is not found in the Greek.

51 And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

him asunder, and appoint his portion with the hypocrites: there shall be the weeping and gnashing of teeth.

51. Cut him asunder. Literally, "cut him in two," — a hyperbolic word for "severely punish." The evil servant is a hypocrite, having intended to appear orderly to his master on his arrival. **Weeping and gnashing of teeth.** See on chap. 8 : 12.

CHAPTER XXV.

1. The parable of the ten virgins, 14. and of the talents. 31. Also the description of the last judgment.

1 THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.
2 And five of them were wise, and five *were* foolish.
3 They that *were* foolish took their lamps, and took no oil with them:
4 But the wise took oil in their vessels with their lamps.
5 While the bridegroom tarried, they all slumbered and slept.
6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.
7 Then all those virgins arose, and trimmed their lamps.
8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.
9 But the wise answered, saying, *Not so;* lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.
10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.
11 Afterward came also the other virgins, saying, Lord, Lord, open to us.
12 But he answered and said, Verily I say unto you, I know you not.
13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.
14 ¶ For *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods.
15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

1 THEN shall the kingdom of heaven be likened unto ten virgins, which took their [1] lamps, and went forth to meet the bride-
2 groom. And five of them were foolish,
3 and five were wise. For the foolish, when they took their [1] lamps, took no oil with
4 them: but the wise took oil in their ves-
5 sels with their [1] lamps. Now while the bridegroom tarried, they all slumbered
6 and slept. But at midnight there is a cry, Behold, the bridegroom! Come ye forth
7 to meet him. Then all those virgins
8 arose, and trimmed their [1] lamps. And the foolish said unto the wise, Give us of your
9 oil; for our [1] lamps are going out. But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for
10 yourselves. And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut.
11 Afterward come also the other virgins,
12 saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you,
13 I know you not. Watch therefore, for ye know not the day nor the hour.
14 For *it is* as *when* a man, going into another country, called his own [2] servants,
15 and delivered unto them his goods. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his
16 journey. Straightway he that received the five talents went and traded with

[1] Or, *torches.* [2] Gr. *bond-servants.*

1. Then. At the time of the master's return to punish the evil servant; that is, the time when final settlement is made with each soul. **Ten virgins.** Friends of the bride, waiting at some distance from the bride's house to meet the bridegroom, and escort him to the bride. **Went forth.** From their place of preparation.

3. No oil, except what was in the lamps.

4. The wise virgins took independent vessels of oil.

5. Slumbered. Rather, "nodded." This sleeping does not seem to have any spiritual meaning. It is the filling out of the parable.

6. Come ye forth. From the cloister or portico, under which they had taken shelter while waiting.

7. Trimmed. Rather, "prepared," including the filling with fresh oil.

9. To them that sell. This cannot be pressed in the interpretation. They are simply called upon to make preparation, and they cannot borrow the preparation of others.

10. Went in with him. Into the bride's house. The marriage-feast, though generally at the bridegroom's house, was sometimes held at the bride's (see Judg. 14 : 10). In this parable it is thus more appropriate; as Christ is represented as coming to his church, and hence its joy.

12. I know you not. In any privileged capacity (see chap. 7 : 23).

13. Watch therefore. The day and hour of Christ's coming, whether to the individual at death, or at any other deciding crisis, are unknown. **Therefore,** the watchful spirit is argued. As said before, our Saviour has evidently, from the coming of the Lord which was at hand (the destruction of Jewry, and spread of the church), passed on to consider every deciding crisis of visitation, and hence to urge on every one at all times a religious watchfulness.

15. Five talents — two — one. About $6,000 — $2,400 — $1,200. This parable must not be confounded with

16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.
17 And likewise he that *had received* two, he also gained other two.
18 But he that had received one went and digged in the earth, and hid his lord's money.
19 After a long time the lord of those servants cometh, and reckoneth with them.
20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.
21 His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.
22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.
23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.
24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:
25 And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.
26 His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:
27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.
28 Take therefore the talent from him, and give *it* unto him which hath ten talents.
29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.
30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.
31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:
17 them, and made other five talents. In like manner he also that *received* the two
18 gained other two. But he that received the one went away and digged in the
19 earth, and hid his lord's money. Now after a long time the lord of those [1] servants cometh, and maketh a reckoning with
20 them. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five
21 talents. His lord said unto him, Well done, good and faithful [2] servant: thou hast been faithful over a few things, I will set thee over many things: enter thou
22 into the joy of thy lord. And he also that *received* the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents.
23 His lord said unto him, Well done, good and faithful [2] servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy
24 of thy lord. And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter:
25 and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine
26 own. But his lord answered and said unto him, Thou wicked and slothful [2] servant, thou knewest that I reap where I sowed not, and gather where I did not
27 scatter; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine
28 own with interest. Take ye away therefore the talent from him, and give it unto
29 him that hath the ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall
30 be taken away. And cast ye out the unprofitable [2] servant into the outer darkness: there shall be the weeping and gnashing of teeth.
31 But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his

[1] Gr. *bond-servants.* [2] Gr. *bond-servant.*

that of the pounds, given by Luke (chap. 19 : 12). In that parable the wicked (πάνηρος) servant only loses his pound. In this he receives the extreme penalty of being cast into the outer darkness. Here, therefore, the contrast seems to be between the faithful and the unbeliever; but there, between the zealous and the irresolute disciple.

16, 17. The first two servants were equally industrious and successful. They each doubled the amount given. **Talents.** This word has become the common word in English for capabilities, and this use is derived from this parable.

18. Hid his lord's money. Acted with elaborate contemptuousness toward it, and with the design of being free from responsibility.

21. Enter thou into the joy of thy lord. Become participator in the joy of thy lord. In Sohar, part 2, p. 7 (Amst. edit.), is this: "He who shall be found steadfast in his faith, shall enter into the light of his king's joy."

24. Hard. Harsh. Reaping and gathering from other people's labors.

25. Thou hast thine own. This is the height of rebellious impudence. He virtually says, "You have no right to more than you gave, and here you have it;" thus denying his right to his servant's labor. There is no such impudence in the wicked servant of the pounds parable in Luke.

27. The lord shows him his folly from his own premises. If he had really considered him so harsh a master, he would have done his best to increase the amount given him. Really, he had believed his master a careless one, who would take no account of his neglect; but he falsely alleges that he had regarded him as unjust in demanding more than his right. The sinner, when called to account, will call God severe; but, during his probation, he acts as if God were utterly careless.

29. See Luke 8 : 18. Also see on Matt. 13 : 12.

30. See on chap. 8 : 12.

31. And all the holy angels with him. This clearly indicates the final coming to judgment of our

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee?* or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee?*

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

32 glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the [1]goats:
33 and he shall set the sheep on his right
34 hand, but the [1]goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from
35 the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a
36 stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto
37 me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or athirst, and
38 gave thee drink? And when saw we thee a stranger, and took thee in? or naked,
39 and clothed thee? And when saw we thee sick, or in prison, and came unto
40 thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto
41 me. Then shall he say also unto them on the left hand, [2]Depart from me, ye cursed, into the eternal fire which is prepared for
42 the devil and his angels: for I was an hungred, and ye gave me no meat: I was
43 thirsty, and ye gave me no drink: I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in pris-
44 on, and ye visited me not. Then shall they also answer, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison,
45 and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto
46 me. And these shall go away into eternal punishment: but the righteous into eternal life.

[1] Gr. *kids.* [2] Or, *Depart from me under a curse.*

Lord. The attendant holy ones and the throne betoken the crisis further made clear by the statement in verse 46.

32. Before him shall be gathered. All this language points to an event, and not a series of events. **All nations.** Including the Jews. **He shall separate them one from another.** Not one nation from another, as if nations were godly or ungodly *in the block*, but the individuals in these nations. In Greek, αὐτούς, not αὐτά. **Goats,** as of small value compared with sheep, are used to denote the inferior of two classes.

33. The right hand was the side of honor and favor.

34. The kingdom of light and love, organized under Jesus as its king, was prepared for man before man was created.

35. Jesus gives the invitation to enter and inherit this kingdom, because they had shown themselves his own people by their treatment of him in his representative brethren. They had not *deserved* the kingdom, but they *belonged* to the kingdom (see chap. 19: 14).

37. When saw we thee, etc. They are "the righteous" who say this, those who have been identified with the right and godly side in the controversy between the spirit and the flesh (Gal. 5: 17). They are not called "righteous," as never having sinned, or done wrong (see Job 1: 1; Ps. 37: 17, *et passim*). Such men can never boast of their acts; and, in their desire (through a true humility) to forget their own kindnesses to other Christians, they fail to realize that they have ministered to Christ until he informs them.

40. Unto one of these my brethren. Christ's presence and sympathy with the humblest disciple could not be more forcibly put. It should be noted that *not a general benevolence* is here signified, *but a special love for Christ's own brethren.*

41. Prepared for the devil. The eternal fire was prepared for the Devil and his angels, but is partaken of by those whom the Devil and his angels have seduced.

45. Inasmuch as ye did it not to one of these least. The want of attention to Christ's brethren did not of itself condemn them, any more than attention to Christ's brethren won eternal life for the others; but it showed that they belonged to the ungodly side in the controversy between the spirit and the flesh. These acts and their absence are *indications* of character.

46. Eternal punishment — eternal life. One is as perpetual as the other. Punishment, moreover, implies a conscious existence.

CHAPTER XXVI.

1. The rulers conspire against Christ. 6. The woman anointeth his head. 14. Judas selleth him. 17. Christ eateth the passover: 26. instituteth his holy supper: 36. prayeth in the garden: 47. and being betrayed with a kiss, 57. is carried to Caiaphas, 69. and denied of Peter.

1 AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,
2 Ye know that after two days is *the feast of* the passover, and the Son of man is betrayed to be crucified.
3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,
4 And consulted that they might take Jesus by subtilty, and kill *him*.
5 But they said, Not on the feast *day*, lest there be an uproar among the people.
6 ¶ Now when Jesus was in Bethany, in the house of Simon the leper,
7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat *at meat*.
8 But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?
9 For this ointment might have been sold for much, and given to the poor.
10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.
11 For ye have the poor always with you; but me ye have not always.
12 For in that she hath poured this ointment on my body, she did *it* for my burial.

1 AND it came to pass, when Jesus had finished all these words, he said unto his
2 disciples, Ye know that after two days the passover cometh, and the Son of man is
3 delivered up to be crucified. Then were gathered together the chief priests, and the elders of the people, unto the court of the high priest, who was called Caiaphas;
4 and they took counsel together that they might take Jesus by subtilty, and kill him.
5 But they said, Not during the feast, lest a tumult arise among the people.
6 Now when Jesus was in Bethany, in the
7 house of Simon the leper, there came unto him a woman having [1]an alabaster cruse of exceeding precious ointment, and she poured it upon his head, as he sat at meat.
8 But when the disciples saw it, they had indignation, saying, To what purpose is
9 this waste? For this *ointment* might have been sold for much, and given to the
10 poor. But Jesus perceiving it said unto them, Why trouble ye the woman? for she
11 hath wrought a good work upon me. For ye have the poor always with you; but me
12 ye have not always. For in that she [2]poured this ointment upon my body, she
13 did it to prepare me for burial. Verily I

[1] Or, *a flask*. [2] Gr. *cast*.

2. The passover was appointed (Exod. 12) as a memorial of the salvation of Israel when the firstborn of Egypt were destroyed. It was one of the most prominent types of the salvation of the spiritual Israel by the blood of the Lamb of God. This was the fourth Passover in the course of our Lord's ministry. The four are distinguished in John's Gospel (as John especially dwells on the events in Jerusalem) thus:—

First Passover	John 2:23.
Second Passover	John 5:1.
(Some doubt regarding this.)	
Third Passover	John 6:4.
Fourth Passover	John 13:1.

Our Lord now specifies the time for his suffering, of which he had spoken more generally three times to his disciples (chap. 16:21, 17:22, 20:18). Perhaps, from the language in chap. 16:21, we may gather that he often thereafter referred to his coming death.

3. The court of the high priest. To which place, the second night after, our Lord was first brought when arrested (see verses 57, 58). **Caiaphas.** Joseph Caiaphas was high priest from A.D. 26 to A.D. 36. He was a Sadducee, and son-in-law of Annas, a previous, but deposed, high priest. He seems to have associated his father-in-law with him in the office (see Luke 3:2, John 18:13, 24, and Acts 4:6).

6. Bethany (now el-Azariyeh) is a village pleasantly situated on the eastern foot of the Mount of Olives, nearly two miles east of Jerusalem (see on chap. 21:1). **Simon the leper.** Of course he could not have been a leper when he gave this entertainment. He was probably one of those lepers whom Christ had healed. From the parallel narrative of John (John 12:4), compared with John 13:2, one might conjecture that this Simon was the father of Judas Iscariot.

7. A woman. In John's account (John 12:3), we find this woman to be Mary, sister of Lazarus. Matthew's suppression of the name is caused, perhaps, by the danger of involving the Bethany family in trouble, as surviving when he wrote. This narrative, as given by Matthew, Mark, and John, must not be confounded with that of Luke 7:36–50. **An alabaster cruse of exceeding precious ointment.** This same phrase occurs in Herod. 3:20. The alabaster was the crystallized carbonate of lime (says Sir Gardiner Wilkinson), of a yellowish color, generally marked with waving lines, which we call Oriental alabaster and stalagmitic arragonite, very different from the white, soft sulphate of lime so much used in Italy. Although the word alabaster seems to mark the material of which the cruse was made, yet it is probable (from Pliny) that the term became significant only of weight. The *alabastron* would hold about a pound (compare John 12:3). The ointment is called "nard" by Mark and John. It was an oil.

8. His disciples. Judas made the remark (John 12:4), but doubtless some of the others sympathized with him in the thought.

12. She did it to prepare me for burial. Jesus here testifies to Mary's keen spiritual insight and her lofty faith. She anticipated the suffering that was so soon to come, and our Lord accordingly gives her a promise of special honor.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

14 ¶ Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

17 ¶ Now the first *day* of the *feast of* unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26 ¶ And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

say unto you, Wheresoever [1]this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

14 Then one of the twelve, who was called Judas Iscariot, went unto the chief priests,

15 and said, What are ye willing to give me, and I will deliver him unto you? And they weighed unto him thirty pieces of

16 silver. And from that time he sought opportunity to deliver him *unto them*.

17 Now on the first *day* of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready for

18 thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The [2]Master saith, My time is at hand; I keep the passover at thy house

19 with my disciples. And the disciples did as Jesus appointed them; and they made

20 ready the passover. Now when even was come, he was sitting at meat with the

21 twelve [3]disciples; and as they were eating, he said, Verily I say unto you, that one of

22 you shall betray me. And they were exceeding sorrowful, and began to say unto

23 him every one, Is it I, Lord? And he answered and said, He that dipped his hand with me in the dish, the same shall

24 betray me. The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it [4]for that man if he

25 had not been born. And Judas, which betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast

26 said. And as they were eating, Jesus took [5]bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat;

27 this is my body. And he took [6]a cup, and gave thanks, and gave to them, say-

[1] Or, *these good tidings.* [2] Or, *Teacher.* [3] Many authorities, some ancient, omit *disciples.* [4] Gr. *for him if that man.* [5] Or, *a loaf.* [6] Some ancient authorities read *the cup.*

15. Thirty pieces of silver. Zech. 11 : 12. Thirty shekels are intended, which are about twenty dollars, the price of a slave (Exod. 21 : 32). Judas sold the Lord as a slave is sold, and counted him of no more value than a bond-servant (Phil. 2 : 7).

17. The first day of unleavened bread. See Exod. 12, Lev. 23, Num. 28, and Deut. 16. This feast began with the Passover meal at the sunset of the fourteenth day of Nisan, and ended at the sunset of the twenty-first. The whole of the fourteenth day was thus called "the first day of the feast."

19. They made ready the passover. It has been a mooted question whether Jesus partook of the Passover at this time; several passages in John's Gospel appearing to assert that the Passover of that year was celebrated on the day on which Jesus died, and thus the day after the institution of the Lord's Supper. Many, to reconcile the apparent discrepancy, suppose that the true day for the Passover was that which our Lord observed, but that the people, by an error in calculation, observed the next day. Others say that Jesus anticipated the Passover meal by a whole day. Dr. Robinson (in his notes to his valuable "Harmony") shows that the words used by John are not antagonistic to the clear declaration of the other evangelists, that Jesus *did* keep the regular Passover, and hence that there is no reason for the conjecture of two Passovers.

23. He that dipped his hand with me in the dish. This is a general statement, not designating Judas (see Mark 14 : 20). It is as much as to say, "A disciple and apostle shall betray me." In John 13 : 26, we have a special indication, given by Jesus to John, which is not to be confounded with this.

25. Judas seems not to have asked the question at first with the others; but afterward, that he might not be conspicuous by his failure, he asks, and receives the Lord's affirmative answer. **Thou hast said.** A Hebrew affirmation.

26. As they were eating, Jesus took bread. Here begins the account of the institution of the Lord's Supper, *after* the Passover. The order of the Passover meal among the Jews was this: —

1. A cup of wine.
2. Bitter herbs.
3. Unleavened bread and sauce (charoseth).
4. Second cup.
5. Unleavened bread and sauce (charoseth).
6. The flesh.
7. Third cup, — "cup of blessing."[1]

[1] A fourth cup was sometimes added.

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;
28 For this is my blood of the new testament, which is shed for many for the remission of sins.
29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.
30 And when they had sung an hymn, they went out into the mount of Olives.
31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.
32 But after I am risen again, I will go before you into Galilee.
33 Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended.
34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.
35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.
36 ¶ Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.
37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.
38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.
39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*.
40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?
28 ing, Drink ye all of it; for this is my blood of [1] the [2] covenant, which is shed for
29 many unto remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.
30 And when they had sung a hymn, they went out unto the mount of Olives.
31 Then saith Jesus unto them, All ye shall be [3] offended in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.
32 But after I am raised up, I will go before
33 you into Galilee. But Peter answered and said unto him, If all shall be [3] offended in
34 thee, I will never be [3] offended. Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou
35 shalt deny me thrice. Peter saith unto him, Even if I must die with thee, *yet* will I not deny thee. Likewise also said all the disciples.
36 Then cometh Jesus with them unto [4] a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go yon-
37 der and pray. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled.
38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: abide
39 ye here, and watch with me. And he went forward a little, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou
40 wilt. And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me
41 one hour? [5] Watch and pray, that ye

[1] Or, *the testament.* [2] Many ancient authorities insert *new.* [3] Gr. *caused to stumble.* [4] Gr. *an enclosed piece of ground.* [5] Or, *Watch ye, and pray that ye enter not.*

27. A cup. The last cup of the Passover meal, which was either the third or the fourth. He makes this last cup to symbolize his covenant-blood, that blood which was so soon to be shed to establish the covenant of God's grace with his disciples.

29. I will not drink henceforth. Jesus would not again partake of the Passover with them until he should meet them in the new order of things, when God's kingdom would be perfected by his death. The drinking of the fruit of the vine is specialized by the demonstrative "*this* fruit of the vine;" i.e., this Passover wine. He would drink the wine new (that is, in a new character, as representing his past passion) in the heavenly kingdom. This is probably figurative language for the enjoyment with them of the accomplished work of redemption. The word new is καινόν, not νέον, the latter of which would be used to denote wine recently made.

30. A hymn. The second portion of the Hallel; i.e., Ps. 115–Ps. 118.

31. Shall be offended. Shall stumble. The disciples, without exception, were to fail in their steadfastness, and leave their Master alone. The quotation is from Zech. 13:7.

32. I will go before you as a shepherd.

34. Before the cock crow. Mark (chap. 14:30) says "before the cock crow twice." There are two periods of cock-crowing, — one about midnight, and the other about daybreak. Mark is more circumstantial, and refers to both; the other evangelists only to the latter. There is a *formal*, but no *real*, discrepancy between them. Not only the time of cock-crowing is referred to, but the actual crowing of some particular cock, as the sequel shows. **Deny me.** In Luke 22:34, more fully, "deny that thou knowest me."

36. Gethsemane means "oil-press," and was some well-known spot enclosed (κῆπος, John 18:1) near the western foot of the Mount of Olives, opposite the city.

37. Peter, James, and John, as more highly privileged than the other disciples, are taken nearer to the place of anguish, as, on the mount of transfiguration, they had been taken nearer to the glory.

38. The sorrow was to end only at death. **Watch with me.** This seems to be the natural desire of an afflicted soul, seeking to be alone, and yet to have friends near by, and in sympathy.

39. This cup of suffering, not simply nor chiefly in the body, but in the soul. He bare our sins in his own body on the tree (1 Pet. 2:24). The bodily sufferings, through which he was to die, were coming upon him as scourges to his soul, on account of his peculiar condition as a perfect man and a divine man; and the agony in Gethsemane, before the bodily sufferings, is nature's shrinking from such a fearful visitation.

40. Sleeping. Luke the physician gives the reason, "for sorrow." Our Lord had probably remained absent some time: it was late in the night, and their sadness at the gloomy aspect of affairs had unnerved them. In such conditions sleep is natural.

41 Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 ¶ And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said, Hail, Master; and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

51 And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

57 ¶ And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.

enter not into temptation: the spirit indeed is willing, but the flesh is weak.
42 Again a second time he went away, and prayed, saying, O my Father, if this cannot pass away, except I drink it, thy will
43 be done. And he came again and found them sleeping, for their eyes were heavy.
44 And he left them again, and went away, and prayed a third time, saying again the
45 same words. Then cometh he to the disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed
46 unto the hands of sinners. Arise, let us be going: behold, he is at hand that betrayeth me.
47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.
48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss,
49 that is he: take him. And straightway he came to Jesus, and said, Hail, Rabbi; and
50 [1] kissed him. And Jesus said unto him, Friend, *do* that for which thou art come. Then they came and laid hands on Jesus,
51 and took him. And behold, one of them that were with Jesus stretched out his hand, and drew his sword, and smote the [2] servant of the high priest, and struck off
52 his ear. Then saith Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with
53 the sword. Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions
54 of angels? How then should the scriptures be fulfilled, that thus it must be?
55 In that hour said Jesus to the multitudes, Are ye come out as against a robber with swords and staves to seize me? I sat daily in the temple teaching, and ye took me
56 not. But all this is come to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left him, and fled.
57 And they that had taken Jesus led him away to *the house of* Caiaphas the high priest, where the scribes and the elders
58 were gathered together. But Peter followed him afar off, unto the court of the

[1] Gr. *kissed him much.* [2] Gr. *bond-servant.*

41. Into temptation. So that the preparation of the soul for a crisis shall be lacking.

45. Sleep on now, etc. There seems to be a delicate and kindly irony in this, not inconsistent with the circumstances. "Sleep on now, and take your rest. I am going to be seized; but, of course, you need not care for that. You could not watch with me in my past need. You will scarcely stand by me when I am seized." In the 46th verse, the irony gives way to direct and earnest speech.

47. One of the twelve. Emphasizing his crime. **Staves.** Clubs.

49. Kissed him. "Kissed him repeatedly" is the meaning of the word, a different one from that in the preceding verse.

50. Do that for which thou art come. A rebuke to his hypocrisy. John here inserts the account of the miraculous staggering and falling of the mob at Jesus declaring himself (John 18: 4–9).

51. One of them. Simon Peter. The servant's name was Malchus (John 18: 10). Luke mentions our Lord's miraculous cure of the ear (Luke 22: 51).

53. Twelve legions. Definite for indefinite.

55. The multitudes. We see, from Luke 22: 52, that some of the chief priests and elders had come in the crowd, in their anxiety to secure Jesus.

56. Left him and fled. They had yielded to the "temptation" (verse 41).

57. The house of Caiaphas. This was apparently the place of meeting for the chief conspirators. They would conduct Jesus before a regular Sanhedrim meeting as soon as the new day should arrive. In John (18: 13–24), we see it was Annas who first examined Jesus, and then sent him to Caiaphas. They probably both occupied the same residence, the palace of the high priest.

58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

60 But found none: yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses,

61 And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee?

63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands,

68 Saying, Prophesy unto us, thou Christ, Who is he that smote thee?

69 Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before *them* all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

high priest, and entered in, and sat with
59 the officers, to see the end. Now the chief priests and the whole council sought false witness against Jesus, that they might put
60 him to death; and they found it not, though many false witnesses came. But
61 afterward came two, and said, This man said, I am able to destroy the [1]temple of
62 God, and to build it in three days. And the high priest stood up, and said unto him, Answerest thou nothing? what is it
63 which these witness against thee? But Jesus held his peace. And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the
64 Christ, the son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven.
65 Then the high priest rent his garments, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the blasphemy:
66 what think ye? They answered and said,
67 He is [2]worthy of death. Then did they spit in his face and buffet him: and some smote him [3]with the palms of their hands,
68 saying, Prophesy unto us, thou Christ: who is he that struck thee?
69 Now Peter was sitting without in the court: and a maid came unto him, saying, Thou also wast with Jesus the Galilæan.
70 But he denied before them all, saying, I
71 know not what thou sayest. And when he was gone out into the porch, another *maid* saw him, and saith unto them that were there, This man also was with Jesus
72 the Nazarene. And again he denied with
73 an oath, I know not the man. And after a little while they that stood by came and said to Peter, Of a truth thou also art *one* of them; for thy speech bewrayeth thee.

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[1] Or, *sanctuary:* as in chap. 23: 35; 27: 5. [2] Gr. *liable to.* [3] Or, *with rods.*

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59. Chief priests and whole council. Jesus was now before the Sanhedrim.

60. They found it not. No false testimony strong enough to use.

61. I am able to destroy, etc. Our Lord never said this. He said, "*You* destroy, and I will build up." They were *false* witnesses.

63. I adjure thee, etc. Jesus is here put upon his oath in a legal court. He therefore breaks his silence.

64. Henceforth. From this epoch of death and resurrection the Son of man would come in power and clouds to the earth. This coming is, of course, the spiritual coming of Jesus in the conversion of souls (power), and amid the confusions of nations (clouds). The "henceforth" shows that this coming began then, and therefore cannot be the coming to judgment. **Thou hast said,** is the phrase of affirmation. **Nevertheless.** Although I am now so humbled. **At the right hand of power;** i.e., God's power (see Luke 22: 69). Christ would exercise God's power in sending the Spirit and saving men.

65. Rent his garments. The upper tunic or middle garment was thus rent, from the neck down, for some inches. Sometimes there were more than one middle garment between the under tunic and the outer robe. The high-priest may have been sincere in supposing Jesus to have spoken blasphemy, but it was the sincerity of a culpable ignorance.

67. After the judgment of the Sanhedrim against the prisoner, those present feel at liberty to insult him.

69. Peter's three denials, instead of being irreconcilably related by the different evangelists, as Ewald and those of his school would have it, may be rationally arranged, thus: —

(1) A maid-servant who kept the door asks Peter if he were not with Jesus. He denies. The cock crows at midnight (Matt. 26. 69, 70, Mark 14: 67, 68, Luke 22: 56, 57, John 18: 17).

(2) The same maid-servant, another maid, and a man, speak of Peter. The former two declare he was with Jesus, and the latter puts the question to him. He denies with an oath (Matt. 26: 71, 72, Mark 14: 69, 70, Luke 22: 58, John 18: 25).

(3) The by-standers, and conspicuously a relative of Malchus, tell him that his speech proves him a Galilæan; and the relative of Malchus asks him if he did not see him in the garden at the time of the seizure. He denies, with oaths and imprecations on himself. The cock crows at daybreak (Matt. 26: 73, 74, Mark 14: 70, 71, Luke 22: 59, 60, John 18: 26, 27).

73. Thy speech bewrayeth thee. The dialect being Galilæan.

73 And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee.
74 Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.
75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

74 Then began he to curse and to swear, I know not the man. And straightway the
75 cock crew. And Peter remembered the word which Jesus had said, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

75. And Peter remembered. Luke adds the affecting fact, "And the Lord turned, and looked upon Peter."

CHAPTER XXVII.

1. Christ is delivered bound to Pilate. 3. Judas hangeth himself. 19. Pilate, admonished of his wife, 24, washeth his hands: 26. and looseth Barrabas. 29. Christ is crowned with thorns, 34. crucified, 40. reviled. 50. dieth, and is buried: 66. his sepulchre is sealed, and watched.

1 WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:
2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.
3 ¶ Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,
4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*.
5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.
6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.
7 And they took counsel, and bought with them the potter's field, to bury strangers in.
8 Wherefore that field was called, The field of blood, unto this day.
9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

1 Now when morning was come, all the chief priests and the elders of the people took counsel against Jesus to put him to
2 death: and they bound him, and led him away, and delivered him up to Pilate the governor.
3 Then Judas, which betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders,
4 saying, I have sinned in that I betrayed [1]innocent blood. But they said, What is
5 that to us? see thou *to it*. And he cast down the pieces of silver into the sanctuary, and departed; and he went away and
6 hanged himself. And the chief priests took the pieces of silver, and said, It is not lawful to put them into the [2]treasury,
7 since it is the price of blood. And they took counsel, and bought with them the
8 potter's field, to bury strangers in. Wherefore that field was called, The field of blood,
9 unto this day. Then was fulfilled that which was spoken [3]by Jeremiah the prophet, saying, And [4]they took the thirty pieces of silver, the price of him that was priced, [5]whom *certain* of the children of
10 Israel did price; and [6]they gave them for

[1] Many ancient authorities read *righteous*. [2] Gr. *corbanas*, that is, *sacred treasury*. Compare Mark 7: 11. [3] Or, *through*. [4] Or, *I took*. [5] Or, *whom they priced on the part of the sons of Israel*. [6] Some ancient authorities read *I gave*.

1. The verdict having been rendered that he was guilty of blasphemy, they seek sentence and execution from the Roman authority. This is the act of the whole Sanhedrim.

2. Led him away. The multitude (Luke 23: 1), headed by the chief priests, elders, and scribes, lead Jesus from the palace of Caiaphas to the prætorium of Pilate. **Pilate** was the fifth Roman procurator of Judæa after Herod's son, Archelaus, had been deposed from the throne. He had been three years governor when Jesus was crucified, and remained in office seven years longer. His tyrannical administration caused such complaints against him, that he was deposed and banished; and it is also stated by Eusebius that he committed suicide.

4. What is that to us? They have gained all they expected out of the traitor, and now throw him away in contempt.

5. Hanged himself. In Acts 1: 18, it is stated that "he burst asunder in the midst, and all his bowels gushed out." He probably hung himself on the edge of a precipice, and cast himself off, thus causing a violent rupture.

6. Treasury. Gr., κορβανᾶς. The sacred treasury (Jos., B. J., 2, 9, 4).

7. The potter's field. The article shows it was a well-known place.

8. The field of blood. So called because a blood-price had bought it. By comparing Acts 1. 18 with this passage, we see that Judas had already begun the purchase of the field; and the chief priests ratified the purchase, and made the spot public property for the burial of strangers; i.e., foreign Jews who should happen to die at Jerusalem. In Acts 1: 19, the same reason is given for the name "field of blood;" the "insomuch" referring, not to Judas' death, but to the way he obtained the ground.

9. Jeremiah. This quotation is found only in Zech. 11: 12. Perhaps this part of Zechariah was quoted from Jeremiah originally, as Isa. 2: 2–4 is quoted from Micah 4: 1–3. The quotation is, as usual, loose; that is, with unimportant variations.

10 And gave them for the potter's field, as the Lord appointed me.

11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for envy they had delivered him.

19 ¶ When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 ¶ When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*.

25 Then answered all the people, and said, His blood *be* on us, and on our children.

26 ¶ Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified.

the potter's field, as the Lord appointed me.

11 Now Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus
12 said unto him, Thou sayest. And when he was accused by the chief priests and
13 elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee?
14 And he gave him no answer, not even to one word: insomuch that the governor
15 marvelled greatly. Now at [1] the feast the governor was wont to release unto the multitude one prisoner, whom they would.
16 And they had then a notable prisoner,
17 called Barabbas. When therefore they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called
18 Christ? For he knew that for envy they
19 had delivered him up. And while he was sitting on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man: for I have suffered many things this day in a dream
20 because of him. Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and
21 destroy Jesus. But the governor answered and said unto them, Whether of the twain will ye that I release unto you? And they
22 said, Barabbas. Pilate saith unto them, What then shall I do unto Jesus which is called Christ? They all say, Let him
23 be crucified. And he said, Why, what evil hath he done? But they cried out exceedingly, saying, Let him be crucified.
24 So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent [2] of the blood of this righteous
25 man: see ye *to it*. And all the people answered and said, His blood *be* on us, and
26 on our children. Then released he unto them Barabbas: but Jesus he scourged and delivered to be crucified.
27 Then the soldiers of the governor took

[1] Or, *a feast*. [2] Some ancient authorities read *of this blood: see ye, etc.*

11. Thou sayest. A decided affirmative.

12, 14. Answered nothing — gave him no answer. Jesus had already answered Pilate categorically. These after-accusations were not intended as parts of a new trial. His destruction (so far as the Jews were concerned) was a foregone conclusion. Hence the silence of Jesus.

The order of events before Pilate, as given by the different evangelists, was as follows: —

(1) Pilate asks for the accusation.

(2) He asks Jesus if he was king of the Jews, to which Jesus assents, explaining his kingdom (John 18: 33–37).

(3) Repeated accusations by the priests, and no reply.

(4) After Jesus had been sent to Herod (Luke 23. 6–12), Pilate declares him innocent.

(5) He proposes to release Jesus or Barabbas, as the people might choose; and the crowd clamor for the crucifixion of Jesus.

(6) He delivers him to be crucified. Jesus is scourged and mocked.

(7) Pilate again seeks to release Jesus.

(8) Jesus is led away to execution.

15. The governor was wont. A usage of Pilate only. History otherwise knows nothing of it. **At the feast** might better read "at a feast;" i.e., at any feast. He sought to win favor with the Jews by such a custom.

18. For. This particle seems to point to some sentence like this implied: "Pilate did not desire to slay Jesus."

24. I am innocent. Poor Pilate! he was afraid to give Jesus up to them, for he knew he was both innocent and also a holy one; and he was afraid to save him from them, for he knew the Jews would be displeased with him, and would accuse him before Cæsar of conniving at a rival king's efforts. Between the two fears, he let policy, and not the right, decide. He vainly thought he could make all right on the conscience side by this farce of washing his hands.

26. He scourged. This was an accustomed preliminary to capital punishment.

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers*.

28 And they stripped him, and put on him a scarlet robe.

29 ¶ And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34 ¶ They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down they watched him there;

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

39 ¶ And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking *him*, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

Jesus into the [1] palace, and gathered unto
28 him the whole [2] band. And they [3] stripped
29 him, and put on him a scarlet robe. And they plaited a crown of thorns and put it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, Hail, King of the
30 Jews! And they spat upon him, and took
31 the reed and smote him on the head. And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him.

32 And as they came out, they found a man of Cyrene, Simon by name: him they [4] compelled to go *with them*, that he might
33 bear his cross. And when they were come unto a place called Golgotha, that is to
34 say, The place of a skull, they gave him wine to drink mingled with gall: and when he had tasted it, he would not drink.
35 And when they had crucified him, they parted his garments among them, casting
36 lots; and they sat and watched him there.
37 And they set up over his head his accusation written, THIS IS JESUS THE KING OF
38 THE JEWS. Then are there crucified with him two robbers, one on the right hand,
39 and one on the left. And they that passed
40 by railed on him, wagging their heads, and saying, Thou that destroyest the [5] temple, and buildest it in three days, save thyself: if thou art the Son of God, come down
41 from the cross. In like manner also the chief priests mocking *him*, with the scribes
42 and elders, said, He saved others; [6] himself he cannot save. He is the King of Israel; let him now come down from the cross,
43 and we will believe on him. He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of
44 God. And the robbers also that were

[1] Gr. *Prætorium.* See Mark 15: 16. [2] Or, *cohort.* [3] Some ancient authorities read *clothed.* [4] Gr. *impressed.* [5] Or, *sanctuary.* [6] Or, *can he not save himself?*

27. Palace. Literally, prætorium. The large court, or hall of justice, in the governor's palace. We learn from John that the trial of Christ (if we can call the tumultuous illegality by such a name) on its Roman side occurred in front of the palace; Pilate having come out to the Jews, on account of their religious scruples against entering the palace during the Passover week. After the condemnation, and order of execution, the Roman soldiers carry Jesus into the large hall of the palace, and mock him, according to the brutal manners and allowed license of the Roman soldiery. **The whole band.** The prætorian cohort. The soldiers who kept on duty at Pilate's palace.

31. They took off from him the robe. See above the order of proceeding. Number seven occurs before this.

32. Cyrene was an old and very famous Greek colonial city, distinguished for its commerce and its intellectual eminence. It was situated on the coast of Africa, directly opposite Greece, and about six hundred miles west of the Nile. **Him they compelled,** or impressed. Our Saviour bore it the first part of the way, according to the Roman rule that the condemned should bear his own cross. Physical weakness may have prevented his carrying it the whole distance (compare John 19: 17). **Golgotha.** A euphonic Greek form of the Aramaic or Hebrew "Gulgoleth," which means, "a skull." In Luke (23: 33), the translators of King James turned the Greek "Cranion" into the Latin "Calvary" (a skull).

33. Wine mingled with gall. Mark has it "myrrhed wine." It was probably sour wine (Ps. 69: 21), with myrrh; any bitter ingredient being called "gall." It was given to criminals before punishment to stupefy them, and was considered a pleasant drink, as we learn from Ælian, Pliny, and other ancient authors.

35. They parted his garments. The order of events was this: —

1. The crucifying.
2. Parting the garments.
3. The mocking.
4. The words of the robbers.
5. The commitment of his mother to John by Jesus.
6. The darkness.
7. The cry of despair.
8. The thirst.
9. "Father, into thy hands I commend my spirit. It is finished." The death.

The garments were the perquisites of the soldiers engaged in the execution.

37. His accusation. That for which alone Pilate was willing to consider him a criminal, that he had called himself a king. The words of the inscription may have been different in the different languages. Luke and John tell us it was written in Greek, Latin, and Hebrew.

44. The robbers. Both began, but one soon ceased, and rebuked his comrade, overwhelmed by the conviction of Christ's divinity (see Luke 23: 39–41).

The Crucifixion

43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.
44 The thieves also, which were crucified with him, cast the same in his teeth.
45 Now from the sixth hour there was darkness over all the land unto the ninth hour.
46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?
47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.
48 And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.
49 The rest said, Let be, let us see whether Elias will come to save him.
50 ¶ Jesus, when he had cried again with a loud voice, yielded up the ghost.
51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;
52 And the graves were opened; and many bodies of the saints which slept arose,
53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.
54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.
55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:
56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

crucified with him cast upon him the same reproach.
45 Now from the sixth hour there was darkness over all the [1]land until the ninth
46 hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my
47 God, [2]why hast thou forsaken me? And some of them that stood there, when they heard it, said, This man calleth Elijah.
48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to
49 drink. And the rest said, Let be; let us see whether Elijah cometh to save him.[3]
50 And Jesus cried again with a loud voice,
51 and yielded up his spirit. And behold, the veil of the [4]temple was rent in twain from the top to the bottom; and the earth
52 did quake; and the rocks were rent; and the tombs were opened; and many bodies of the saints that had fallen asleep were
53 raised; and coming forth out of the tombs after his resurrection they entered into the
54 holy city and appeared unto many. Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was
55 [5]the Son of God. And many women were there beholding from afar, which had followed Jesus from Galilee, ministering unto
56 him: among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.
57 And when even was come, there came a rich man from Arimathæa, named Joseph,

[1] Or, *earth*. [2] Or, *why didst thou forsake me?* [3] Many ancient authorities add, *And another took a spear and pierced his side, and there came out water and blood.* See John 19: 34. [4] Or, *sanctuary*. [5] Or, *a son of God*.

45. Sixth hour — ninth hour. Noon — three P.M. **Darkness,** or gloom. God caused nature to wear an aspect corresponding with the awfully solemn occasion. **All the land** of Judæa. The phrase, however, need not be referred to more than the vicinity of Jerusalem.

46. Eli, Eli, lama sabachthani? This (as Mark gives it with "Eloi") is the Syro-Chaldee or Aramaic form of Ps. 22: 1. The Hebrew is "Eli, Eli, lamah azabtani?" Our Lord, even in his despair, said "*My* God."

47. Calleth Elijah. The Romans could not have said this, for they knew nothing about Elijah. The Jews must have said it; and, as Jesus had spoken in a loud voice, they must have known that he did not speak of Elijah. They must, therefore, have said this in mockery.

48. A reed. The reed was a hyssop-stalk (John 19: 29). The hyssop grows several feet in length, so that it could easily reach the mouth of our Lord from the hand of a man on the ground. It must be remembered that the person upon the cross was elevated only three feet from the earth.

49. Let be. Better, in English idiom, "Come." They did not mean to stop the man who was offering the vinegar (compare Mark 15: 36).

50. Cried again with a loud voice. From Luke and John we learn his words, "It is finished. Father, into thy hands I commend my spirit."

52, 53. These verses should be read with a parenthesis, thus: "and the tombs were opened (and many bodies of the saints that had fallen asleep were raised, and coming forth out of the tombs after his resurrection, entered into the holy city, and appeared unto many). Now the centurion," etc. This would make the opening of the tombs occur with the earthquake at Jesus' death. The evangelist is then led by mention of the tombs to anticipate and state a fact connected with these tombs which occurred a few days later.

54. The things that were done. The darkness, the voice of Jesus, the testimony of the robber, and the immediate consequences of the earthquake. Mark especially mentions the voice of Jesus. **The Son of God.** Rather, "a son of God;" i.e., a righteous man (Luke 23: 47). The centurion, being a Roman, probably knew nothing of the Messiah of the Jews.

56. Mary Magdalene. Literally, Mary the Magdalenian, or Magdalian; i.e., from Magdala, a little town on the Sea of Galilee (see on chap. 15: 39). **Mary, the mother of James and Joses.** She was the wife of Alphæus (Matt. 10: 3, Acts 1: 13), or Clopas (John 19: 25). James and Joses, as well as a Simon and a Judas (the apostle Jude), were probably cousins of our Lord (Matt. 13. 55). We may suppose that Alphæus was a brother of Mary, our Lord's mother; and hence, the wife of Alphæus, or Clopas, is called her sister in John 19: 25. This James was an apostle, and is called by Mark (15: 40), "James the less," or, more strictly, "James the little," to distinguish him from the other apostle James, the brother of John. He was probably a short man. **The mother of the sons of Zebedee.** She is called Salome in Mark 15: 40.

57. Arimathæa. Probably the Ramah (Ramathaim — Ἁρμαθαΐμ) of Samuel (1 Sam. 1. 1, 19), five miles north

57 When the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple:
58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.
59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,
60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.
61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.
62 ¶ Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,
63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.
64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.
65 Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can.
66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

58 who also himself was Jesus' disciple: this man went to Pilate, and asked for the body of Jesus. Then Pilate commanded it to
59 be given up. And Joseph took the body,
60 and wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the tomb, and
61 departed. And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.
62 Now on the morrow, which is *the day* after the Preparation, the chief priests and the Pharisees were gathered together unto
63 Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After
64 three days I rise again. Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first.
65 Pilate said unto them, [1] Ye have a guard: go your way, [2] make it *as* sure as ye can.
66 So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

[1] Or, *Take a guard.* [2] Gr. *make it sure, as ye know.*

of Jerusalem. **Joseph** was not only wealthy, but of high moral reputation and official dignity (see Mark and Luke). He was probably a member of the Sanhedrim. Like Nicodemus, who held a similar rank, and who assisted Joseph in this work (John 19: 39), he was a secret disciple.

60. In his own new tomb. This tomb was near the place of crucifixion (John 19: 41). As it was a hewn cavern, we might suppose that the cross was erected at the south of the city, where are so many caverns that have been used as tombs, on the sides of the valley of Hinnom. **Rolled.** Probably by means of mechanical helps.

61. The other Mary. The mother of Joses (Mark 15: 47. See on verse 56).

62. The day after the Preparation. The sabbath of Passover week. The day preceding a sabbath or festival was the Preparation.

65. Ye have a guard. This must have been a body of Roman troops, put under the orders of the Jewish Sanhedrim; for they report to the priests (chap. 28: 11), and yet were responsible to the Roman governor (chap. 28: 14). They may have been regularly employed in guarding the entrances into the temple, Jewish faction influencing the dominant party to use the aid of Gentiles in this way.

CHAPTER XXVIII.

1. Christ's resurrection is declared by an angel to the women. 9. He himself appeareth unto them. 11. The high priests give the soldiers money to say that he was stolen out of his sepulchre. 16. Christ appeareth to his disciples, 19. and sendeth them to baptize and teach all nations.

1 In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.
2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.
3 His countenance was like lightning, and his raiment white as snow:
4 And for fear of him the keepers did shake, and became as dead *men*.

1 Now late on the sabbath day, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the
2 other Mary to see the sepulchre. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the
3 stone, and sat upon it. His appearance was as lightning, and his raiment white
4 as snow: and for fear of him the watchers did quake, and became as dead men.

1. Late on the sabbath day, as it began to dawn, etc. This appears to show that the sabbath (at least, the sabbath of a festival) continued until sunrise of the succeeding day. The time indicated here is evidently just the border-line between the seventh and first days. The day of atonement was a sabbath from sunset to sunset (Lev. 23: 32). Is not that special order for that day a proof that the ordinary sabbath (and ordinary days) began at sunrise, or at least at midnight? **To see the sepulchre,** and to anoint the body if possible (Mark 16: 1).

2–4. Parenthetic verses, describing what had just happened before the women arrived. By the time the women had arrived, the guard had left, to tell the priests.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.
6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.
7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.
8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.
9 ¶ And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.
10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.
11 ¶ Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.
12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,
13 Saying, Say ye, His disciples came by night, and stole him *away* while we slept.
14 And if this come to the governor's ears, we will persuade him, and secure you.
15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.
16 ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.
17 And when they saw him, they worshipped him: but some doubted.
18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which hath been crucified.
6 He is not here; for he is risen, even as he said. Come, see the place [1]where the
7 Lord lay. And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you.
8 And they departed quickly from the tomb with fear and great joy, and ran to bring
9 his disciples word. And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and wor-
10 shipped him. Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.
11 Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things
12 that were come to pass. And when they were assembled with the elders, and had taken counsel, they gave large money unto
13 the soldiers, saying, Say ye, His disciples came by night, and stole him away while
14 we slept. And if this [2]come to the governor's ears, we will persuade him, and
15 rid you of care. So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, *and continueth* until this day.
16 But the eleven disciples went into Galilee, unto the mountain where Jesus had
17 appointed them. And when they saw him, they worshipped *him:* but some
18 doubted. And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and
19 on earth. Go ye therefore, and make dis-

[1] Many ancient authorities read *where he lay.* [2] Or, *come to a hearing before the governor.*

The following narrative of events, after the resurrection, will harmonize the accounts of the four evangelists and of Paul: —

(1) Mary Magdalene, Mary (mother of James), Salome, Joanna, and other women, came to the sepulchre about sunrise. [Before their arrival, an angel had rolled away the stone, and sat upon it, thus frightening the guard, who fled, and had then entered the sepulchre.] Mary Magdalene, as soon as she sees the stone removed, runs back in distress, and tells Peter and John. The other women, however, enter the sepulchre, and see two angels, who tell them that Christ is risen, and bid them tell Peter and the other disciples that they should see him in Galilee. The women then hurriedly leave, with amazement, awe, and joy commingled, to tell the disciples. Meanwhile, Peter and John arrive, and examine the sepulchre, and leave —

(2) When Mary Magdalene, having returned with (or after) Peter and John, looks into the sepulchre, sees the angels, and then, on turning back, sees Jesus, whom she at first thinks to be the gardener. She is the first to see the risen Saviour (Mark 16: 9).

(3) The other women, on their way to tell the disciples the angels' words, meet Jesus.

(4) They then reach the disciples, who do not credit their report. Mary Magdalene also arrives, and gives her account.

(5) Jesus appears to Peter (Luke 24: 34, and 1 Cor. 15: 5), and then to the two disciples going to Emmaus, who hurry back, and tell the eleven (called "the eleven," although Peter was absent), who are assembled in Jerusalem at a meal, and who are also informed by some of the Lord's appearing to Peter. But the apostles believe neither, when suddenly —

(6) Jesus appears to them thus assembled, and reproaches them for their unbelief. Thomas is absent as well as Peter.

(7) Again he appears to the eleven, when Thomas is present.

(8) He appears to his disciples in Galilee at the Sea of Tiberias, then on a mountain, where five hundred were assembled (1 Cor. 15: 6).

(9) Then at Jerusalem (probably) to James.

(10) Lastly, to all the apostles, at his ascension, near Bethany.

7. There shall ye see him. They were really to see him previous to his interview with them in Galilee. But the meeting in Galilee (probably the meeting with five hundred at once of 1 Cor. 15: 6) was to be the most protracted and eventful. Hence it is the only meeting which Matthew refers to.

9. Took hold of his feet. An Oriental act of humility.

14. Death was the penalty for sleeping on guard.

17. Some doubted. Some of the five hundred, probably, mentioned in 1 Cor. 15: 6.

19 ¶ Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

ciples of all the nations, baptizing them into the name of the Father and of the Son
20 and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you [1] alway, even unto the [2] end of the world.

[1] *Gr. all the days.* [2] Or, *the consummation of the age.*

19. Of all the nations. Our Lord's order was a prophecy. The whole world was to become his, through his church, acting with his power.

THE GOSPEL ACCORDING TO

ST. MARK.

CHAPTER I.

1. The office of John the Baptist. 9. Jesus is baptized, 12. tempted: 14. he preacheth: 16. calleth Peter, Andrew, James and John: 23. healeth one that had a devil, 29. Peter's mother-in-law, 32. many diseased persons, 41. and cleanseth the leper.

1 THE beginning of the gospel of Jesus Christ, the Son of God;

2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

5 And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

1 THE beginning of the gospel of Jesus Christ, [1] the Son of God.

2 Even as it is written [2] in Isaiah the prophet,
Behold, I send my messenger before thy face,
Who shall prepare thy way;

3 The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight;

4 John came, who baptized in the wilderness and preached the baptism of repent-
5 ance unto remission of sins. And there went out unto him all the country of Judæa, and all they of Jerusalem; and they were baptized of him in the river Jordan,
6 confessing their sins. And John was clothed with camel's hair, and *had* a leathern girdle about his loins, and did
7 eat locusts and wild honey. And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose shoes I am not [3] worthy to stoop

[1] Some ancient authorities omit *the Son of God*. [2] Some ancient authorities read *in the prophets*. [3] Gr. *sufficient*.

1. The beginning. This first verse is the title of the next seven. The beginning of the gospel, or glad tidings, was John's preaching and baptism. Mark is believed, on sound tradition, to have written under Peter's direction.

2. As it is written in Isaiah the prophet. The quotation is twofold, from Mal. 3: 1, and Isa. 40: 3. Isaiah only is mentioned, probably because the book of the prophets began with Isaiah. The reading "in the prophets" was probably introduced into MSS. to escape the apparent inconsistency.

4. This verse is the apodosis of the sentence, of which the second and third verses form the protasis, thus: "as it is written," etc., "so John came," etc. **Wilderness.** See on Matt. 3. **Baptism of repentance.** So John's baptism is called in Acts 13: 24, and 19: 4. It was a baptism administered upon confession of sin. Christ's baptism was administered upon declaration of faith in him as the Son of God, the Messiah. **Unto remission of sins.** The repentance, not the baptism, had this issue. The baptism, as an institution, had this aim, but only a true repentance secured the end.

5. All the country of Judæa, and all they of Jerusalem. The word "all" is here used (as in all languages) for a very large number. Compare verse 33. See on Matt. 1: 6. Jerusalem is mentioned separately from Judæa; for, in strict geographical definition, Jerusalem was in the tribe of Benjamin; and Judæa, although including part of the old territory of that tribe, derived its name from Judah. Jerusalem was, moreover, rather a city of all Jewry (including Galilee) than of Judæa only. **The river Jordan.** The river has a very swift current: the baptism must have been administered in some such sheltered eddy as now the pilgrims and travellers bathe in, near the Dead Sea. This place would be about twenty-five miles from Jerusalem. At a later date John seems to have baptized at a far more northern point, perhaps to be near the Jews of Galilee (see John 3: 23).

6. John was clothed with camel's hair. See on Matt. 3: 4.

7. Latchet. Lace, or string, of a shoe.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

11 And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

12 And immediately the Spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

8 down and unloose. I baptized you [1] with water; but he shall baptize you [1] with the [2] Holy Ghost.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and

10 was baptized of John [3] in the Jordan. And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit

11 as a dove descending upon him: and a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased.

12 And straightway the Spirit driveth him

13 forth into the wilderness. And he was in the wilderness forty days tempted of Satan; and he was with the wild beasts; and the angels ministered unto him.

14 Now after that John was delivered up, Jesus came into Galilee, preaching the

15 gospel of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.

16 And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea: for they

17 were fishers. And Jesus said unto them, Come ye after me, and I will make you

18 to become fishers of men. And straightway they left the nets, and followed him.

19 And going on a little further, he saw James the *son* of Zebedee, and John his brother, who also were in the boat mend-

20 ing the nets. And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.

21 And they go into Capernaum; and straightway on the sabbath day he entered

22 into the synagogue and taught. And they were astonished at his teaching: for he taught them as having authority, and

23 not as the scribes. And straightway there was in their synagogue a man with an

24 unclean spirit; and he cried out, saying, What have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy

25 One of God. And Jesus rebuked [4] him, saying, Hold thy peace, and come out of

[1] Or, *in*. [2] Or, *Holy Spirit:* and so throughout this book. [3] Gr. *into*. [4] Or, *it*.

9. Nazareth. See on Matt. 3: 13.

10. He saw the heavens rent asunder. John saw the Spirit descending as a dove (John 1: 32), but only Jesus saw the heavens rent. The heavens were opened *unto him* (Matt. 3: 16).

11. Thou art my beloved Son, in thee I am well pleased. Matthew has "*This is* my beloved Son, in *whom* I am well pleased." Luke has, "Thou art my beloved Son, in thee I am well pleased" (same as Mark). The voice itself was probably in Aramaic. The Greek is, therefore, a translation, and can vary in minute particulars without marring the truth.

12. Straightway. This same word is used eleven times by Mark in this one chapter. He emphasizes the immediate connections. **Driveth him forth.** A strong word sometimes, as in "casting out" demons, where it is the common word (in Greek); but it is also used in a mild sense, as in "sending forth" laborers (Matt. 9: 38) or sheep (John 10: 4), or "taking out" money (Luke 10: 35). The mild sense is better here (compare Matt. 4: 1, and Luke 4: 1).

13. Forty days tempted. His temptation was a long struggle. The three temptations, that we see given in full, are only the last guns of a long assault. **Of Satan.** The Devil (Matt. and Luke), or Satan, directs the kingdom of evil. In our Lord's case, he personally conducted the assault. **And he was with the wild beasts.** A graphic sentence, given only by Mark. **And the angels ministered unto him.** The narrative is condensed. The ministration of angels took place after the last of the temptations had been repelled (Matt. 4: 11).

14. Delivered up. Imprisoned by Herod Antipas (see chap. 6: 17). **Preaching, etc.** See Matt. 4: 17. Also compare Matt. 3: 2.

16-20. See on Matt. 18-22.

21. Capernaum. See on Matt. 4: 13.

22. See on Matt. 7: 29.

23. An unclean spirit. An evil spirit, that led the man to acts or words of uncleanness.

24. What have we, etc. Identification of the spirit with the man. The man had received the spirit into his wilful life. Demoniacal possession was a moral, as well as physical, evil.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.
27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him.
28 And immediately his fame spread abroad throughout all the region round about Galilee.
29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.
30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.
31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.
32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.
33 And all the city was gathered together at the door.
34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.
35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.
36 And Simon and they that were with him followed after him.
37 And when they had found him, they said unto him, All *men* seek for thee.
38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.
39 And he preached in their synagogues throughout all Galilee, and cast out devils.
40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.
41 And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.
42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.
43 And he straitly charged him, and forthwith sent him away;
44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.
45 But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

26 him. And the unclean spirit, [1] tearing him
and crying with a loud voice, came out of
27 him. And they were all amazed, insomuch
that they questioned among themselves,
saying, What is this? a new teaching! with
authority he commandeth even the unclean
28 spirits, and they obey him. And the report
of him went out straightway everywhere
into all the region of Galilee round about.
29 And straightway, [2] when they were come
out of the synagogue, they came into the
house of Simon and Andrew, with James
30 and John. Now Simon's wife's mother lay
sick of a fever; and straightway they tell
31 him of her: and he came and took her by
the hand, and raised her up; and the fever
left her, and she ministered unto them.
32 And at even, when the sun did set, they
brought unto him all that were sick, and
them that were [3] possessed with devils.
33 And all the city was gathered together at
34 the door. And he healed many that were
sick with divers diseases, and cast out
many [4] devils; and he suffered not the
[4] devils to speak, because they knew him [5].
35 And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there
36 prayed. And Simon and they that were
37 with him followed after him; and they
found him, and say unto him, All are
38 seeking thee. And he saith unto them,
Let us go elsewhere into the next towns,
that I may preach there also; for to this
39 end came I forth. And he went into their
synagogues throughout all Galilee, preaching and casting out [4] devils.
40 And there cometh to him a leper, beseeching him, [6] and kneeling down to him,
and saying unto him, If thou wilt, thou
41 canst make me clean. And being moved
with compassion, he stretched forth his
hand, and touched him, and saith unto
42 him, I will; be thou made clean. And
straightway the leprosy departed from
43 him, and he was made clean. And he
[7] strictly charged him, and straightway
44 sent him out, and saith unto him, See
thou say nothing to any man: but go thy
way, shew thyself to the priest, and offer
for thy cleansing the things which Moses
commanded, for a testimony unto them.
45 But he went out, and began to publish it
much, and to spread abroad the [8] matter,
insomuch that [9] Jesus could no more
openly enter into [10] a city, but was without
in desert places: and they came to him
from every quarter.

[1] Or, *convulsing*. [2] Some ancient authorities read *when he was come out of the synagogue, he came, etc.* [3] Or, *demoniacs*. [4] Gr. *demons*. [5] Many ancient authorities add *to be Christ*. See Luke 4:41. [6] Some ancient authorities omit *and kneeling down to him*. [7] Or, *sternly*. [8] Gr. *word*. [9] Gr. *he*. [10] Or, *the city*.

29. They; i.e., Jesus and his disciples. **With James and John.** These words can scarcely be referred to the verb "entered," for James and John are included in the pronoun "they." It was the house of Simon and Andrew, who held it in conjunction with James and John.

34. He suffered not the devils to speak, because they knew him. The phrase is elliptical. He suffered not the devils to speak; for they were ready to call out his name as the Holy One of God, because they knew him. Our Lord shrunk from testimony from such defiled sources.

38. To this end came I forth; i.e., from the Father (see John 16:28). The words in Luke (4:43) are, "For therefore was I sent."

39. Casting out devils. More correctly, "casting out demons." There is but one Devil, Satan; and his angels are demons. The Greek words are *diabolos* and *daimonion*, and should not be confounded.

43. Sent him out of the house where the cure was effected. The same word which was remarked upon in verse 12. For this miracle, see on Matt. 8:2-4.

CHAPTER II.

1. Christ healeth one sick of the palsy, 14. calleth Matthew from the receipt of custom, 15. eateth with publicans and sinners, 18. excuseth his disciples for not fasting, 23. and for plucking the ears of corn on the sabbath day.

1 AND again he entered into Capernaum after *some* days; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this *man* thus speak blasphemies? who can forgive sins but God only?

8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Levi the *son* of Alphæus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

1 AND when he entered again into Capernaum after some days, it was noised that
2 he was [1] in the house. And many were gathered together, so that there was no longer room *for them*, no, not even about the door: and he spake the word unto
3 them. And they come, bringing unto him a man sick of the palsy, borne of
4 four. And when they could not [2] come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay.
5 And Jesus seeing their faith saith unto the sick of the palsy, [3] Son, thy sins are
6 forgiven. But there were certain of the scribes sitting there, and reasoning in
7 their hearts, Why doth this man thus speak? he blasphemeth: who can forgive
8 sins but one, *even* God? And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things
9 in your hearts? Whether is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy
10 bed, and walk? But that ye may know that the Son of man hath [4] power on earth to forgive sins (he saith to the sick of the
11 palsy), I say unto thee, Arise, take up thy
12 bed, and go unto thy house. And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.
13 And he went forth again by the sea side; and all the multitude resorted unto
14 him, and he taught them. And as he passed by, he saw Levi the *son* of Alphæus sitting at the place of toll, and he saith unto him, Follow me. And he arose and
15 followed him. And it came to pass, that he was sitting at meat in his house, and many [5] publicans and sinners sat down with Jesus and his disciples: for there
16 were many, and they followed him. And the scribes [6] of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, [7] He eateth [8] and drinketh with publicans and
17 sinners. And when Jesus heard it, he saith unto them, They that are [9] whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners.

[1] Or, *at home*. [2] Many ancient authorities read *bring him unto him*. [3] Gr. *Child*. [4] Or, *authority*. [5] See marginal note on Matt. 5:46. [6] Some ancient authorities read *and the Pharisees*. [7] Or, How is it *that he eateth . . . sinners?* [8] Some ancient authorities omit *and drinketh*. [9] Gr. *strong*.

3. For this miracle, see on Matt. 9:2–8. Mark speaks of the immense crowd, and Luke refers ("because of the multitude," 5:19) to the same fact.

4. They uncovered the roof. By taking up the tiles (Luke 5:19).

13. By the sea side. The shore of the lake near Capernaum.

14. Levi. See Matt. 9:9.

15. For there were many, and they followed him. If we consider this feast to have followed immediately on Levi's call (according to the place it holds in all the synoptics), then we may believe that Levi's conversion, and change of life, had excited the curiosity of the publicans generally.

16. The scribes of the Pharisees. Those scribes who were Pharisees (see, on this incident, Matt. 9:10–13).

18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

23 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore the Son of man is Lord also of the sabbath.

18 And John's disciples and the Pharisees were fasting: and they come and say unto him, Why do John's disciples and the disciples of the Pharisees fast, but thy disci-
19 ples fast not? And Jesus said unto them, Can the sons of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with
20 them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then will they
21 fast in that day. No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, the new from the old, and a worse rent
22 is made. And no man putteth new wine into old [1]wine-skins: else the wine will burst the skins, and the wine perisheth, and the skins: but *they put* new wine into fresh wine-skins.

23 And it came to pass, that he was going on the sabbath day through the cornfields; and his disciples [2]began, as they went, to
24 pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not law-
25 ful? And he said unto them, Did ye never read what David did, when he had need, and was an hungred, he, and they
26 that were with him? How he entered into the house of God [3]when Abiathar was high priest, and did eat the shew-bread, which it is not lawful to eat save for the priests, and gave also to them that
27 were with him? And he said unto them, The sabbath was made for man, and not
28 man for the sabbath: so that the Son of man is lord even of the sabbath.

[1] That is, *skins used as bottles.* [2] Gr. *began to make* their *way plucking.* [3] Some ancient authorities read *in the days of Abiathar the high priest.*

18. For this colloquy with John's disciples, see Matt. 9: 14–17.

22. Into fresh wine-skins. Luke (5: 38) adds, "And no man having drunk old wine desireth new: for he saith, the old is good."

23. For this incident of the corn-plucking, see Matt. 12: 1–8.

26. When Abiathar was high-priest. Abiathar may have been associated with his father in exercising the functions of high-priest. Abimelech is mentioned as high-priest at the time in 1 Sam. 21: 2, 6. Compare 1 Sam. 22: 20.

27. The sabbath was made for man, etc. Hence man should observe it, and hence man is not to be afflicted by it.

28. The Son of man, who came to save man, is, therefore, director of the sabbath too.

CHAPTER III.

1. Christ healeth the withered hand, 10. and many other infirmities: 11. rebuketh the unclean spirits: 13. chooseth his twelve apostles: 22. convinceth the blasphemy of casting out devils by Beelzebub: 31. and sheweth who are his brother, sister, and mother.

1 AND he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

1 AND he entered again into the synagogue; and there was a man there which
2 had his hand withered. And they watched him, whether he would heal him on the sabbath day; that they might accuse him.
3 And he saith unto the man that had his
4 hand withered, [1]Stand forth. And he

[1] Gr. *Arise into the midst.*

1. For this incident of the withered hand, see Matt. 12: 9–14.

4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judæa,

8 And from Jerusalem, and from Idumæa, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged them that they should not make him known.

13 And he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils:

16 And Simon he surnamed Peter;

17 And James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphæus, and Thaddæus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him: and they went into an house.

20 And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself.

saith unto them, Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth: and his hand was re-
6 stored. And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him.

7 And Jesus with his disciples withdrew to the sea: and a great multitude from
8 Galilee followed: and from Judæa, and from Jerusalem, and from Idumæa, and beyond Jordan, and about Tyre and Sidon, a great multitude, hearing [1] what great
9 things he did, came unto him. And he spake to his disciples, that a little boat should wait on him because of the crowd,
10 lest they should throng him: for he had healed many; insomuch that as many as had [2] plagues [3] pressed upon him that they
11 might touch him. And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou
12 art the Son of God. And he charged them much that they should not make him known.

13 And he goeth up into the mountain, and calleth unto him whom he himself would:
14 and they went unto him. And he appointed twelve, [4] that they might be with him, and that he might send them forth to
15 preach, and to have authority to cast out
16 [5] devils: [6] and Simon he surnamed Peter;
17 and James the *son* of Zebedee, and John the brother of James; and them he surnamed Boanerges, which is, Sons of thun-
18 der: and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphæus, and Thad-
19 dæus, and Simon the [7] Cananæan, and Judas Iscariot, which also betrayed him.

20 And he cometh [8] into a house. And the multitude cometh together again, so that
21 they could not so much as eat bread. And when his friends heard it, they went out to lay hold on him: for they said, he is
22 beside himself. And the scribes which

[1] Or, *all the things that he did.* [2] Gr. *scourges.* [3] Gr. *fell.* [4] Some ancient authorities add *whom also he named apostles.* See Luke 6:13. [5] Gr. *demons.* [6] Some ancient authorities insert *and he appointed twelve.* [7] Or, *Zealot.* See Luke 6:15; Acts 1:13. [8] Or, *home.*

5. The anger and grief of Jesus are spoken of only by Mark. His expressed indignation probably started the counsel of the Pharisees with the Herodians, to work together for his destruction. We see the same parties co-operating a year and more later (chap. 12:13. Also compare Matt. 22:16).

7. To the sea. The lake (see on chap. 2:13). **Galilee.** See on Matt. 3:13. **Judæa.** See on chap. 1:5.

8. Idumæa (Edom) lay south of Moab and of Judæa. It was largely a desert land. **Beyond Jordan**; i.e., Peræa. **Tyre and Sidon.** See on Matt. 15:21.

10. Plagues; i.e., grievous diseases.

12. That they should not make him known. See on chap. 1:34.

13. He goeth up into the mountain. The mountain heights near the sea, or lake, of Galilee. Luke adds, "to pray." His choice of the twelve was preceded by a night of prayer (Luke 6:12).

14, 15. We here see the distinctive characteristics of an apostle. He was to be a preacher, working miracles, having been a personal companion of Jesus.

16. Simon's name is to be supplied in order to obtain grammatical exactness; thus, "Simon (and Simon he surnamed Peter) and James," etc. (see, for these names, on Matt. 10:2-4).

17. Boanerges. Greek form of Hebrew *Beneregesh*, sons of thunder. Probably called so after and because of the event recorded in Luke 9:54. The surname would be a memorial of their rashness, and want of charity, and would teach them humility. It is here given proleptically.

21. He is beside himself. The effects of his wisdom and love are used by his own family as proofs of insanity!

22 ¶ And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.
23 And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan?
24 And if a kingdom be divided against itself, that kingdom cannot stand.
25 And if a house be divided against itself, that house cannot stand.
26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.
27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.
28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:
29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:
30 Because they said, He hath an unclean spirit.
31 ¶ There came then his brethren and his mother, and, standing without, sent unto him, calling him.
32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.
33 And he answered them, saying, Who is my mother, or my brethren?
34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!
35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

came down from Jerusalem said, He hath Beelzebub, and, [1]By the prince of the
23 [2]devils casteth he out the [2]devils. And he called them unto him, and said unto them in parables, How can Satan cast out
24 Satan? And if a kingdom be divided against itself, that kingdom cannot stand.
25 And if a house be divided against itself,
26 that house will not be able to stand. And if Satan hath risen up against himself, and is divided, he cannot stand, but hath an
27 end. But no one can enter into the house of the strong *man*, and spoil his goods, except he first bind the strong *man;* and
28 then he will spoil his house. Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blas-
29 pheme: but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin:
30 because they said, He hath an unclean spirit.
31 And there come his mother and his brethren; and, standing without, they sent
32 unto him, calling him. And a multitude was sitting about him; and they say unto him, Behold, thy mother and thy brethren
33 without seek for thee. And he answereth them, and saith, Who is my mother and
34 my brethren? And looking round on them which sat round about him, he saith,
35 Behold, my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and sister, and mother.

[1] Or, *In.* [2] Gr. *demons.*

22. Beelzebub. See, for this context, on Matt. 12: 24–32.
29. Eternal sin. In the old version, "eternal damnation." Eternal sin is eternal punishment.
31–35. For this passage, see on Matt. 12: 46–50.

CHAPTER IV.

1. The parable of the sower, **14.** and the meaning thereof. **21.** We must communicate the light of our knowledge to others. **26.** The parable of the seed growing secretly, **30.** and of the mustard seed. **35.** Christ stilleth the tempest on the sea.

1 And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.
2 And he taught them many things by parables, and said unto them in his doctrine,
3 Hearken; Behold, there went out a sower to sow:
4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.
5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:
6 But when the sun was up, it was scorched; and because it had no root, it withered away.
7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

1 And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land.
2 And he taught them many things in parables, and said unto them in his teaching,
3 Hearken: Behold, the sower went forth
4 to sow: and it came to pass, as he sowed, some *seed* fell by the way side, and the
5 birds came and devoured it. And other fell on the rocky *ground*, where it had not much earth; and straightway it sprang up,
6 because it had no deepness of earth: and when the sun was risen, it was scorched; and because it had no root, it withered
7 away. And other fell among the thorns, and the thorns grew up, and choked it,
8 and it yielded no fruit. And others fell

1–20. See, for the parable of the sower, on Matt. 13: 1–23.

8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve asked of him the parable.

11 And he unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables:

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 ¶ The sower soweth the word.

15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

21 ¶ And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

26 ¶ And he said, So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hun-
9 dredfold. And he said, Who hath ears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve asked of him
11 the parables. And he said unto them, Unto you is given the mystery of the kingdom of God: but unto them that are without, all things are done in parables:
12 that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest haply they should turn again, and it should be forgiven them.
13 And he saith unto them, Know ye not this parable? and how shall ye know all
14 the parables? The sower soweth the
15 word. And these are they by the way side, where the word is sown; and when they have heard, straightway cometh Satan, and taketh away the word which
16 hath been sown in them. And these in like manner are they that are sown upon the rocky *places*, who, when they have heard the word, straightway receive it
17 with joy; and they have no root in themselves, but endure for a while; then, when tribulation or persecution ariseth because of the word, straightway they stumble.
18 And others are they that are sown among the thorns; these are they that have heard
19 the word, and the cares of the [1]world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.
20 And those are they that were sown upon the good ground; such as hear the word, and accept it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold.

21 And he said unto them, Is the lamp brought to be put under the bushel, or under the bed, *and* not to be put on the
22 stand? For there is nothing hid, save that it should be manifested; neither was *any thing* made secret, but that it should
23 come to light. If any man hath ears to
24 hear, let him hear. And he said unto them, Take heed what ye hear: with what measure ye mete it shall be measured unto you: and more shall be given unto
25 you. For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath.

26 And he said, So is the kingdom of God, as if a man should cast seed upon the
27 earth; and should sleep and rise night and day, and the seed should spring up
28 and grow, he knoweth not how. The earth [2]beareth fruit of herself; first the blade, then the ear, then the full corn in
29 the ear. But when the fruit [3]is ripe, straightway he [4]putteth forth the sickle, because the harvest is come.

[1] Or, *age.* [2] Or, *yieldeth.* [3] Or, *alloweth.* [4] Or, *sendeth forth.*

21. The lamp — the bushel — the bed — the stand. There was only one of each in the ordinary peasant's house.

22. The concealment of truth in the parable is only to quicken men's wits toward the solution. The lamp of truth God intends shall be put on its stand; and so he wishes his people to hold it up, and not hide it. Therefore they must take heed how they hear. He that hides the light, by his carelessness will lose it altogether.

26-29. Man's part in the kingdom of God is to sow and reap. God will see that the seed grows. We are to teach the truth, and to welcome converts into the church.

30 ¶ And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is* like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them, as they were able to hear *it*.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

30 And he said, How shall we liken the
kingdom of God? or in what parable shall
31 we set it forth? [1]It is like a grain of
mustard seed, which, when it is sown
upon the earth, though it be less than all
32 the seeds that are upon the earth, yet when
it is sown, groweth up, and becometh
greater than all the herbs, and putteth out
great branches; so that the birds of the
heaven can lodge under the shadow thereof.
33 And with many such parables spake he
the word unto them, as they were able to
34 hear it: and without a parable spake he
not unto them: but privately to his own
disciples he expounded all things.
35 And on that day, when even was come,
he saith unto them, Let us go over unto
36 the other side. And leaving the multi-
tude, they take him with them, even as
he was, in the boat. And other boats
37 were with him. And there ariseth a great
storm of wind, and the waves beat into
the boat, insomuch that the boat was now
38 filling. And he himself was in the stern,
asleep on the cushion: and they awake
him, and say unto him, [2]Master, carest
39 thou not that we perish? And he awoke,
and rebuked the wind, and said unto the
sea, Peace, be still. And the wind ceased,
40 and there was a great calm. And he said
unto them, Why are ye fearful? have ye
41 not yet faith? And they feared exceed-
ingly, and said one to another, Who then
is this, that even the wind and the sea
obey him?

[1] Gr. *As unto.* [2] Or, *Teacher.*

31. Mustard seed (see Matt. 13: 31).

33. As they were able to hear it. He did not go beyond their ability to follow him. But they had to *strive* to follow him, if they would receive the truth. To his disciples he explained all; because they gave heed, and searched for the truth.

37. A great storm of wind. Matthew calls it an earthquake (σεισμὸς). Matt. 8: 24.

41. Who then is this? The apostles had yet very much to learn regarding Jesus. They were gradually educated into the knowledge of his divine character.

CHAPTER V.

5. Christ delivering the possessed of the legion of devils, 13. they enter into the swine. 25. He healeth the woman of the bloody issue, 35. and raiseth from death Jarius his daughter.

1 And they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him,

1 And they came to the other side of the
sea, into the country of the Gerasenes.
2 And when he was come out of the boat,
straightway there met him out of the
3 tombs a man with an unclean spirit, who
had his dwelling in the tombs: and no
man could any more bind him, no, not
4 with a chain; because that he had been
often bound with fetters and chains, and
the chains had been rent asunder by him,
and the fetters broken in pieces: and no
5 man had strength to tame him. And
always, night and day, in the tombs and
in the mountains, he was crying out, and
6 cutting himself with stones. And when
he saw Jesus from afar, he ran and wor-

1–20. For this miracle near Gadara, see on Matt. 8: 28–34.

2. The tombs were usually caverns, natural or artificial, in the soft limestone rock. **A man.** Matthew speaks of two. Probably one was far more conspicuous than the other.

4. Fetters and chains. Mark gives a very graphic account of the fierce strength of the demoniac, which is not found in the other Gospels.

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not.

8 For he said unto him, Come out of the man, *thou* unclean spirit.

9 And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there nigh unto the mountains a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

16 And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel.

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee,* come and lay thy hands on her, that she may be healed; and she shall live.

24 And *Jesus* went with him; and much people followed him, and thronged him.

25 And a certain woman, which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

7 shipped him; and crying out with a loud
voice, he saith, What have I to do with
thee, Jesus, thou Son of the Most High
God? I adjure thee by God, torment me
8 not. For he said unto him, Come forth,
9 thou unclean spirit, out of the man. And
he asked him, What is thy name? And
he saith unto him, My name is Legion;
10 for we are many. And he besought him
much that he would not send them away
11 out of the country. Now there was there
on the mountain side a great herd of swine
12 feeding. And they besought him, saying,
Send us into the swine, that we may enter
13 into them. And he gave them leave.
And the unclean spirits came out, and
entered into the swine: and the herd
rushed down the steep into the sea, *in*
number about two thousand; and they
14 were choked in the sea. And they that
fed them fled, and told it in the city, and
in the country. And they came to see
15 what it was that had come to pass. And
they come to Jesus, and behold [1]him that
was possessed with devils sitting, clothed
and in his right mind, *even* him that had
16 the legion: and they were afraid. And
they that saw it declared unto them how
it befell [1]him that was possessed with
17 devils, and concerning the swine. And
they began to beseech him to depart from
18 their borders. And as he was entering
into the boat, he that had been possessed
with [2]devils besought him that he might
19 be with him. And he suffered him not,
but saith unto him, Go to thy house unto
thy friends, and tell them how great
things the Lord hath done for thee, and
20 *how* he had mercy on thee. And he went
his way, and began to publish in Decapolis
how great things Jesus had done for him:
and all men did marvel.
21 And when Jesus had crossed over again
in the boat unto the other side, a great
multitude was gathered unto him: and he
22 was by the sea. And there cometh one
of the rulers of the synagogue, Jairus by
name; and seeing him, he falleth at his
23 feet, and beseecheth him much, saying,
My little daughter is at the point of death:
I pray thee, that thou come and lay thy
hands on her, that she may be [3]made
24 whole, and live. And he went with him;
and a great multitude followed him, and
they thronged him.
25 And a woman, which had an issue of
26 blood twelve years, and had suffered many
things of many physicians, and had spent
all that she had, and was nothing bettered,
27 but rather grew worse, having heard the

[1] Or, *the demoniac.* [2] Gr. *demons.* [3] Or, *saved.*

9. What is thy name? i.e., the man's name. The man and the demons are so united, that the man answers (or the demons through him), "*My* name is Legion; for *we* are many." **Legion,** the name for a Roman-army division, is used for a great multitude.

10. He besought him. The *man* besought Christ that he would not send the *demons* out of the country. So intimate was their partnership.

13. Two thousand. If the word "legion" were strictly pressed, it would give three demons to each of the swine.

19. Tell them. As this miracle had not been wrought near our Lord's home in Galilee (where they wished to make him a king, and where he therefore strove to prevent any exciting demonstrations), he permits its publication.

20. Decapolis. See on Matt. 4: 25.

22. For the raising of Jairus' daughter, and attendant incidents, see on Matt. 9: 18–26.

26. Had suffered many things of many physicians — but rather grew worse. These are stronger expressions than those of Luke. Matthew omits mentioning the experience with physicians.

27 When she had heard of Jesus, came in the press behind, and touched his garment.
28 For she said, If I may touch but his clothes, I shall be whole.
29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.
30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?
31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?
32 And he looked round about to see her that had done this thing.
33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.
34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.
35 While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any further?
36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.
37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.
38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.
39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.
40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.
41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.
42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.
43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

things concerning Jesus, came in the crowd behind, and touched his garment.
28 For she said, If I touch but his garments
29 I shall be [1]made whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was
30 healed of her [2]plague. And straightway Jesus, perceiving in himself that the power *proceeding* from him had gone forth, turned him about in the crowd, and said,
31 Who touched my garments? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou,
32 Who touched me? And he looked round about to see her that had done this thing.
33 But the woman fearing and trembling, knowing what had been done to her, came and fell down before him, and told him
34 all the truth. And he said unto her, Daughter, thy faith hath [3]made thee whole; go in peace, and be whole of thy [2]plague.
35 While he yet spake, they come from the ruler of the synagogue's *house*, saying, Thy daughter is dead: why troublest thou
36 the [4]Master any further? But Jesus, [5]not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only
37 believe. And he suffered no man to follow with him, save Peter, and James, and
38 John the brother of James. And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and
39 *many* weeping and wailing greatly. And when he was entered in, he saith unto them, Why make ye a tumult, and weep?
40 the child is not dead, but sleepeth. And they laughed him to scorn. But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in where the
41 child was. And taking the child by the hand, he saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say
42 unto thee, Arise. And straightway the damsel rose up, and walked; for she was twelve years old. And they were amazed
43 straightway with a great amazement. And he charged them much that no man should know this: and he commanded that *something* should be given her to eat.

[1] Or, *saved*. [2] Gr. *scourge*. [3] Or, *saved thee*. [4] Or, *Teacher*. [5] Or, *overhearing*.

30. Perceiving that the power had gone forth. The worker of a miracle is conscious of his work subjectively.

37. To follow with him into the ruler's house (Luke 8:51).

41. Talitha cumi. Aramaic for "Child, arise."

CHAPTER VI.

1. Christ is contemned of his countrymen. 7. He giveth the twelve power over unclean spirits. 14. Divers opinions of Christ. 27. John Baptist is beheaded, 29. and buried. 30. The apostles return from preaching. 34. The miracle of five loaves and two fishes. 48. Christ walketh on the sea: 53. and healeth all that touch him.

1 AND he went out from thence, and came into his own country; and his disciples follow him.

2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.

6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

7 ¶ And he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8 And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse:

9 But be shod with sandals; and not put on two coats.

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and healed *them*.

14 And king Herod heard *of him;* (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

1 AND he went out from thence; and he cometh into his own country; and his disciples follow him. And when the sabbath
2 was come, he began to teach in the synagogue: and [1] many hearing him were astonished, saying, Whence hath this man these things? and, What is the wisdom that is given unto this man, and *what mean* such [2] mighty works wrought by his hands?
3 Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were [3] offended
4 in him. And Jesus said unto them, A prophet is not without honour, save in his own country, and among his own kin, and
5 in his own house. And he could there do no [4] mighty work, save that he laid his hands upon a few sick folk, and healed
6 them. And he marvelled because of their unbelief.

And he went round about the villages teaching.

7 And he called unto him the twelve, and began to send them forth by two and two; and he gave them authority over the un-
8 clean spirits; and he charged them that they should take nothing for *their* journey, save a staff only; no bread, no wallet, no
9 [5] money in their [6] purse; but *to go* shod with sandals: and, *said he*, put not on two
10 coats. And he said unto them, Whereso-ever ye enter into a house, there abide till
11 ye depart thence. And whatsoever place shall not receive you, and they hear you not, as ye go forth from thence, shake off the dust that is under your feet for a testi-
12 mony unto them. And they went out, and
13 preached that *men* should repent. And they cast out many [7] devils, and anointed with oil many that were sick, and healed them.

14 And king Herod heard *thereof;* for his name had become known: and [8] he said, John [9] the Baptist is risen from the dead, and therefore do these powers work in him.
15 But others said, It is Elijah. And others said, *It is* a prophet, *even* as one of the
16 prophets. But Herod, when he heard *thereof*, said, John, whom I beheaded, he
17 is risen. For Herod himself had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother Philip's wife: for he had married

[1] Some ancient authorities insert *the*. [2] Gr. *powers*. [3] Gr. *caused to stumble*. [4] Gr. *power*. [5] Gr. *brass*. [6] Gr. *girdle*. [7] Gr. *demons*. [8] Some ancient authorities read *they*. [9] Gr. *the Baptizer*.

1-6. For this passage, see Matt. 13: 54-58.

3. The carpenter. In Matthew, "the carpenter's son." He probably worked at his father's trade. **Offended.** Stumbled. They could not think beyond the earthly relationship.

7-10. For this passage, see Matt. 10: 1-11.

13. Anointed with oil. (Compare Jas. 5: 14.) This seems to have been a part of the *miraculous* commission, and therefore not to become a rite or custom in the church.

14-16. See on Matt. 14: 1, 2.

17-20. See Matt. 14: 3-5.

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.
19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not:
20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.
21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief *estates* of Galilee;
22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.
23 And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.
24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.
25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.
26 And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.
27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,
28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.
29 And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.
30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.
31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.
32 And they departed into a desert place by ship privately.
33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.
34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.
35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed:
36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.
37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

18 her. For John said unto Herod, It is not lawful for thee to have thy brother's wife.
19 And Herodias set herself against him, and
20 desired to kill him; and she could not; for Herod feared John, knowing that he was a righteous man and a holy, and kept him safe. And when he heard him, he [1] was much perplexed; and he heard him
21 gladly. And when a convenient day was come, that Herod on his birthday made a supper to his lords, and the [2] high captains,
22 and the chief men of Galilee; and when [3] the daughter of Herodias herself came in and danced, [4] she pleased Herod and them that sat at meat with him; and the king said unto the damsel, Ask of me whatso-
23 ever thou wilt, and I will give it thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half
24 of my kingdom. And she went out, and said unto her mother, What shall I ask? And she said, The head of John [5] the
25 Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou forthwith give me in a charger the head of John [5] the Baptist.
26 And the king was exceeding sorry; but for the sake of his oaths, and of them that sat at meat, he would not reject her.
27 And straightway the king sent forth a soldier of his guard, and commanded to bring his head: and he went and beheaded
28 him in the prison, and brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother.
29 And when his disciples heard *thereof*, they came and took up his corpse, and laid it in a tomb.
30 And the apostles gather themselves together unto Jesus; and they told him all things, whatsoever they had done, and
31 whatsoever they had taught. And he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they
32 had no leisure so much as to eat. And they went away in the boat to a desert
33 place apart. And *the people* saw them going, and many knew *them*, and they ran there together [6] on foot from all the cities,
34 and out-went them. And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd: and he began
35 to teach them many things. And when the day was now far spent, his disciples came unto him, and said, The place is
36 desert, and the day is now far spent: send them away, that they may go into the country and villages round about, and buy
37 themselves somewhat to eat. But he answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred [7] pennyworth of bread, and give them to eat?

[1] Many ancient authorities read *did many things*. [2] Or, *military tribunes*. Gr. *chiliarchs*. [3] Some ancient authorities read *his daughter Herodias*. [4] Or, *it*. [5] Gr. *the Baptizer*. [6] Or, *by land*. [7] See marginal note on Matt. 18:28.

21-29. See Matt. 14:6-12.

30. This verse is closely connected with verse 13. The apostles make a report to Jesus of their missionary journey there described.

32-56. See on Matt. 14:13-36.

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.
39 And he commanded them to make all sit down by companies upon the green grass.
40 And they sat down in ranks, by hundreds, and by fifties.
41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.
42 And they did all eat, and were filled.
43 And they took up twelve baskets full of the fragments, and of the fishes.
44 And they that did eat of the loaves were about five thousand men.
45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.
46 And when he had sent them away, he departed into a mountain to pray.
47 And when even was come, the ship was in the midst of the sea, and he alone on the land.
48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.
49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:
50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.
51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.
52 For they considered not *the miracle* of the loaves: for their heart was hardened.
53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.
54 And when they were come out of the ship, straightway they knew him,
55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.
56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

38 And he saith unto them, How many loaves have ye? go *and* see. And when they
39 knew, they say, Five, and two fishes. And he commanded them that all should [1] sit down by companies upon the green grass.
40 And they sat down in ranks, by hundreds,
41 and by fifties. And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided he among
42 them all. And they did all eat, and were
43 filled. And they took up broken pieces, twelve basketfuls, and also of the fishes.
44 And they that ate the loaves were five thousand men.
45 And straightway he constrained his disciples to enter into the boat, and to go before *him* unto the other side to Bethsaida, while he himself sendeth the multi-
46 tude away. And after he had taken leave of them, he departed into the mountain to
47 pray. And when even was come, the boat was in the midst of the sea, and he alone
48 on the land. And seeing them distressed in rowing, for the wind was contrary unto them, about the fourth watch of the night he cometh unto them, walking on the sea;
49 and he would have passed by them: but they, when they saw him walking on the sea, supposed that it was an apparition,
50 and cried out: for they all saw him, and were troubled. But he straightway spake with them, and saith unto them, Be of
51 good cheer: it is I; be not afraid. And he went up unto them into the boat; and the wind ceased: and they were sore amazed
52 in themselves; for they understood not concerning the loaves, but their heart was hardened.
53 And when they had [2] crossed over, they came to the land unto Gennesaret, and
54 moored to the shore. And when they were come out of the boat, straightway
55 *the people* knew him, and ran round about that whole region, and began to carry about on their beds those that were sick,
56 where they heard he was. And whereso-ever he entered, into villages, or into cities, or into the country, they laid the sick in the marketplaces, and besought him that they might touch if it were but the border of his garment: and as many as touched [3] him were made whole.

[1] Gr. *recline.* [2] Or, *crossed over to the land, they came unto Gennesaret.* [3] Or, *it.*

56. Touch if it were but the border of his garment. This was not superstition, but the action of a true faith. Their touch was the exhibition of faith in him as a divine healer. It was not a belief in any magical sequence. They knew and revered Jesus; and their faith had a personal goal and a rational basis, as far as possible removed from superstition. See similar matters regarding Peter and Paul (Acts 5: 15, and 19: 12).

CHAPTER VII.

1. The Pharisees find fault at the disciples for eating with unwashen hands. 8. They break the commandment of God by the traditions of men. 14. Meat defileth not the man. 24. He healeth the Syrophenician woman's daughter of an unclean spirit, 31. and one that was deaf, and stammered in his speech.

1 THEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders.

4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brasen vessels, and of tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, *It is* Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*

12 And ye suffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 ¶ And when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand:

15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

1 AND there are gathered together unto
him the Pharisees, and certain of the
scribes, which had come from Jerusalem,
2 and had seen that some of his disciples
ate their bread with [1]defiled, that is, un-
3 washen, hands. For the Pharisees, and
all the Jews, except they wash their hands
[2] diligently, eat not, holding the tradition
4 of the elders: and *when they come* from
the marketplace, except they [3] wash them-
selves, they eat not: and many other
things there be, which they have received
to hold, [4] washings of cups, and pots, and
5 brasen vessels.[5] And the Pharisees and
the scribes ask him, Why walk not thy
disciples according to the tradition of the
elders, but eat their bread with [1]defiled
6 hands? And he said unto them, Well
did Isaiah prophesy of you hypocrites, as
it is written,

This people honoureth me with their
lips,
But their heart is far from me.
7 But in vain do they worship me,
Teaching *as their* doctrines the precepts
of men.

8 Ye leave the commandment of God, and
9 hold fast the tradition of men. And he
said unto them, Full well do ye reject the
commandment of God, that ye may keep
10 your tradition. For Moses said, Honour
thy father and thy mother; and, He that
speaketh evil of father or mother, let him
11 [6]die the death: but ye say, If a man shall
say to his father or his mother, That where-
with thou mightest have been profited by
me is Corban, that is to say, Given *to*
12 *God*; ye no longer suffer him to do aught
13 for his father or his mother; making void
the word of God by your tradition, which
ye have delivered: and many such like
14 things ye do. And he called to him the
multitude again, and said unto them,
Hear me all of you, and understand:
15 there is nothing from without the man,
that going into him can defile him: but
the things which proceed out of the man
17 are those that defile the man.[7] And when
he was entered into the house from the

[1] Or, *common.* [2] Or, *up to the elbow.* Gr. *with the fist.* [3] Gr. *baptize.* Some ancient authorities read *sprinkle themselves.* [4] Gr. *baptizings.* [5] Many ancient authorities add *and couches.* [6] Or, *surely die.* [7] Many ancient authorities insert verse 16 *If any man hath ears to hear, let him hear.*

1-30. For this section, see on Matt. 15:1-20.

2. Defiled, that is, unwashen, hands. The word "defiled" is, literally, "common" (see Acts 10: 14), and is used of any thing that is not conformed to the requirements of religion.

3. Diligently. Literally, "with the fist." **Holding the tradition of the elders.** That is, clinging, as they would to God's word, to the rabbinical additions that had been appended to the law.

8. Ye leave the commandment of God, and hold fast the tradition of men. Here the two are contrasted; so that we may see that the "tradition of the elders," before referred to, was not in unison with, but *beyond*, the commandment of God. An instance is given in verse 11.

9. Full well; or, "excellently." Ironically used.

11. Corban. Hebrew for "offering."

13. Making void the word of God, is the same as "rejecting" it (verse 9).

16 If any man have ears to hear, let him hear.
17 And when he was entered into the house from the people, his disciples asked him concerning the parable.
18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;
19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?
20 And he said, That which cometh out of the man, that defileth the man.
21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,
22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:
23 All these evil things come from within, and defile the man.
24 ¶ And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it:* but he could not be hid.
25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:
26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.
27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.
28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.
29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.
30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.
31 ¶ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.
32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.
33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;
34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.
35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.
36 And he charged them that they should tell no man: but the more he multitude, his disciples asked of him the parable. And he saith unto them, Are ye so without understanding also? Perceive ye not, that whatsoever from without goeth into the man, *it* cannot defile him; because it goeth not into his heart, but into his belly, and goeth out into the draught? *This he said,* making all meats clean. And he said, That which proceedeth out of the man, that defileth the man. For from within, out of the heart of men, [1] evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness: all these evil things proceed from within, and defile the man.
24 And from thence he arose, and went away into the borders of Tyre [2] and Sidon. And he entered into a house, and would have no man know it: and he could not be hid. But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet. Now the woman was a [3] Greek, a Syrophœnician by race. And she besought him that he would cast forth the [4] devil out of her daughter. And he said unto her, Let the children first be filled: for it is not meet to take the children's [5] bread and cast it to the dogs. But she answered and saith unto him, Yea, Lord: even the dogs under the table eat of the children's crumbs. And he said unto her, For this saying go thy way; the [4] devil is gone out of thy daughter. And she went away unto her house, and found the child laid upon the bed, and the [4] devil gone out.
31 And again he went out from the borders of Tyre, and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him. And he took him aside from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And his ears were opened, and the bond of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he

[1] Gr. *thoughts that are evil.* [2] Some ancient authorities omit *and Sidon.* [3] Or, *Gentile.* [4] Gr. *demon.* [5] Or, *loaf.*

21. Murders — covetings, wickednesses, deceit, lasciviousness, an evil eye — pride, foolishness. These are given by Mark, and omitted by Matthew. Matthew, however, has *false witness,* which Mark has not.

24. And he could not be hid. A striking sentence, peculiar to Mark.

25. An unclean spirit. A spirit affecting the child's mind with unclean thoughts and language.

26. A Greek, a Syrophœnician by race. All Gentiles were called Greek if they spoke Greek. She belonged to that part of Syria known as Phœnicia. Matthew gives a fuller account of our Lord's delay (Matt. 15 : 23).

31. Through Sidon. He extended his tour northwards, to Sidon, and then crossed, probably, to the Hasbany, and down the Jordan valley.

33. Spat. Compare chap. 8 : 23, and John 9 : 6. This, like the putting the fingers into the ears, was a sign of communicating the cure. It may have conveyed the additional notion of communicating Christ's life to the afflicted one, the saliva representing (as blood would) the very life of the donor.

34. Ephphatha. An Aramaic or Syro-Chaldee word. This was the ordinary language of Palestine in the time of our Saviour. The Hebrew (strictly so called) had become a dead language. But the Aramaic is often called Hebrew, as the language of the Hebrews (see Acts 21 : 40). Mark, on several occasions, gives the exact Aramaic words of our Lord (see chap. 5 : 41; 15 : 34). **36. That they should tell no man.** In order that no public commotion should be made.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it;*
37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

charged them, so much the more a great
37 deal they published it. And they were beyond measure astonished, saying, He hath done all things well: he maketh even the deaf to hear, and the dumb to speak.

CHAPTER VIII.

1. Christ feedeth the people miraculously: 10. refuseth to give a sign to the Pharisees: 14. admonisheth his disciples to beware of the leaven of the Pharisees, and of the leaven of Herod: 22. giveth a blind man his sight: 27. acknowledgeth that he is the Christ, who should suffer and rise again: 34. and exhorteth to patience in persecution for the profession of the gospel.

1 In those days the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them,
2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:
3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.
4 And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness?
5 And he asked them, How many loaves have ye? And they said, Seven.
6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them;* and they did set *them* before the people.
7 And they had a few small fishes: and he blessed, and commanded to set them also before *them.*
8 So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets.
9 And they that had eaten were about four thousand: and he sent them away.
10 ¶ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.
11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.
12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.
13 And he left them, and entering into the ship again departed to the other side.
14 ¶ Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

1 In those days, when there was again a great multitude, and they had nothing to eat, he called unto him his disciples, and
2 saith unto them, I have compassion on the multitude, because they continue with me now three days, and have nothing to
3 eat: and if I send them away fasting to their home, they will faint in the way; and some of them are come from far.
4 And his disciples answered him, Whence shall one be able to fill these men with
5 [1] bread here in a desert place? And he asked them, How many loaves have ye?
6 And they said, Seven. And he commandeth the multitude to sit down on the ground: and he took the seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them; and they
7 set them before the multitude. And they had a few small fishes: and having blessed them, he commanded to set these also be-
8 fore them. And they did eat, and were filled: and they took up, of broken pieces
9 that remained over, seven baskets. And they were about four thousand: and he
10 sent them away. And straightway he entered into the boat with his disciples, and came into the parts of Dalmanutha.
11 And the Pharisees came forth, and began to question with him, seeking of him a
12 sign from heaven, tempting him. And he sighed deeply in his spirit, and saith, Why doth this generation seek a sign? verily I say unto you, There shall no sign be given
13 unto this generation. And he left them, and again entering into *the boat* departed to the other side.
14 And they forgot to take bread; and they had not in the boat with them more than
15 one loaf. And he charged them, saying,

[1] Gr. *loaves.*

1-10. For this passage, see Matt. 15:32-39.

2. Now three days. Probably in Decapolis, having come thither, on hearing him to be there, from the west side of the lake. This was the second miracle of the multitude fed. The first, recorded in chap. 6: 32-44, is given by all the evangelists, this only by Matthew and Mark.

5. Seven. Matthew adds, "and a few small fishes."

9. Four thousand. Men. The women and children are not in this reckoning (Matt. 15:38). At the former miraculous feeding, there were five thousand men.

10. Dalmanutha. See on Matt. 15:39.

12. No sign. Matthew says, "except the sign of the prophet Jonah." As this was a sign they could not understand, it was equivalent to no sign.

13-21. See Matt. 16:4-12.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and *of* the leaven of Herod.

16 And they reasoned among themselves, saying, *It is* because we have no bread.

17 And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

22 ¶ And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

24 And he looked up, and said, I see men as trees, walking.

25 After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

27 ¶ And Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some *say*, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of* the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

34 ¶ And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

Take heed, beware of the leaven of the
16 Pharisees and the leaven of Herod. And they reasoned one with another, [1] saying,
17 [2] We have no bread. And Jesus perceiving it saith unto them, Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye
18 your heart hardened? Having eyes, see ye not? and having ears, hear ye not?
19 and do ye not remember? When I brake the five loaves among the five thousand, how many [3] baskets full of broken pieces took ye up? They say unto him, Twelve.
20 And when the seven among the four thousand, how many [3] basketfuls of broken pieces took ye up? And they say unto
21 him, Seven. And he said unto them, Do ye not yet understand?
22 And they come unto Bethsaida. And they bring to him a blind man, and be-
23 seech him to touch him. And he took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked him, Seest thou
24 aught? And he looked up, and said, I see men; for I behold *them* as trees, walk-
25 ing. Then again he laid his hands upon his eyes; and he looked stedfastly, and was restored, and saw all things clearly.
26 And he sent him away to his home, saying, Do not even enter into the village.
27 And Jesus went forth, and his disciples, into the villages of Cæsarea Philippi: and in the way he asked his disciples, saying unto them, Who do men say that I am?
28 And they told him, saying, John the Baptist: and others, Elijah; but others, One
29 of the prophets. And he asked them, But who say ye that I am? Peter answereth and saith unto him, Thou art the
30 Christ. And he charged them that they
31 should tell no man of him. And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three
32 days rise again. And he spake the saying openly. And Peter took him, and began
33 to rebuke him. But he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan: for thou mindest not the things of God, but
34 the things of men. And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take
35 up his cross, and follow me. For whosoever would save his [4] life shall lose it; and whosoever shall lose his [4] life for my sake
36 and the gospel's shall save it. For what doth it profit a man, to gain the whole

[1] Some ancient authorities read *because they had no bread.* [2] Or, It is *because we have no bread.* [3] *Basket* in verses 19 and 20 represents different Greek words. [4] Or, *soul.*

22. Bethsaida. Probably **Bethsaida Julias,** not far from the entrance of the Jordan into the lake. Jesus was on his way to Cæsarea Philippi. **To touch him** for his cure.

24. The man, in his indistinct vision, exclaims, first, "Yes, I see men!" and then corrects himself, "I say so, for I do see something, like trees walking." This double stage in the cure would make the afflicted man ponder the more on the miraculous work.

26. Do not even enter into the village. The carefulness not to create a public commotion is seen here, as so often in our Lord's ministry.

27–38. See on Matt. 16:13–27.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?
37 Or what shall a man give in exchange for his soul?
38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

37 world, and forfeit his [1]life? For what should a man give in exchange for his
38 [1]life? For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels.

[1] Or, *soul.*

CHAPTER IX.

2. Jesus is transfigured. 11. He instructeth his disciples concerning the coming of Elias: 14. casteth forth a dumb and deaf spirit: 30. foretelleth his death and resurrection: 33. exhorteth his disciples to humility: 38. bidding them not to prohibit such as be not against them, nor to give offence to any of the faithful.

1 And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.
2 ¶ And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.
3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.
4 And there appeared unto them Elias with Moses: and they were talking with Jesus.
5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.
6 For he wist not what to say; for they were sore afraid.
7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.
8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.
9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.
10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.
11 ¶ And they asked him, saying, Why say the scribes that Elias must first come?
12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.
13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.
14 ¶ And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.
15 And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him.

1 And he said unto them, Verily I say unto you, There be some here of them that stand *by*, which shall in no wise taste of death, till they see the kingdom of God come with power.
2 And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was trans-
3 figured before them: and his garments became glistering, exceeding white; so as
4 no fuller on earth can whiten them. And there appeared unto them Elijah with Moses: and they were talking with Jesus.
5 And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three [1]tabernacles; one for thee, and one for Moses, and one for Elijah.
6 For he wist not what to answer; for they
7 became sore afraid. And there came a cloud overshadowing them: and there came a voice out of the cloud, This is my
8 beloved Son: hear ye him. And suddenly looking round about, they saw no one any more, save Jesus only with themselves.
9 And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of man should
10 have risen again from the dead. And they kept the saying, questioning among themselves what the rising again from the
11 dead should mean. And they asked him, saying, [2]The scribes say that Elijah must
12 first come. And he said unto them, Elijah indeed cometh first, and restoreth all things: and how is it written of the Son of man, that he should suffer many things
13 and be set at nought? But I say unto you, that Elijah is come, and they have also done unto him whatsoever they listed, even as it is written of him.
14 And when they came to the disciples, they saw a great multitude about them, and
15 scribes questioning with them. And straightway all the multitude, when they

[1] Or, *booths.* [2] Or, How is it *that the scribes say . . . come?*

1-13. See on Matt. 16:28–17:13.
14-32. See on Matt. 17:14–23.
15. Were greatly amazed. Probably at a supernatural brightness on our Lord's countenance.

16 And he asked the scribes, What question ye with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

30 ¶ And they departed thence, and passed through Galilee; and he would not that any man should know *it*.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

33 ¶ And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.

saw him, were greatly amazed, and running to him saluted him. 16 And he asked them, What question ye with them? 17 And one of the multitude answered him, [1]Master, I brought unto thee my son, which hath a dumb spirit; 18 and wheresoever it taketh him, it [2]dasheth him down: and he foameth, and grindeth his teeth, and pineth away: and I spake to thy disciples that they should cast it out; and they were not able. 19 And he answereth them and saith, O faithless generation, how long shall I be with you? how long shall I bear with you? bring him unto me. 20 And they brought him unto him: and when he saw him, straightway the spirit [3]tare him grievously; and he fell on the ground, and wallowed foaming. 21 And he asked his father, How long time is it since this hath come unto him? And he said, From a child. 22 And oft-times it hath cast him both into the fire and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. 23 And Jesus said unto him, If thou canst! All things are possible to him that believeth. 24 Straightway the father of the child cried out, and said,[4] I believe; help thou mine unbelief. 25 And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him. And having cried out, and [3]torn him much, he came out: and *the child* became as one dead; insomuch that the more part said, He is dead. 27 But Jesus took him by the hand, and raised him up; and he arose. 28 And when he was come into the house, his disciples asked him privately, [5]*saying*, We could not cast it out. 29 And he said unto them, This kind can come out by nothing, save by prayer.[6]

30 And they went forth from thence, and passed through Galilee; and he would not that any man should know it. 31 For he taught his disciples, and said unto them, The Son of man is delivered up into the hands of men, and they shall kill him; and when he is killed, after three days he shall rise again. 32 But they understood not the saying, and were afraid to ask him.

33 And they came to Capernaum: and when he was in the house he asked them, What were ye reasoning in the way? 34 But they

[1] Or, *Teacher*. [2] Or, *rendeth him*. [3] Or, *convulsed*. [4] Many ancient authorities add *with tears*. [5] Or, How is it *that we could not cast it out?* [6] Many ancient authorities add *and fasting*.

20. Straightway the spirit tare him. Mark gives this incident graphically, with our Lord's colloquy with the distressed father.

23. If thou canst! Our Lord thus rebukes his unbelief. This brought out the touching exclamation, "Lord, I believe; help thou mine unbelief." Was ever a struggling faith so perfectly expressed?

25. Dumb and deaf spirit. In verse 17, "A dumb spirit." A spirit which made the lad both dumb and deaf.

26. Became as one dead. Jesus in the miracle allows some of the natural results to follow, to impress upon those present the more clearly that he was not *against*, but *over*, nature.

30. And he would not that any man should know it. He had ended his public ministry in Galilee, and would now privately instruct his disciples.

32. Understood not. Yet they surmised evil, for they were exceeding sorry (Matt. 17:23).

33. He asked them. This was immediately after the miraculous provision of the tribute-money (see Matt. 18:1, and the verses preceding).

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me.

38 ¶ And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us is on our part.

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched.

44 Where their worm dieth not, and the fire is not quenched:

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50 Salt *is* good: but if the salt have lost his saltness, wherewith ye season it? Have salt in yourselves, and have peace one with another.

held their peace: for they had disputed one with another in the way, who *was* the
35 [1] greatest. And he sat down, and called the twelve; and he saith unto them, If any man would be first, he shall be last of
36 all, and minister of all. And he took a little child, and set him in the midst of them: and taking him in his arms, he said
37 unto them, Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me.

38 John said unto him, [2] Master, we saw one casting out [3] devils in thy name: and we forbade him, because he followed not
39 us. But Jesus said, Forbid him not: for there is no man which shall do a [4] mighty work in my name, and be able quickly to
40 speak evil of me. For he that is not
41 against us is for us. For whosoever shall give you a cup of water to drink, [5] because ye are Christ's, verily I say unto you, he
42 shall in no wise lose his reward. And whosoever shall cause one of these little ones that believe [6] on me to stumble, it were better for him if [7] a great millstone were hanged about his neck, and he were
43 cast into the sea. And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into [8] hell, in-
45 to the unquenchable fire.[9] And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two feet to be cast into
47 [8] hell. And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to
48 be cast into [8] hell; where their worm dieth
49 not, and the fire is not quenched. For
50 every one shall be salted with fire.[10] Salt is good: but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another.

[1] Gr. *greater*. [2] Or, *Teacher*. [3] Gr. *demons*. [4] Gr. *power*. [5] Gr. *in name that ye are*. [6] Many ancient authorities omit *on me*. [7] Gr. *a millstone turned by an ass*. [8] Gr. *Gehenna*. [9] Verses 44 and 46 (which are identical with verse 48) are omitted by the best ancient authorities. [10] Many ancient authorities add *and every sacrifice shall be salted with salt*. See Lev. 2:13.

37. One of such little children. In opposition to the souls seeking to be great. The childlike sense of dependence and fulness of faith are intended to be emphasized. But the children themselves are undoubtedly included.

38. John, who is known as the loving disciple.

39. Forbid him not. Our Lord does not say that the man thus casting out demons was a true disciple, but he asserts that his action is not antagonistic to the cause of the gospel.

42-47. See Matt. 18:6-9.

43. The unquenchable fire. This is given as the definition of hell (Gehenna). In Matt. 18:8 it is "eternal fire." It is given as the alternative of "life." The having two hands, two feet, two eyes, represents a prosperous earth-life. Better a mutilated earth-life than a prosperous one with the "Gehenna of fire" to follow. Nothing could more clearly set forth the endless character of the persistent sinner's woe.

48. Where their worm dieth not, and the fire is not quenched. Quotation from Isa. 66:24. The prophet's picture of eternal torment is drawn from the scene in the valley of Hinnom (Gehenna), south of Jerusalem, where a fire was constantly consuming the offal from the temple, and where worms would, doubtless, abound among the refuse.

49, 50. The connection seems to be this: "As to fire or affliction, every one has an experience of it as God's salt, given to save him; but there is such a thing as its losing its saltness, and then it is only the fire unquenchable. Be careful to retain the salt in your afflictions by cultivating brotherly peace."

CHAPTER X.

2. Christ disputeth with the Pharisees touching divorcement: 13. blesseth the children that are brought unto him: 17. resolveth a rich man how he may inherit life everlasting: 23. telleth his disciples of the danger of riches: 28. promiseth rewards to them that forsake any thing for the gospel: 32. foretelleth his death and resurrection: 35. biddeth the two ambitious suitors to think rather of suffering with him: 46. and restoreth to Bartimæus his sight.

1 AND he arose from thence, and cometh into the coasts of Judæa by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

2 ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

6 But from the beginning of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 ¶ And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*.

14 But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put *his* hands upon them, and blessed them.

17 ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? *there is* none good but one, *that is*, God.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

1 AND he arose from thence, and cometh into the borders of Judæa and beyond Jordan: and multitudes come together unto him again; and, as he was wont,
2 he taught them again. And there came unto him Pharisees, and asked him, Is it lawful for a man to put away *his* wife?
3 tempting him. And he answered and said unto them, What did Moses command
4 you? And they said, Moses suffered to write a bill of divorcement, and to put
5 her away. But Jesus said unto them, For your hardness of heart he wrote you this
6 commandment. But from the beginning of the creation, Male and female made he
7 them. For this cause shall a man leave his father and mother, [1] and shall cleave
8 to his wife; and the twain shall become one flesh: so that they are no more twain,
9 but one flesh. What therefore God hath joined together, let not man put asunder.
10 And in the house the disciples asked him
11 again of this matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery
12 against her: and if she herself shall put away her husband, and marry another, she committeth adultery.
13 And they brought unto him little children, that he should touch them: and the
14 disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not:
15 for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.
16 And he took them in his arms, and blessed them, laying his hands upon them.
17 And as he was going forth [2] into the way, there ran one to him, and kneeled to him, and asked him, Good [3] Master, what shall I do that I may inherit eternal life?
18 And Jesus said unto him, Why callest thou me good? none is good save one, *even*
19 God. Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honour thy father and
20 mother. And he said unto him, [3] Master, all these things have I observed from my
21 youth. And Jesus looking upon him loved him, and said unto him, One thing

[1] Some ancient authorities omit *and shall cleave to his wife*. [2] Or, *on his way*. [3] Or, *Teacher*.

1-12. See Matt. 19:1-12.

13-16. See Matt. 19:13-15.

17-31. See Matt. 19:16-30.

19. Do not defraud, or "do not take away." Covetousness is, subjectively, a taking away from another; and here the phrase seems to be used for "Thou shalt not covet." It is not given in the parallel passages in Matthew and Luke.

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them saith, With men *it is* impossible, but not with God: for with God all things are possible.

28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31 But many *that are* first shall be last; and the last first.

32 ¶ And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

35 ¶ And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow
22 me. But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.

23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom
24 of God! And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it [1] for them that trust in riches to enter
25 into the kingdom of God! It is easier for a camel to go through a needle's eye, than for a rich man to enter into the king-
26 dom of God. And they were astonished exceedingly, saying [2] unto him, Then who
27 can be saved? Jesus looking upon them saith, With men it is impossible, but not with God: for all things are possible with
28 God. Peter began to say unto him, Lo, we have left all, and have followed thee.
29 Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's
30 sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the
31 [3] world to come eternal life. But many *that are* first shall be last; and the last first.

32 And they were in the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; [4] and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen unto him,
33 *saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall
34 deliver him unto the Gentiles: and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again.

35 And there come near unto him James and John, the sons of Zebedee, saying unto him, [5] Master, we would that thou shouldest do for us whatsoever we shall
36 ask of thee. And he said unto them, What would ye that I should do for you?
37 And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on *thy* left hand, in thy glory.
38 But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with?
39 And they said unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be

[1] Some ancient authorities omit *for them that trust in riches.* [2] Many ancient authorities read *among themselves.* [3] Or, *age.* [4] Or, *but some as they followed were afraid.* [5] Or, *Teacher.*

30. Houses and brethren, etc.; i.e., their equivalent.
32-34. See Matt. 20:17-19.
35-45. See Matt. 20:20-28.
42. Were amazed at his venturing again to Jerusalem. **Were afraid** of the dangers apparently before them.

40 But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared.

41 And when the ten heard *it*, they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

46 ¶ And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he, casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

40 baptized: but to sit on my right hand or on *my* left hand is not mine to give: but
it is for them for whom it hath been pre-
41 pared. And when the ten heard it, they
began to be moved with indignation con-
42 cerning James and John. And Jesus
called them to him, and saith unto them,
Ye know that they which are accounted
to rule over the Gentiles lord it over them;
and their great ones exercise authority
43 over them. But it is not so among you:
but whosoever would become great among
44 you, shall be your [1]minister: and whoso-
ever would be first among you, shall be
45 [2]servant of all. For verily the Son of
man came not to be ministered unto, but
to minister, and to give his life a ransom
for many.
46 And they come to Jericho: and as he
went out from Jericho, with his disciples
and a great multitude, the son of Timæus,
Bartimæus, a blind beggar, was sitting by
47 the way side. And when he heard that it
was Jesus of Nazareth, he began to cry
out, and say, Jesus, thou son of David,
48 have mercy on me. And many rebuked
him, that he should hold his peace: but
he cried out the more a great deal, Thou
49 son of David, have mercy on me. And
Jesus stood still, and said, Call ye him.
And they call the blind man, saying unto
him, Be of good cheer: rise, he calleth
50 thee. And he, casting away his garment,
51 sprang up, and came to Jesus. And Jesus
answered him, and said, What wilt thou
that I should do unto thee? And the
blind man said unto him, [3]Rabboni, that
52 I may receive my sight. And Jesus said
unto him, Go thy way; thy faith hath
[4]made thee whole. And straightway he
received his sight, and followed him in the
way.

[1] Or, *servant*. [2] Gr. *bond-servant*. [3] See John 20:16. [4] Or, *saved thee*.

46–52. See Matt. 20:29–34.
49, 50. The graphic picture contained in these verses is found only in Mark.

CHAPTER XI.

1. Christ rideth with triumph into Jerusalem: 12. curseth the fruitless leafy tree: 15. purgeth the temple: 20. exhorteth his disciples to stedfastness of faith, and to forgive their enemies: 27. and defendeth the lawfulness of his actions, by the witness of John, who was a man sent of God.

1 And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,
2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.
3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

1 AND when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth two of
2 his disciples, and saith unto them, Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring
3 him. And if any one say unto you, Why do ye this? say ye, The Lord hath need

1–33. See Matt. 21:1–27.
2. A colt tied. There was an ass with the colt. Compare Matt. 21:2, and Zech. 9:9.

4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.
5 And certain of them that stood there said unto them, What do ye, loosing the colt?
6 And they said unto them even as Jesus had commanded: and they let them go.
7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.
8 And many spread their garments in the way: and others cut down branches off the trees, and strawed *them* in the way.
9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed *is* he that cometh in the name of the Lord:
10 Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.
11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.
12 ¶ And on the morrow, when they were come from Bethany, he was hungry:
13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet*.
14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.
15 ¶ And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;
16 And would not suffer that any man should carry *any* vessel through the temple.
17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.
18 And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.
19 And when even was come, he went out of the city.
20 ¶ And in the morning, as they passed by, they saw the fig tree dried up from the roots.
21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.
22 And Jesus answering saith unto them, Have faith in God.
23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

of him; and straightway he [1]will send
4 him [2]back hither. And they went away,
and found a colt tied at the door without
in the open street; and they loose him.
5 And certain of them that stood there said
unto them, What do ye, loosing the colt?
6 And they said unto them even as Jesus
7 had said: and they let them go. And
they bring the colt unto Jesus, and cast
on him their garments; and he sat upon
8 him. And many spread their garments
upon the way; and others [3]branches,
9 which they had cut from the fields. And
they that went before, and they that fol-
lowed, cried, Hosanna; Blessed *is* he that
10 cometh in the name of the Lord: Blessed
is the kingdom that cometh, *the kingdom*
of our father David: Hosanna in the
highest.
11 And he entered into Jerusalem, into the
temple; and when he had looked round
about upon all things, it being now even-
tide, he went out unto Bethany with the
twelve.
12 And on the morrow, when they were
come out from Bethany, he hungered.
13 And seeing a fig tree afar off having
leaves, he came, if haply he might find
any thing thereon: and when he came to
it, he found nothing but leaves; for it was
14 not the season of figs. And he answered
and said unto it, No man eat fruit from
thee henceforward for ever. And his dis-
ciples heard it.
15 And they come to Jerusalem: and he
entered into the temple, and began to cast
out them that sold and them that bought
in the temple, and overthrew the tables of
the money-changers, and the seats of them
16 that sold the doves; and he would not suf-
fer that any man should carry a vessel
17 through the temple. And he taught, and
said unto them, Is it not written, My
house shall be called a house of prayer
for all the nations? but ye have made it a
18 den of robbers. And the chief priests
and the scribes heard it, and sought how
they might destroy him: for they feared
him, for all the multitude was astonished
at his teaching.
19 And [4]every evening [5]he went forth out
of the city.
20 And as they passed by in the morning,
they saw the fig tree withered away from
21 the roots. And Peter calling to remem-
brance saith unto him, Rabbi, behold, the
fig tree which thou cursedst is withered
22 away. And Jesus answering saith unto
23 them, Have faith in God. Verily I say
unto you, Whosoever shall say unto this
mountain, Be thou taken up and cast into

[1] Gr. *sendeth.* [2] Or, *again.* [3] Gr. *layers of leaves.* [4] Gr. *whenever evening came.* [5] Some ancient authorities read *they.*

10. Blessed is the kingdom that cometh — of our father David. This is additional by Mark.

13. For it was not the season of figs. The time for gathering them had not arrived; and, therefore, if the tree had been fruitful, some would have been found.

16. And he would not suffer that any man should carry a vessel through the temple. This is additional by Mark.

18. The chief priests and the scribes. They had been long seeking an opportunity to put Jesus to death (see chap. 3:6). Our Lord's bold action at the temple gives new zeal to their endeavor.

22. Have faith in God. Rather, "have a God's faith;" i.e., a faith that will give you a divine power, a confidence like God's, in working a miracle. This appears to be a bestowal of apostolic power upon the twelve.

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.
25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.
26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.
27 ¶ And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,
28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?
29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.
30 The baptism of John, was *it* from heaven, or of men? answer me.
31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?
32 But if we shall say, Of men; they feared the people: for all *men* counted John, that he was a prophet indeed.
33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

the sea; and shall not doubt in his heart, but shall believe that what he saith cometh
24 to pass; he shall have it. Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye have received
25 them, and ye shall have them. And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also which is in heaven may forgive you your trespasses.[1]
27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the
28 scribes, and the elders; and they said unto him, By what authority doest thou these things? or who gave thee this au-
29 thority to do these things? And Jesus said unto them, I will ask of you one [2]question, and answer me, and I will tell you by what authority I do these things.
30 The baptism of John, was it from heaven,
31 or from men? answer me. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why
32 then did ye not believe him? [3]But should we say, From men — they feared the people: [4]for all verily held John to be a
33 prophet. And they answered Jesus and say, We know not. And Jesus saith unto them, Neither tell I you by what authority I do these things.

[1] Many ancient authorities add verse 26 *But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.* [2] Gr. *word.* [3] Or, *But shall we say, From men?* [4] Or, *for all held John to be a prophet indeed.*

24. Believe that ye have received them. No one can believe he has received aught, unless he knows it. The order to the apostles is to follow their prayer with an assured knowledge that they have the power or issue sought. This knowledge would be founded on faith in his word of promise. Hence the order is, (1) prayer, (2) faith in Christ's promise, (3) knowledge, (4) faith in the receipt. All this is very different from a fanatical self-persuasion to confidence in a magical result.

25. The spirit of forgiveness is alone the spirit of prayer (see Matt. 6:14, 15).

CHAPTER XII.

1. In a parable of the vineyard let out to unthankful husbandmen, Christ foretelleth the reprobation of the Jews, and the calling of the Gentiles. 13. He avoideth the snare of the Pharisees and Herodians about paying tribute to Cæsar: 18. convinceth the error of the Sadducees, who denied the resurrection: 28. resolveth the scribe, who questioned of the first commandment: 35. refuteth the opinion that the scribes held of Christ: 38. bidding the people to beware of their ambition and hypocrisy: 41. and commendeth the poor widow for her two mites, above all.

1 And he began to speak unto them by parables. A *certain* man planted a vineyard, and set an hedge about *it*, and digged *a place for* the winefat, and built a tower, and let it out to husbandmen, and went into a far country.
2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.
3 And they caught *him*, and beat him, and sent *him* away empty.
4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.
5 And again he sent another; and him they killed, and many others; beating some, and killing some.

1 And he began to speak unto them in parables. A man planted a vineyard, and set a hedge about it, and digged a pit for the winepress, and built a tower, and let it out to husbandmen, and went into
2 another country. And at the season he sent to the husbandmen a [1]servant, that he might receive from the husbandmen of
3 the fruits of the vineyard. And they took him, and beat him, and sent him
4 away empty. And again he sent unto them another [1]servant; and him they wounded in the head, and handled shame-
5 fully. And he sent another; and him they killed: and many others; beating
6 some, and killing some. He had yet one,

[1] Gr. *bond-servant.*

1–12. See on Matt. 21:33–46.

6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture; The stone which the builders rejected is become the head of the corner:

11 This was the Lord's doing, and it is marvellous in our eyes?

12 And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

13 ¶ And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see *it*.

16 And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Cæsar's.

17 And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

18 ¶ Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

a beloved son: he sent him last unto them,
7 saying, They will reverence my son. But
those husbandmen said among themselves,
This is the heir; come, let us kill him, and
8 the inheritance shall be ours. And they
took him, and killed him, and cast him
9 forth out of the vineyard. What therefore will the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.
10 Have ye not read even this scripture;
The stone which the builders rejected,
The same was made the head of the corner:
11 This was from the Lord,
And it is marvellous in our eyes?
12 And they sought to lay hold on him; and they feared the multitude; for they perceived that he spake the parable against them: and they left him, and went away.
13 And they send unto him certain of the Pharisees and of the Herodians, that
14 they might catch him in talk. And when they were come, they say unto him, [1] Master, we know that thou art true, and carest not for any one: for thou regardest not the person of men, but of a truth teachest the way of God: Is it lawful to give
15 tribute unto Cæsar, or not? Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a [2] penny, that I
16 may see it. And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto
17 him, Cæsar's. And Jesus said unto them, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. And they marvelled greatly at him.
18 And there come unto him Sadducees, which say that there is no resurrection;
19 and they asked him, saying, [1] Master, Moses wrote unto us, If a man's brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and raise up seed unto his brother.
20 There were seven brethren: and the first
21 took a wife, and dying left no seed; and the second took her, and died, leaving no seed behind him; and the third likewise:
22 and the seven left no seed. Last of all
23 the woman also died. In the resurrection whose wife shall she be of them? for the
24 seven had her to wife. Jesus said unto them, Is it not for this cause that ye err, that ye know not the scriptures, nor the
25 power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as
26 angels in heaven. But as touching the dead, that they are raised; have ye not read in the book of Moses, in *the place concerning* the Bush, how God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of
27 Jacob? He is not the God of the dead, but of the living: ye do greatly err.

[1] Or, *Teacher*. [2] See marginal note on Matt. 18: 28.

13–17. See on Matt. 22: 15–22.
18–27. See on Matt. 22: 23–33.

28 ¶ And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment.

31 And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*.

35 ¶ And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

36 For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

38 ¶ And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and *love* salutations in the marketplaces,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

41 ¶ And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

28 And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of
29 all? Jesus answered, The first is, Hear, O Israel; [1] The Lord our God, the Lord is
30 one: and thou shalt love the Lord thy God [2] with all thy heart, and [2] with all thy soul, and [2] with all thy mind, and
31 [2] with all thy strength. The second is this, Thou shalt love thy neighbour as thyself. There is none other commandment
32 greater than these. And the scribe said unto him, Of a truth, [3] Master, thou hast well said that he is one; and there is none
33 other but he: and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbour as himself, is much more than all whole burnt offerings and sacrifices.
34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.
35 And Jesus answered and said, as he taught in the temple, How say the scribes
36 that the Christ is the son of David? David himself said in the Holy Spirit,

The Lord said unto my Lord,
Sit thou on my right hand,
Till I make thine enemies [4] the footstool of thy feet.

37 David himself calleth him Lord; and whence is he his son? And [5] the common people heard him gladly.
38 And in his teaching he said, Beware of the scribes, which desire to walk in long robes, and *to have* salutations in the mar-
39 ketplaces, and chief seats in the syna-
40 gogues, and chief places at feasts: they which devour widows' houses, [6] and for a pretence make long prayers; these shall receive greater condemnation.
41 And he sat down over against the treasury, and beheld how the multitude cast [7] money into the treasury: and many that
42 were rich cast in much. And there came [8] a poor widow, and she cast in two mites,
43 which make a farthing. And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they which are cast-
44 ing into the treasury: for they all did cast in of their superfluity; but she of her want did cast in all that she had, *even* all her living.

[1] Or, *The Lord is our God; the Lord is one.* [2] Gr. *from.* [3] Or, *Teacher.* [4] Some ancient authorities read *underneath thy feet.* [5] Or, *the great multitude.* [6] Or, *even while for a pretence they make.* [7] Gr. *brass.* [8] Gr. *one.*

28–37. See on Matt. 22:34–46.

32. This excellent reply of the scribe is given only by Mark.

34. Thou art not far from the kingdom of God. Such a soul would enter that kingdom as soon as it would be established. That scribe doubtless became one of the earliest members of the Christian church.

40. These shall receive greater condemnation, because of their higher advantages. Teaching the law daily, they yet were destitute of the spirituality the law enjoined.

41. The treasury. In one of the buildings of the temple, on the north side of the outer court. **How the multitude cast money into the treasury.** Rather, "how the crowd (i.e., the common people) cast coppers into the treasury."

42. Two mites, which make a farthing. The Latin "quadrans" (farthing) was the quarter of an "as," and an "as" was less than a cent. So a mite (Gr., lepton) was less than the eighth of a cent.

44. Of their superfluity—of her want. When they had cast in their gift, they had an *abundance* left; but, when she had cast in her gift (all her living), she had *want* left. Then they cast *out of* their abundance, and she cast *out of* her want.

THE WIDOW'S MITE.

CHAPTER XIII.

1. Christ foretelleth the destruction of the temple: 9. the persecutions for the gospel: 10. that the gospel must be preached to all nations: 14. that great calamities shall happen to the Jews: 24. and the manner of his coming to judgment: 32. the hour whereof being known to none, every man is to watch and pray, that we be not found unprovided, when he cometh to each one particularly by death.

1 And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!*

2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

4 Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

5 And Jesus answering them began to say, Take heed lest any *man* deceive you:

6 For many shall come in my name, saying, I am *Christ;* and shall deceive many.

7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall* not *be* yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows.

9 ¶ But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And the gospel must first be published among all nations.

11 But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.

13 And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

14 ¶ But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judæa flee to the mountains:

15 And let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

1 And as he went forth out of the temple, one of his disciples saith unto him, [1]Master, behold, what manner of stones and
2 what manner of buildings! And Jesus said unto him, Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down.

3 And as he sat on the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,
4 Tell us, when shall these things be? and what *shall be* the sign when these things
5 are all about to be accomplished? And Jesus began to say unto them, Take heed
6 that no man lead you astray. Many shall come in my name, saying, I am *he;* and
7 shall lead many astray. And when ye shall hear of wars and rumours of wars, be not troubled: *these things* must needs
8 come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: there shall be earthquakes in divers places; there shall be famines: these things are the beginning of travail.

9 But take ye heed to yourselves: for they shall deliver you up to councils; and in synagogues shall ye be beaten; and before governors and kings shall ye stand for my sake, for a testimony unto them.
10 And the gospel must first be preached
11 unto all the nations. And when they lead you *to judgement*, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.
12 And brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and
13 [2]cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved.

14 But when ye see the abomination of desolation standing where he ought not (let him that readeth understand), then let them that are in Judæa flee unto the
15 mountains: and let him that is on the housetop not go down, nor enter in, to
16 take any thing out of his house: and let
17 him that is in the field not return back to take his cloke. But woe unto them that
18 are with child and to them that give suck in those days! And pray ye that it be not
19 in the winter. For those days shall be

[1] Or, *Teacher.* [2] Or, *put them to death.*

1-37. See on Matt. 24: 1-42.

11. For it is not ye that speak, etc. Ye are not the speakers, but the Holy Spirit is the speaker. Hence no preparation was necessary. This was part of the miraculous bestowment upon the apostles and the early church.

19 For *in* those days shall be affliction, such as
was not from the beginning of the creation which
God created unto this time, neither shall be.
20 And except that the Lord had shortened
those days, no flesh should be saved: but for the
elect's sake, whom he hath chosen, he hath short-
ened the days.
21 And then if any man shall say to you, Lo,
here *is* Christ; or, lo, *he is* there; believe *him* not:
22 For false Christs and false prophets shall
rise, and shall shew signs and wonders, to seduce,
if *it were* possible, even the elect.
23 But take ye heed: behold, I have foretold
you all things.
24 ¶ But in those days, after that tribulation,
the sun shall be darkened, and the moon shall not
give her light,
25 And the stars of heaven shall fall, and the
powers that are in heaven shall be shaken.
26 And then shall they see the Son of man com-
ing in the clouds with great power and glory.
27 And then shall he send his angels, and shall
gather together his elect from the four winds,
from the uttermost part of the earth to the utter-
most part of heaven.
28 Now learn a parable of the fig tree; When
her branch is yet tender, and putteth forth leaves,
ye know that summer is near:
29 So ye in like manner, when ye shall see these
things come to pass, know that it is nigh, *even* at
the doors.
30 Verily I say unto you, that this generation
shall not pass, till all these things be done.
31 Heaven and earth shall pass away: but my
words shall not pass away.
32 ¶ But of that day and *that* hour knoweth no
man, no, not the angels which are in heaven,
neither the Son, but the Father.
33 Take ye heed, watch and pray: for ye know
not when the time is.
34 *For the Son of man is* as a man taking a far
journey, who left his house, and gave authority to
his servants, and to every man his work, and com-
manded the porter to watch.
35 Watch ye therefore: for ye know not when
the master of the house cometh, at even, or at
midnight, or at the cockcrowing, or in the morn-
ing:
36 Lest coming suddenly he find you sleeping.
37 And what I say unto you I say unto all,
Watch.

tribulation, such as there hath not been
the like from the beginning of the creation
which God created until now, and never
20 shall be. And except the Lord had short-
ened the days, no flesh would have been
saved: but for the elect's sake, whom he
21 chose, he shortened the days. And then
if any man shall say unto you, Lo, here is
the Christ; or, Lo, there; believe [1] *it* not:
22 for there shall arise false Christs and false
prophets, and shall shew signs and won-
ders, that they may lead astray, if possible,
23 the elect. But take ye heed: behold, I
have told you all things beforehand.
24 But in those days, after that tribulation,
the sun shall be darkened, and the moon
25 shall not give her light, and the stars shall
be falling from heaven, and the powers
that are in the heavens shall be shaken.
26 And then shall they see the Son of man
coming in clouds with great power and
27 glory. And then shall he send forth the
angels, and shall gather together his elect
from the four winds, from the uttermost
part of the earth to the uttermost part of
heaven.
28 Now from the fig tree learn her parable:
when her branch is now become tender,
and putteth forth its leaves, ye know that
29 the summer is nigh; even so ye also, when
ye see these things coming to pass, know
ye that [2] he is nigh, *even* at the doors.
30 Verily I say unto you, This generation
shall not pass away, until all these things
31 be accomplished. Heaven and earth shall
pass away: but my words shall not pass
32 away. But of that day or that hour know-
eth no one, not even the angels in heaven,
33 neither the Son, but the Father. Take ye
heed, watch [3] and pray: for ye know not
34 when the time is. *It is* as *when* a man,
sojourning in another country, having
left his house, and given authority to his
[4] servants, to each one his work, com-
35 manded also the porter to watch. Watch
therefore: for ye know not when the lord
of the house cometh, whether at even, or
at midnight, or at cockcrowing, or in the
36 morning; lest coming suddenly he find
37 you sleeping. And what I say unto you
I say unto all, Watch.

[1] Or, him. [2] Or, *it*. [3] Some ancient authorities omit *and pray*. [4] Gr. *bond-servants*.

32. Neither the Son. That is, as the Son incarnate, with his Godhead veiled, and the exercise of his attributes relinquished for a time.

34. Also the porter. Even the apostles.

35. Cockcrowing. At daybreak.

37. Watch. Constant expectancy of the Lord's coming is the proper attitude for every Christian.

CHAPTER XIV.

1. A conspiracy against Christ. 3. Precious ointment is poured on his head by a woman. 10. Judas selleth his Master for money. 12. Christ himself foretelleth how he shall be betrayed of one of his disciples: 22. after the passover prepared, and eaten, instituteth his supper: 26. declareth aforehand the flight of all his disciples, and Peter's denial. 43. Judas betrayeth him with a kiss. 46. He is apprehended in the garden, 53. falsely accused, and impiously condemned of the Jews' council: 65. shamefully abused by them: 66. and thrice denied of Peter.

1 AFTER two days was *the feast of* the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

2 But they said, Not on the feast *day*, lest there be an uproar of the people.

3 ¶ And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

10 ¶ And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 ¶ And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper room furnished *and* prepared: there make ready for us.

1 Now after two days was *the feast of* the passover and the unleavened bread: and the chief priests and the scribes sought how they might take him with subtilty,
2 and kill him: for they said, Not during the feast, lest haply there shall be a tumult of the people.
3 And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having [1]an alabaster cruse of ointment of [2]spikenard very costly; *and* she brake the cruse, and
4 poured it over his head. But there were some that had indignation among themselves, *saying*, To what purpose hath this
5 waste of the ointment been made? For this ointment might have been sold for above three hundred [3]pence, and given to the poor. And they murmured against
6 her. But Jesus said, Let her alone; why trouble ye her? she hath wrought a good
7 work on me. For ye have the poor always with you, and whensoever ye will ye can do them good: but me ye have not
8 always. She hath done what she could: she hath anointed my body aforehand for
9 the burying. And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.
10 And Judas Iscariot, [4]he that was one of the twelve, went away unto the chief priests, that he might deliver him unto
11 them. And they, when they heard it, were glad, and promised to give him money. And he sought how he might conveniently deliver him *unto them*.
12 And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him, Where wilt thou that we go and make ready that thou
13 mayest eat the passover? And he sendeth two of his disciples, and saith unto them, Go into the city, and there shall meet you a man bearing a pitcher of
14 water: follow him; and wheresoever he shall enter in, say to the goodman of the house, The [5]Master saith, Where is my guest-chamber, where I shall eat the pass-

[1] Or, *a flask*. [2] Gr. *pistic nard*, pistic being perhaps a local name. Others take it to mean *genuine*; others, *liquid*.
[3] See marginal note on chap. 12: 15. [4] Gr. *the one of the twelve*. [5] Or, *Teacher*.

For **1-25**, see on Matt. 26: 1-29.

1. And the unleavened bread. For a week succeeding the passover, the Jews were forbidden to eat leavened bread (Exod. 12: 18).

5. Three hundred pence. Ancient authors speak of unguents that cost three hundred and four hundred denarii a pound. Three hundred denarii ("pence") equalled more than fifty dollars. As a denarius was a day's wages of a field-hand in harvest (Matt. 20: 2), we may consider three hundred denarii in our Lord's time as having the purchasing-power of six hundred dollars.

13. A man bearing a pitcher of water. Mark and Luke give this incident, which Matthew omits.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And in the evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, *Is* it I? and another *said*, *Is* it I?

20 And he answered and said unto them, *It is* one of the twelve, that dippeth with me in the dish.

21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 ¶ And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 ¶ And when they had sung an hymn, they went out into the mount of Olives.

27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

29 But Peter said unto him, Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

15 over with my disciples? And he will himself shew you a large upper room furnished *and* ready: and there make ready
16 for us. And the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And when it was evening he cometh
18 with the twelve. And as they [1]sat and were eating, Jesus said, Verily I say unto you, One of you shall betray me, *even* he
19 that eateth with me. They began to be sorrowful, and to say unto him one by
20 one, Is it I? And he said unto them, *It is* one of the twelve, he that dippeth with
21 me in the dish. For the Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it [2]for that man if he had not been born.

22 And as they were eating, he took [3]bread, and when he had blessed, he brake it, and gave to them, and said, Take ye: this is
23 my body. And he took a cup, and when he had given thanks, he gave to them:
24 and they all drank of it. And he said unto them, This is my blood of [4]the
25 [5]covenant, which is shed for many. Verily I say unto you, I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

26 And when they had sung a hymn, they went out unto the mount of Olives.

27 And Jesus saith unto them, All ye shall be [6]offended: for it is written, I will smite the shepherd, and the sheep shall be
28 scattered abroad. Howbeit, after I am raised up, I will go before you into Galilee.
29 But Peter said unto him, Although all
30 shall be [6]offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that thou to-day, *even* this night, before the cock crow twice, shalt deny me
31 thrice. But he spake exceeding vehemently. If I must die with thee, I will not deny thee. And in like manner also said they all.

32 And they come unto [7]a place which was named Gethsemane: and he saith unto his
33 disciples, Sit ye here, while I pray. And he taketh with him Peter and James and John, and began to be greatly amazed, and
34 sore troubled. And he saith unto them, My soul is exceeding sorrowful even unto
35 death: abide ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him.

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[1] Gr. *reclined.* [2] Gr. *for him if that man.* [3] Or, *a loaf.* [4] Or, *the testament.* [5] Some ancient authorities insert *new.* [6] Gr. *caused to stumble.* [7] Gr. *an enclosed piece of ground.*

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19. Is it I? The question in the Greek expects a negative answer, and is thus equivalent to "Surely, it cannot be I."

23. When he had given thanks. Gr., "Eucharistesas." Hence the word "eucharist" for the Lord's Supper.

27-31. These verses are out of place, this conversation (as we learn from Luke 22: 31-39, and John 13: 38 and 18: 1), having preceded the departure from the table for the Mount of Olives (see Matt. 26: 31-35).

30. Before the cock crow twice. No discrepancy, but more particularity than in Matthew, Luke, and John.

32-42. See on Matt. 26: 36-46.

33. Greatly amazed. Matthew has "sorrowful" (26: 37). The Greek word is found only in Mark, and is used by him four times; viz., 9: 15; 16: 5, 6, and in this place. The adjective of the same root is found in Acts 3: 11, from which passages we may gather that the word indicates intense excitement, with awe. The classic use of the word is akin to this.

In the Garden of Gethsemane.

36 And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.
37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?
38 Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak.
39 And again he went away, and prayed, and spake the same words.
40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.
41 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.
42 Rise up, let us go; lo, he that betrayeth me is at hand.
43 ¶ And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.
44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.
45 And as soon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him.
46 ¶ And they laid their hands on him, and took him.
47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.
48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me?
49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.
50 And they all forsook him, and fled.
51 And there followed him a certain young man, having a linen cloth cast about *his* naked *body;* and the young men laid hold on him:
52 And he left the linen cloth, and fled from them naked.
53 ¶ And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.
54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.
55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.
56 For many bare false witness against him, but their witness agreed not together.

36 And he said, Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what
37 thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou not
38 watch one hour? [1] Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.
39 And again he went away, and prayed,
40 saying the same words. And again he came, and found them sleeping, for their eyes were very heavy; and they wist not
41 what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough; the hour is come; behold, the Son of man is
42 betrayed into the hands of sinners. Arise, let us be going: behold, he that betrayeth me is at hand.
43 And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the
44 scribes and the elders. Now he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that is he;
45 take him, and lead him away safely. And when he was come, straightway he came to him, and saith, Rabbi; and [2] kissed him.
46 And they laid hands on him, and took
47 him. But a certain one of them that stood by drew his sword, and smote the [3] servant of the high priest, and struck off
48 his ear. And Jesus answered and said unto them, Are ye come out, as against a robber, with swords and staves to seize
49 me? I was daily with you in the temple teaching, and ye took me not: but *this is done* that the scriptures might be fulfilled.
50 And they all left him, and fled.
51 And a certain young man followed with him, having a linen cloth cast about him, over *his* naked *body*: and they lay hold on
52 him; but he left the linen cloth, and fled naked.
53 And they led Jesus away to the high priest: and there come together with him all the chief priests and the elders and the
54 scribes. And Peter had followed him afar off, even within, into the court of the high priest; and he was sitting with the officers, and warming himself in the light *of the*
55 *fire*. Now the chief priests and the whole council sought witness against Jesus to
56 put him to death; and found it not. For many bare false witness against him, and
57 their witness agreed not together. And

[1] Or, *Watch ye, and pray that ye enter not.* [2] Gr. *kissed him much.* [3] Gr. *bond-servant.*

36. Abba, Father. Mark again gives the Aramaic word, and then translates it, "Abba" (that is, Father). So with "Talitha cumi," and the other well-known instances. Afterward, the use of the Aramaic and Greek words together (perhaps derived from Mark's narrative) is found as giving increased tenderness to the expression (see Rom. 8:15, and Gal. 4:6). Luke here introduces the two facts of an angel strengthening Christ, and of his bloody sweat (Luke 22:43, 44).

43-52. See on Matt. 26:47-56.

51. A certain young man. Many think, because no name is mentioned, and for other reasons, that this was Mark himself. **A linen cloth.** One word in the Greek ("sindon"), used elsewhere in the New Testament only for the cloth in which Joseph wrapped our Lord's body. The use of the word by Herodotus confirms our translation, and shows that it was not a garment, but a material in its original sale-form. The fact that the young man had this about him instead of a garment seems to indicate that he had hurriedly started from his couch to follow the band of Judas, anxious for the fate of Jesus. **Naked.** This word does not necessarily mean "devoid of clothing," but "having on the undergarments only."

53-72. See Matt. 26:57-75.

57 And there arose certain, and bare false witness against him, saying,
58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.
59 But neither so did their witness agree together.
60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee?
61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?
62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.
63 Then the high priest rent his clothes, and saith, What need we any further witnesses?
64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.
65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.
66 ¶ And as Peter was beneath in the palace, there cometh one of the maids of the high priest:
67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.
68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.
69 And a maid saw him again, and began to say to them that stood by, This is *one* of them.
70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilæan, and thy speech agreeth *thereto*.
71 But he began to curse and to swear, *saying*, I know not this man of whom ye speak.
72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

there stood up certain, and bare false witness against him, saying,
58 We heard him say, I will destroy this [1] temple that is made with hands, and in three days I will build
59 another made without hands. And not even so did their witness agree together.
60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness
61 against thee? But he held his peace, and answered nothing. Again the high priest asked him, and saith unto him, Art thou
62 the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven.
63 And the high priest rent his clothes, and saith, What further need have we of wit-
64 nesses? Ye have heard the blasphemy: what think ye? And they all condemned
65 him to be [2] worthy of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the officers received him with [3] blows of their hands.
66 And as Peter was beneath in the court, there cometh one of the maids of the high
67 priest; and seeing Peter warming himself, she looked upon him, and saith, Thou also
68 wast with the Nazarene, *even* Jesus. But he denied, saying, [4] I neither know, nor understand what thou sayest: and he went out into the [5] porch; [6] and the cock crew.
69 And the maid saw him, and began again to say to them that stood by, This is *one* of
70 them. But he again denied it. And after a little while again they that stood by said to Peter, Of a truth thou art *one* of them;
71 for thou art a Galilæan. But he began to curse, and to swear, I know not this man
72 of whom ye speak. And straightway the second time the cock crew. And Peter called to mind the word, how that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. [7] And when he thought thereon, he wept.

[1] Or, *sanctuary.* [2] Gr. *liable to.* [3] Or, *strokes of rods.* [4] Or, *I neither know, nor understand: thou, what sayest thou?* [5] Gr. *forecourt.* [6] Many ancient authorities omit *and the cock crew.* [7] Or, *And he began to weep.*

68. Nor understand what thou sayest. This most wanton falsehood shows the utter demoralization of the man. He was not satisfied to say "No," nor even "I do not know," but he must expand his answer so as to say also, "nor understand what thou sayest." He makes a lie, and then emphasizes it. On the second occasion he adds an oath (Matt. 26: 72), and on the third he reaches the culmination of his wickedness in calling down curses on himself with his oath (verse 71).

CHAPTER XV.

1. Jesus brought bound, and accused before Pilate. 15. Upon the clamour of the common people, the murderer Barabbas is loosed, and Jesus delivered up to be crucified. 17. He is crowned with thorns, 19. spit on, and mocked: 21. fainteth in bearing his cross: 27. hangeth between two thieves: 29. suffereth the triumphing reproaches of the Jews: 39. but confessed by the centurion to be the Son of God: 43. and is honourably buried by Joseph.

1 AND straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

1 AND straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away,

1. See Matt. 27 for notes on this chapter. The events occurring at the delivery of Jesus to Pilate are more fully recorded by John (18: 28–38). So the events just prior to the crucifixion are more completely detailed by John (19: 4–16). But the presentation of Jesus before Herod is related only by Luke (23: 4–16). **Council.** Gr., *syne-*

2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest *it*.
3 And the chief priests accused him of many things: but he answered nothing.
4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.
5 But Jesus yet answered nothing; so that Pilate marvelled.
6 Now at *that* feast he released unto them one prisoner, whomsoever they desired.
7 And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.
8 And the multitude crying aloud began to desire *him to do* as he had ever done unto them.
9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?
10 For he knew that the chief priests had delivered him for envy.
11 But the chief priests moved the people, that he should rather release Barabbas unto them.
12 And Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews?
13 And they cried out again, Crucify him.
14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.
15 ¶ And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.
16 And the soldiers led him away into the hall, called Prætorium; and they call together the whole band.
17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,
18 And began to salute him, Hail, King of the Jews!
19 And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him.
20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.
21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.
22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.
23 And they gave him to drink wine mingled with myrrh: but he received *it* not.
24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

2 and delivered him up to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering saith unto
3 him, Thou sayest. And the chief priests
4 accused him of many things. And Pilate again asked him, saying, Answerest thou nothing? behold how many things they
5 accuse thee of. But Jesus no more answered any thing; insomuch that Pilate marvelled.
6 Now at [1]the feast he used to release unto them one prisoner, whom they asked
7 of him. And there was one called Barabbas, *lying* bound with them that had made insurrection, men who in the insurrection
8 had committed murder. And the multitude went up and began to ask him *to do*
9 as he was wont to do unto them. And Pilate answered them, saying, Will ye that I release unto you the King of the Jews?
10 For he perceived that for envy the chief
11 priests had delivered him up. But the chief priests stirred up the multitude, that he should rather release Barabbas unto
12 them. And Pilate again answered and said unto them, What then shall I do unto him whom ye call the King of the Jews?
13 And they cried out again, Crucify him.
14 And Pilate said unto them, Why, what evil hath he done? But they cried out
15 exceedingly, Crucify him. And Pilate, wishing to content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged him, to be crucified.
16 And the soldiers led him away within the court, which is the [2]Prætorium; and
17 they call together the whole [3]band. And they clothe him with purple, and plaiting a crown of thorns, they put it on him;
18 and they began to salute him, Hail, King
19 of the Jews! And they smote his head with a reed, and did spit upon him, and
20 bowing their knees worshipped him. And when they had mocked him, they took off from him the purple, and put on him his garments. And they lead him out to crucify him.
21 And they [4]compel one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to go *with*
22 *them*, that he might bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of
23 a skull. And they offered him wine mingled with myrrh: but he received it not.
24 And they crucify him, and part his garments among them, casting lots upon
25 them, what each should take. And it

[1] Or, *a feast.* [2] Or, *palace.* [3] Or, *cohort.* [4] Gr. *impress.*

drion; i.e., sanhedrin, or sanhedrim. This procession of the whole Sanhedrim to Pilate shows the fierce excitement of the Jewish rulers, and the tremendous effect of Jesus' career upon the people. The highest Jewish court, celebrated for its dignity, goes bodily to the Roman procurator to accomplish the death of Jesus.

7. With them that had made insurrection. This fact is given only by Mark. Mark and Luke state that Barabbas was guilty of insurrection and murder. John calls him a robber (John 18:40).

10. Here Matthew introduces the warning of Pilate's wife.

19. And bowing their knees worshipped him. From Matthew's statement (chap. 27:29), we see that this worship was only obeisance or reverence (and mockery, of course, at that). They did not pretend a divine worship, but an earthly honor.

21. Alexander and Rufus. Doubtless these were eminent Christians, well known when Mark wrote. As the names were very common, it is a very weak conjecture to suppose that these were the Alexander and Rufus mentioned in Paul's epistles to Timothy and to the Romans.

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

36 And one ran and filled a spunge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the veil of the temple was rent in twain from the top to the bottom.

39 ¶ And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

42 ¶ And now when the even was come, because it was the preparation, that is, the day before the sabbath,

43 Joseph of Arimathæa, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.

was the third hour, and they crucified
26 him. And the superscription of his accusation was written over, THE KING OF
27 THE JEWS. And with him they crucify two-robbers; one on his right hand, and
29 one on his left.[1] And they that passed by railed on him, wagging their heads, and saying, Ha! thou that destroyest the [2]temple, and buildest it in three days,
30 save thyself, and come down from the
31 cross. In like manner also the chief priests mocking *him* among themselves with the scribes said, He saved others;
32 [3]himself he cannot save. Let the Christ, the King of Israel, now come down from the cross, that we may see and believe. And they that were crucified with him reproached him.

33 And when the sixth hour was come, there was darkness over the whole [4]land
34 until the ninth hour. And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, [5]why hast
35 thou forsaken me? And some of them that stood by, when they heard it, said,
36 Behold, he calleth Elijah. And one ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink, saying, Let be; let us see whether Elijah cometh
37 to take him down. And Jesus uttered a
38 loud voice, and gave up the ghost. And the veil of the [2]temple was rent in twain
39 from the top to the bottom. And when the centurion, which stood by over against him, saw that he [6]so gave up the ghost, he said, Truly this man was [7]the Son of
40 God. And there were also women beholding from afar: among whom *were* both Mary Magdalene, and Mary the mother of James the [8]less and of Joses, and Salome;
41 who, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

42 And when even was now come, because it was the Preparation, that is, the day
43 before the sabbath, there came Joseph of Arimathæa, a councillor of honourable estate, who also himself was looking for the kingdom of God; and he boldly went in unto Pilate, and asked for the body of
44 Jesus. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he [9]had
45 been any while dead. And when he learned it of the centurion, he granted
46 the corpse to Joseph. And he bought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a tomb which had been hewn out of a rock; and he rolled a stone against the door of
47 the tomb. And Mary Magdalene and Mary the *mother* of Joses beheld where he was laid.

[1] Many ancient authorities insert verse 28 *And the scripture was fulfilled, which saith, And he was reckoned with transgressors.* See Luke 22 37. [2] Or, *sanctuary.* [3] Or, *can he not save himself?* [4] Or, *earth.* [5] Or, *why didst thou forsake me?* [6] Many ancient authorities read *so cried out, and gave up the ghost.* [7] Or, *a son of God.* [8] Gr. *little.* [9] Many ancient authorities read *were already dead.*

25. The third hour. About nine A.M. The darkness began at noon, and continued to three P.M. (verse 33), when Jesus expired.

44. An incident related only by Mark.

46. Rolled a stone by machinery, or by the hands of many men. The stone was "exceeding great" (chap. 16:4).

CHAPTER XVI.

1. An angel declareth the resurrection of Christ to three women. 9. Christ himself appeareth to Mary Magdalene: 12. to two going into the country: 14. then to the apostles, 15. whom he sendeth forth to preach the gospel: 19. and ascendeth into heaven.

1 AND when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man;* for they were afraid.

9 ¶ Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 *And* she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 ¶ After that he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told *it* unto the residue: neither believed they them.

14 ¶ Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

1 AND when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, bought spices, that they might
2 come and anoint him. And very early on the first day of the week, they come to
3 the tomb when the sun was risen. And they were saying among themselves, Who shall roll us away the stone from the door
4 of the tomb? and looking up, they see that the stone is rolled back: for it was
5 exceeding great. And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe;
6 and they were amazed. And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, which hath been crucified: he is risen; he is not here: behold, the
7 place where they laid him! But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him,
8 as he said unto you. And they went out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid.

9 [1]Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast
10 out seven [2]devils. She went and told them that had been with him, as they
11 mourned and wept. And they, when they heard that he was alive, and had been seen of her, disbelieved.

12 And after these things he was manifested in another form unto two of them, as they walked, on their way into the
13 country. And they went away and told it unto the rest: neither believed they them.

14 And afterward he was manifested unto the eleven themselves as they sat at meat: and he upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him
15 after he was risen. And he said unto them, Go ye into all the world, and preach

[1] The two oldest Greek manuscripts, and some other authorities, omit from verse 9 to the end. Some other authorities have a different ending to the Gospel. [2] Gr. *demons*.

1-8. See on Matt. 28:1-8.

5. In a white robe. In a long white robe. The same word (with "white" prefixed) as in chap. 12:38.

The passage contained in the last twelve verses of Mark bears internal evidence of being appended to the unfinished Gospel. It shows a sudden departure from the narrative, and the adoption of a note-book style. The external evidence is also against its original connection with the Gospel. It is omitted by the Sinaitic and Vatican MSS. Codex L. has a different ending. The testimony of scholiasts and Fathers runs in the same direction. The Ammonian sections and Eusebian canons were not originally attached to it. Yet, on the other hand, Irenæus recognizes it; and the Alexandrian and Ephraem MSS., with many more unciais, contain it.

The probability is, that Mark was stopped (perhaps by martyrdom) before he finished his Gospel, and that another shortly after added this summary as an appropriate close.

9. First to Mary Magdalene. See on Matt. 28:2 for order of Christ's appearances. **Seven Devils.** So in Luke 8:2. Compare Mark 5:9, as showing the fact that a single person could be possessed by many demons.

12. In another form. To Mary Magdalene he had appeared as a gardener (see John 20:15). **Into the country.** Toward Emmaus (Luke 24:13-15).

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 ¶ So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.

16 the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be con-
17 demned. And these signs shall follow them that believe: in my name shall they cast out [1]devils; they shall speak with
18 [2]new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.
19 So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand
20 of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

[1] Gr. *demons.* [2] Some ancient authorities omit *new.*

16. He that believeth and is baptized. Rather, "he that hath believed, and hath been baptized."
17. Them that believe. Rather, "them that have believed."

THE GOSPEL ACCORDING TO

ST. LUKE.

CHAPTER I.

1. The preface of Luke to his whole gospel. 5. The conception of John the Baptist, 26. and of Christ. 39. The prophecy of Elisabeth, and of Mary, concerning Christ. 57. The nativity and circumcision of John. 67. The prophecy of Zacharias, both of Christ, 76. and of John.

1 FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,
2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;
3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,
4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

5 ¶ THERE was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.
6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

1 FORASMUCH as many have taken in hand to draw up a narrative concerning those matters which have been [1] fulfilled
2 among us, even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the word,
3 it seemed good to me also having traced the course of all things accurately from the first, to write unto thee in order, most
4 excellent Theophilus; that thou mightest know the certainty concerning the [2] things
[3] wherein thou wast instructed.

5 THERE was in the days of Herod, king of Judæa, a certain priest named Zacharias, of the course of Abijah: and he had a wife of the daughters of Aaron, and her
6 name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the
7 Lord blameless. And they had no child,

[1] Or, *fully established.* [2] Gr. *words.* [3] Or, *which thou wast taught by word of mouth.*

1. A narrative. Old Version has "declaration." The Greek διήγησις denotes a continued narrative.

2. Fulfilled. Much better than the "most surely believed." It is doubtful if such a meaning could be given to πληροφορέω with *things*. In Rom. 4. 21 Abraham is "fully assured," and in Rom. 14: 5 we have "let each man be fully assured." But a *thing* cannot be fully assured. We see the meaning in 2 Tim. 4: 17, "that the message might be *fully proclaimed*;" i.e., "fulfilled" in its purpose, thoroughly completed. The matters of Luke's narrative had been perfected, completed, executed.

3. Having traced the course of all things accurately. The Old Version has much more loosely, "Having had perfect understanding of all things." The literal rendering would be, "Having followed along all things from the beginning with careful attention." **In order.** This should be placed before "unto thee" to save an ambiguity. It now might be taken to mean, "in order that thou mightest know;" but the words "in order," translate the Greek καθεξῆς (in a regular order). Luke's "order" is not the order of chronology, except in the Gospel of the birth and youth preceding that of the ministry. But, in the account of the ministry, he forsakes chronological order for the sake of bringing discourses or events of similar or connected purport together. It is this "order" that is probably referred to here. It is believed, on sound tradition, that Luke wrote his Gospel under the guidance of the apostle Paul. **Theophilus.** Compare Acts 1: 1. Who he was is unknown. It seems forced to suppose that every Christian is addressed by this title (God-loved).

5. Herod the Great, founder of his family's royalty (see on Matt. 14: 1). **The course of Abijah.** David divided the priests into twenty-four groups, or courses. The course of Abijah was the eighth, Abijah being at that time head of his house or family (see 1 Chron. 24: 1–19). The word "course" is strictly "company for daily service." **Elisabeth** is the Greek form of Elisheba. It was the name of Aaron's wife (Exod. 6: 23).

6. Righteous — blameless. These words are not to be pressed to a literal rendering, any more than the word "perfect" in Phil. 3: 15. They are rather to be regarded as contrasts to "unrighteous" and "blameworthy." This would be strictly in accordance with Oriental usage.

7 And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

8 And it came to pass, that while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without at the time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And when Zacharias saw *him*, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

because that Elisabeth was barren, and they both were *now* [1]well stricken in years.

8 Now it came to pass, while he executed the priest's office before God in the order
9 of his course, according to the custom of the priest's office, his lot was to enter into the [2]temple of the Lord and burn incense.
10 And the whole multitude of the people were praying without at the hour of in-
11 cense. And there appeared unto him an angel of the Lord standing on the right
12 side of the altar of incense. And Zacharias was troubled when he saw *him*, and
13 fear fell upon him. But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou
14 shalt call his name John. And thou shalt have joy and gladness; and many shall
15 rejoice at his birth. For he shall be great in the sight of the Lord, and he shall drink no wine nor [3]strong drink; and he shall be filled with the [4]Holy Ghost, even
16 from his mother's womb. And many of the children of Israel shall he turn unto the
17 Lord their God. And he shall [5]go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient *to walk* in the wisdom of the just; to make ready for
18 the Lord a people prepared *for him*. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man,
19 and my wife [6]well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to
20 bring thee these good tidings. And behold, thou shalt be silent and not able to speak, until the day that these things shall

[1] Gr. *advanced in their days.* [2] Or, *sanctuary.* [3] Gr. *sikera.* [4] Or, *Holy Spirit:* and so throughout this book. [5] Some ancient authorities read *come nigh before his face.* [6] Gr. *advanced in her days.*

7. Stricken in years. This "stricken" is not the participle of our verb "strike," but an adjective from the Anglo-Saxon "strican," which means, "to advance." The phrase may properly be read as in the margin, "advanced in their days."

8. Order of his course. Arrangement of his daily-service company. Each priest belonged to a company, which rendered through one of its individuals a daily service.

9. To burn incense at the golden altar before the veil. This seems originally to have been the high priest's duty (Exod. 30: 7, 8).

10. Without. That is, in the inner court.

11. The right side. The side indicative of good tidings.

13. John. Gr., Joannes, from the full Hebrew "Jehohanan" (God's gift). More than a dozen persons bearing this name are mentioned in the Old Testament. In this case it was to have a prophetic significance.

15. John was to be a Nazarite for life.

17. Before his face. Before God's face (Mal. 3: 1). **Elijah.** See Mal. 4: 5. **To turn the hearts of the fathers to the children.** This is from Mal. 4: 6, and refers probably to the re-establishment of family discipline and religious education. The last clause in Malachi, "and the hearts of the children to the fathers," is changed to "and the disobedient to walk in the wisdom of the just." The Seventy has, "and the heart of a man to his neighbor." The angel expands the thought of the prophet. **To make ready.** It was Elijah's mission to make ready Israel for Elisha's long ministry. John was to be a second and greater Elijah, to make ready Israel for a second and greater Elisha.

19. Gabriel. Compare Dan. 8: 16 and 9: 21. The word means "Man of God." From the passages in Daniel, we find he appeared as a man in person and voice. We also find mentioned in Dan. 10: 13–21 and 12: 1, Jude 9, and Rev. 12: 7, *Michael* as "one of the princes," "the great prince," the "archangel," having angels under his command. We know too little of the angelic orders to define the position and office of these here named. The Jews held that there were seven archangels, and that Michael was the special patron of Israel. In the apocryphal Book of Tobit (chap. 5: 4) we find a third mentioned, Raphael, who was the guide to Tobias. It may be that both Gabriel and Michael are names for the Son of God, who so often visited man visibly in the service of his grace. Michael is usually understood to mean, "Who is like God" (Heb., "Mi che El"); but, as that seems to be a very unusual method of forming a proper name, we may conjecture that the word is composed of "El" and a Hiphil derivative of "nachah," and means, "The smiting God." The word "archangel," found only in 1 Thess. 4: 16, and Jude 9, means the chief or leader of the angels. He need not be an angel himself. So "archisynagogos" is leader or ruler of the synagogue. **That stand in the presence of God.** An Oriental image, drawn from the pomp of royalty.

20. The Lord corrects his own faithful ones when they are wayward or unbelieving.

20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men.

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary.

28 And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with thee: blessed *art* thou among women.

29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

come to pass, because thou believedst not my words, which shall be fulfilled in their
21 season. And the people were waiting for Zacharias, and they marvelled [1] while he
22 tarried in the [2] temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the [2] temple: and he continued making signs unto them, and remained
23 dumb. And it came to pass, when the days of his ministration were fulfilled, he departed unto his house.

24 And after these days Elisabeth his wife conceived; and she hid herself five months,
25 saying, Thus hath the Lord done unto me in the days wherein he looked upon *me*, to take away my reproach among men.

26 Now in the sixth month the angel Gabriel was sent from God unto a city of
27 Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's
28 name was Mary. And he came in unto her, and said, Hail, thou that art [3] highly
29 favoured, the Lord *is* with thee [4]. But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be. And the angel said
30 unto her, Fear not, Mary: for thou hast
31 found [5] favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.
32 He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his
33 father David: and he shall reign over the house of Jacob [6] for ever; and of his king-
34 dom there shall be no end. And Mary said unto the angel, How shall this be, seeing
35 I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also [7] that which [8] is to be born [9] shall be called holy, the Son of God.
36 And behold, Elisabeth thy kinswoman, she also hath conceived a son in her old age: and this is the sixth month with her
37 that [10] was called barren. For no word
38 from God shall be void of power. And

[1] Or, *at his tarrying*. [2] Or, *sanctuary*. [3] Or, *endued with grace*. [4] Many ancient authorities add *blessed* art *thou among women*. See verse 42. [5] Or, *grace*. [6] Gr. *unto the ages*. [7] Or, *the holy thing which is to be born shall be called the Son of God*. [8] Or, *is begotten*. [9] Some ancient authorities insert *of thee*. [10] Or, *is*.

21. The people were waiting in the court (verse 10) of the Israelites, which surrounded the temple proper, or at least occupied three sides of it.

22. By his signs he indicated that he had seen a vision.

23. His ministration in conjunction with his course, or company.

25. To take away my reproach. The reproach of being childless.

26. Sixth month of Elisabeth's pregnancy. **Nazareth** was a little village in a retired valley west of the Sea of Galilee, and about eighty miles north of Jerusalem.

27. Mary. Gr., "Mariam." In Hebrew it is "Miriam," the same name as that of the sister of Moses. It signifies "rebellion." Perhaps the name was given to Moses' sister after her rebellion. It is curious that a name so endeared to the whole Christian world should have such an origin.

28. The Alexandrian and some other uncials add, "blessed art thou among women," as in verse 42. The stronger authorities omit it. The Old Version has it.

31. Jesus. See on Matt. 1:21.

32. Son of the Most High. This title shows Christ's connection with God. **The throne of his father David.** This shows his connection with man. So in verse 33 his reigning over the house of Jacob brings out his humanity; and "of his kingdom there shall be no end," tells of his divinity.

34. How shall this be? A question, not of doubt, like Zacharias' question (verse 18), but of surprise and curiosity. She felt, from the style and words of the angelic visitant, that he could not mean a child from her future husband, Joseph.

36. Thy kinswoman. Too precise ("cousin") in the Old Version. Although Elisabeth was of the tribe of

37 For with God nothing shall be impossible.
38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.
39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda;
40 And entered into the house of Zacharias, and saluted Elisabeth.
41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:
42 And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb.
43 And whence *is* this to me, that the mother of my Lord should come to me?
44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.
45 And blessed *is* she that believed: for there shall be a performance of those things which were told her from the Lord.
46 And Mary said, My soul doth magnify the Lord,
47 And my spirit hath rejoiced in God my Saviour.
48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.
49 For he that is mighty hath done to me great things; and holy *is* his name.
50 And his mercy *is* on them that fear him from generation to generation.
51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.
52 He hath put down the mighty from *their* seats, and exalted them of low degree.
53 He hath filled the hungry with good things; and the rich he hath sent empty away.
54 He hath holpen his servant Israel, in remembrance of *his* mercy;
55 As he spake to our fathers, to Abraham, and to his seed for ever.
56 And Mary abode with her about three months, and returned to her own house.
57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son.
58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

Mary said, Behold, the [1] handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.
39 And Mary arose in these days and went into the hill country with haste, into a
40 city of Judah; and entered into the house
41 of Zacharias and saluted Elisabeth. And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the
42 Holy Ghost; and she lifted up her voice with a loud cry, and said, Blessed *art* thou among women, and blessed *is* the fruit of
43 thy womb. And whence is this to me, that the mother of my Lord should come
44 unto me? For behold, when the voice of thy salutation came into mine ears, the
45 babe leaped in my womb for joy. And blessed *is* she that [2] believed; for there shall be a fulfilment of the things which have been spoken to her from the Lord.
46 And Mary said,
My soul doth magnify the Lord,
47 And my spirit hath rejoiced in God my Saviour.
48 For he hath looked upon the low estate of his [3] handmaiden:
For behold, from henceforth all generations shall call me blessed.
49 For he that is mighty hath done to me great things;
And holy is his name.
50 And his mercy is unto generations and generations
On them that fear him.
51 He hath shewed strength with his arm;
He hath scattered the proud [4] in the imagination of their heart.
52 He hath put down princes from *their* thrones,
And hath exalted them of low degree.
53 The hungry he hath filled with good things;
And the rich he hath sent empty away.
54 He hath holpen Israel his servant,
That he might remember mercy
55 (As he spake unto our fathers)
Toward Abraham and his seed for ever.
56 And Mary abode with her about three months, and returned unto her house.
57 Now Elisabeth's time was fulfilled that she should be delivered; and she brought
58 forth a son. And her neighbours and her kinsfolk heard that the Lord had magnified his mercy towards her; and they re-

[1] Gr. *bondmaid.* [2] Or, *believed that there shall be.* [3] Gr. *bondmaiden.* [4] Or, *by.*

Levi, and Mary was of the tribe of Judah, yet they could be related. See the case of Jehoiada the priest marrying Jehoshabeath of the tribe of Judah, and thus establishing a relationship between members of different tribes (2 Chron. 22:11).

38. The handmaid. Rather, "the bond-servant." Mary's reply is one of a humble and obedient faith.

39. A city of Judah. Reland conjectured that Judah in the text was a form of Jutah or Juttah, a priest-city, south of Hebron (Josh. 15:55 and 21:16). Many have adopted this conjecture, but it has very little to support it.

42. With a loud cry. Indicating a supernatural possession.

45. She that believed; i.e., Mary (see on verse 34).

46. My soul doth magnify the Lord. This grand hymn is known ecclesiastically as the "Magnificat," from its first word in the Latin translation, "Magnificat anima mea Dominum." It is divided into two parts, the first personal, the second general. In the first, Mary rejoices and gives thanks for God's mercy to her (46–49); and in the second she shows how God always, for the sake of his own faithful ones (his Israel), resists and overthrows the powers of the earth. **Magnify.** Extol. God is magnified when his greatness is declared.

48. Handmaiden. Rather, "bond-servant."

51. He hath shewed strength. He hath done mighty things.

55. The parenthesis (not found in the Old Version) is rendered necessary by the form of the Greek.

56. Mary evidently returned home to Nazareth before the birth of John.

58. Magnified. Here the word has its primal meaning. God made his mercy great.

59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not *so;* but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God.

65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa.

66 And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people,

69 And hath raised up an horn of salvation for us in the house of his servant David;

70 As he spake by the mouth of his holy prophets, which have been since the world began:

71 That we should be saved from our enemies, and from the hand of all that hate us;

72 To perform the mercy *promised* to our fathers, and to remember his holy covenant;

73 The oath which he sware to our Father Abraham,

74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,

75 In holiness and righteousness before him, all the days of our life.

76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

77 To give knowledge of salvation unto his people by the remission of their sins,

78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

59 joiced with her. And it came to pass on
the eighth day, that they came to circum-
cise the child; and they would have called
him Zacharias, after the name of his
60 father. And his mother answered and
said, Not so; but he shall be called John.
61 And they said unto her, There is none of
thy kindred that is called by this name.
62 And they made signs to his father, what
63 he would have him called. And he asked
for a writing tablet, and wrote, saying,
His name is John. And they marvelled
64 all. And his mouth was opened immedi-
ately, and his tongue *loosed*, and he spake,
65 blessing God. And fear came on all that
dwelt round about them: and all these
sayings were noised abroad throughout all
66 the hill country of Judæa. And all that
heard them laid them up in their heart,
saying, What then shall this child be?
For the hand of the Lord was with him.
67 And his father Zacharias was filled with
the Holy Ghost, and prophesied, saying,
68 Blessed *be* the Lord, the God of Israel;
For he hath visited and wrought re-
demption for his people,
69 And hath raised up a horn of salvation
for us
In the house of his servant David
70 (As he spake by the mouth of his holy
prophets which have been since the
world began),
71 Salvation from our enemies, and from
the hand of all that hate us;
72 To shew mercy towards our fathers,
And to remember his holy covenant;
73 The oath which he sware unto Abraham
our father,
74 To grant unto us that we being delivered
out of the hand of our enemies
Should serve him without fear,
75 In holiness and righteousness before him
all our days.
76 Yea and thou, child, shalt be called the
prophet of the Most High:
For thou shalt go before the face of the
Lord to make ready his ways;
77 To give knowledge of salvation unto
his people
In the remission of their sins,
78 Because of the [1] tender mercy of our
God,
[2] Whereby the dayspring from on high
[3] shall visit us,

[1] Or, *heart of mercy.* [2] Or, *Wherein.* [3] Many ancient authorities read *hath visited us.*

62. They made signs to his father. This shows that he had become deaf as well as dumb.

63. He asked. By signs. **A writing tablet.** Probably a tablet smeared with wax.

67. Filled with the Holy Ghost. Inspired.

68. He hath visited, etc. Zacharias speaks prophetically of the gospel day. **Wrought redemption** is better, "made a ransom."

69. Horn of salvation. The horn was an Oriental symbol of strength. Hence this phrase is equivalent to strong, or sure, salvation. **In the house of his servant David.** This does not refer to the new-born John, but to the unborn Jesus, who was descended from David.

70. Which have been since the world began. Simply, "from of old," or "from ancient times."

71. Salvation from our enemies. Referring to the "horn of salvation" in verse 69.

72. The fathers still live, and God shows mercy to them.

73. Which he sware unto Abraham. The Abrahamic promise of blessing to his seed is here interpreted to refer to the Messianic developments.

76. Thou, child. Zacharias, after praising God for the coming Messiah, turns to his babe, who was to be Messiah's forerunner. **Go before the Lord to make ready his ways.** Allusion to Mal. 3:1.

78. The dayspring; i.e., the dawning, or sun-rising. This gospel light comes from God's "heart of mercy" (margin).

79 To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.
80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

79 To shine upon them that sit in darkness and the shadow of death;
To guide our feet into the way of peace.
80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

CHAPTER II.

1. Augustus taxeth all the Roman empire. 6. The nativity of Christ. 8. One angel relateth it to the shepherds: 13. many sing praises to God for it. 21. Christ is circumcised. 22. Mary purified. 28. Simeon and Anna prophesy of Christ: 40. who increaseth in wisdom, 46. questioneth in the temple with the doctors, 51. and is obedient to his parents.

1 And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.
2 (*And* this taxing was first made when Cyrenius was governor of Syria.)
3 And all went to be taxed, every one into his own city.
4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)
5 To be taxed with Mary his espoused wife, being great with child.
6 And so it was, that, while they were there, the days were accomplished that she should be delivered.
7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.
8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.
9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.
10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.
11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.
12 And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

1 Now it came to pass in those days, there went out a decree from Cæsar Augustus, that all [1]the world should be enrolled.
2 This was the first enrolment made when
3 Quirinius was governor of Syria. And all went to enrol themselves, every one to
4 his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the
5 house and family of David; to enrol himself with Mary, who was betrothed to him,
6 being great with child. And it came to pass, while they were there, the days were fulfilled that she should be delivered.
7 And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.
8 And there were shepherds in the same country abiding in the field, and keeping
9 [2]watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about
10 them: and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people:
11 for there is born to you this day in the city of David a Saviour, which is [3]Christ
12 the Lord. And this *is* the sign unto you; Ye shall find a babe wrapped in swaddling
13 clothes, and lying in a manger. And suddenly there was with the angel a mul-

[1] Gr. *the inhabited earth.* [2] Or, *night-watches.* [3] Or, *Anointed Lord.*

1. Cæsar Augustus was the grand-nephew of the great general and conqueror of Gaul, Julius Cæsar, and became the first emperor of Rome, in the year 29 before Christ, at the age of thirty-four. He reigned forty-two years, dying in the year 14 after Christ, at the age of seventy-six. His original name was Caius Octavius; but, after his adoption by his grand-uncle, it became Caius Julius Cæsar Octavianus. The name Augustus, by which he is generally known, was a title conferred upon him by the Roman Senate and people in the third year of his reign. The titles of both "Augustus" and "Cæsar" were given to his successors (see Acts 25: 21, 25). **All the world should be enrolled.** This was in accordance with his plan of consolidating the empire.

2. This was the first enrolment made when Quirinius was governor of Syria. Or, "this enrolment was made first when Quirinius," etc. Either it was begun now, and completed when Quirinius was governor of Syria ten years later, or Quirinius was twice governor of Syria, and this enrolment was the first he made (during his first administration), he resuming and completing it in his second administration. It is believed, but not fully proved, that Quirinius, who was a favorite officer of both Augustus and his successor Tiberius, was governor of Syria in B.C. 4, and again in A.D. 6.

4. Went up. It was customary to look upon a progress toward a country's capital as a going *up*. In the case of a journey from Nazareth to Bethlehem (near Jerusalem), it was literally a going up to higher ground. Bethlehem was six miles south of Jerusalem.

8. Abiding in the field — by night. This seems to prove that Dec. 25 cannot be the time of our Lord's birth. Shepherds in the neighborhood of Bethlehem would seek shelter in a winter night.

11. Which is Christ the Lord; or, the Lord Messiah. The Judæan shepherds would at once understand what was meant. The long-promised Saviour of Israel was indicated. The words of the angel and the vision of the

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.

25 And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

titude of the heavenly host praising God, and saying,

14 Glory to God in the highest,
And on earth [1]peace among [2]men in whom he is well pleased.

15 And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this [3]thing that is come to pass, which the
16 Lord hath made known unto us. And they came with haste, and found both Mary and Joseph, and the babe lying in
17 the manger. And when they saw it, they made known concerning the saying which was spoken to them about this child.
18 And all that heard it wondered at the things which were spoken unto them by
19 the shepherds. But Mary kept all these [4]sayings, pondering them in her heart.
20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

21 And when eight days were fulfilled for circumcising him, his name was called JESUS, which was so called by the angel before he was conceived in the womb.

22 And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem,
23 to present him to the Lord (as it is written in the law of the Lord, Every male that openeth the womb shall be called
24 holy to the Lord), and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two
25 young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel:
26 and the Holy Spirit was upon him. And

[1] Many ancient authorities read *peace, good pleasure among men.* [2] Gr. *men of good pleasure.* [3] Or, *saying.* [4] Or, *things.*

angelic host (verse 13) settled the question with them. They knew that the revelation was from God. "Which **the Lord** hath made known unto us," is their language in verse 15.

14. Among men in whom he is well pleased. This change from the Old Version, "good will toward men," is based on the reading in the four principal uncials and the Latin versions and Fathers. All the other uncials and versions have the reading adopted in the Old Version, which to our mind seems every way the better. If Origen read εὐδοκίας, he evidently took it with εἰρήνη, and not with ἀνθρώποις; for (according to Jerome's version) he read it "pax bonæ voluntatis," the peace arising from good will, and not the men of good will. **In the highest.** See on Matt. 21:9.

15. Into heaven. Into the material heaven; i.e., upward, out of the sight of the shepherds. **Even unto Bethlehem.** As far as to Bethlehem. They were evidently a long distance from the town.

16. With haste. They left their flocks unguarded, so great was their excitement.

17. The "abroad" of the Old Version is properly omitted. The "making known" was to those present.

20. Glorifying and praising God. These shepherds were a type and specimen of the thousands of humble souls to whom the gospel came, while the proud and lofty ones remained in darkness. If we read the gospel-story between the lines, we see much to comfort and rejoice our hearts in the humbler walks of life.

21. It was the Jewish custom to name the child at circumcision, and that rite was appointed for the eighth day (Gen. 17:12). We derive our practice of naming the child at baptism from this. **Jesus.** See chap. 1:31.

22. Purification according to the law of Moses. See Lev. 12. **Their purification.** Overwhelming authority reads *their*, and not "her." The child seems to have been connected with the defilement, although this is not stated in the law. Our Lord, who knew no sin, became sin for us. Hence, as a type of this, he bore ceremonial defilement. **Up.** See on verse 4.

23. As it is written (Exod. 13:2). The firstborn males were holy to the Lord, because of the preservation of the firstborn of Israel, when the firstborn of Egypt were destroyed (Exod. 12:27–29). They were therefore to be redeemed from personal service by a redemption price (Exod. 13:13, 15).

24. A pair of turtledoves, etc. See Lev. 12:8. One was for the olah, and the other for the chattath. The olah was the burnt-offering for general wickedness, and the chattath was the sin-offering for the special offence or uncleanness. These victims for sacrifice, rather than a lamb for the burnt-offering and a turtle-dove for the sin-offering, prove that the family was poor (see Lev. 12:8).

25. The consolation of Israel. The Messiah (compare Isa. 40:1–11). **The Holy Ghost was upon him.** He was under special divine guidance and inspiration.

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.
27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,
28 Then took he him up in his arms, and blessed God, and said,
29 Lord, now lettest thou thy servant depart in peace, according to thy word:
30 For mine eyes have seen thy salvation,
31 Which thou hast prepared before the face of all people;
32 A light to lighten the Gentiles, and the glory of thy people Israel.
33 And Joseph and his mother marvelled at those things which were spoken of him.
34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;
35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.
36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;
37 And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day.
38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.
39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.
40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.
41 Now his parents went to Jerusalem every year at the feast of the passover.

it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ.
27 And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concern-
28 ing him after the custom of the law, then he received him into his arms, and blessed God, and said,
29 Now lettest thou thy [1] servant depart, O [2] Lord,
According to thy word, in peace;
30 For mine eyes have seen thy salvation,
31 Which thou hast prepared before the face of all peoples;
32 A light for [3] revelation to the Gentiles,
And the glory of thy people Israel.
33 And his father and his mother were marvelling at the things which were spoken
34 concerning him; and Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the falling and rising up of many in Israel; and for
35 a sign which is spoken against; yea and a sword shall pierce through thine own soul; that thoughts out of many hearts
36 may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was [4] of a great age, having lived with a hus-
37 band seven years from her virginity, and she had been a widow even for fourscore and four years), which departed not from the temple, worshipping with fastings and
38 supplications night and day. And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jeru-
39 salem. And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.
40 And the child grew, and waxed strong,

[1] Gr. *bond-servant.* [2] Gr. *Master.* [3] Or, *the unveiling of the Gentiles.* [4] Gr. *advanced in many days.*

26. The Lord's Christ; i.e., the Lord's anointed (see on Matt. 1:16, and compare Ps. 2:2 with Acts 4:26).

27. That they might do concerning him after the custom of the law. Present the sacrifices prescribed, forty days after the birth.

29. Now lettest thou. This inspired hymn of Simeon is known ecclesiastically as the "Nunc dimittis," from the first words of the Latin translation, "Nunc dimittis servum tuum, Domine." It is an acknowledgment of Jesus as the Messiah. The first expression is very generally misunderstood, being taken for a prayer, as if it were, "Now let thy servant," etc. It is a declaration that God was now permitting his servant to depart in peace: "Now thou art dismissing me to the other world, by this fulfilment of thy promise."

31. All peoples — Gentiles. The universality of the gospel-church, so hateful a doctrine to the bigoted Jew, is here most emphatically declared.

34. For the falling and rising up, etc. For the fall of some, and rising up of others, as well as for the fall and rising up of the same persons. Isa. 8:14, 15, and 2 Cor. 2:15, 16, illustrate the same idea. Jesus was to be the test of godliness to all. **For a sign, etc.** Jesus was a grand sign of God's grace, promised in the prophets; but this sign was opposed and maligned by the Jews.

35. A sword shall pierce, etc. Mary should suffer, both in her struggles of heart before her full appreciation of her divine Son, and in her witness of his sufferings. **That thoughts out of many hearts may be revealed.** This belongs to the entire sentence preceding. Christ's whole career and position was to develop the different heart-conditions of men.

36. Anna. The Hebrew "Hannah." **Of the tribe of Asher.** Many of the other tribes were united with the children of Judah in the re-establishment of the land after the Captivity. They had been left in the land by the Assyrian and Babylonian conquerors. **Of a great age.** If she married at fourteen, she must have been now a hundred and five years old.

37. Departed not from the temple. Was permitted, on account of her great age, to have her abode in one of the outer buildings of the temple, so as to be near at every service.

38. Coming up. The same verb is translated "stood by" in verse 9. It implies both ideas. **The redemption of Jerusalem.** Not "*in* Jerusalem," as the Old Version has it. Jerusalem is here considered as the exponent of the church of God.

"I MUST BE ABOUT MY FATHER'S BUSINESS"

42 And when he was twelve years old, they
went up to Jerusalem after the custom of the
feast.

43 And when they had fulfilled the days, as
they returned, the child Jesus tarried behind in
Jerusalem; and Joseph and his mother knew not
of it.

44 But they, supposing him to have been in the
company, went a day's journey; and they sought
him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned
back again to Jerusalem, seeking him.

46 And it came to pass, that after three days
they found him in the temple, sitting in the midst
of the doctors, both hearing them, and asking
them questions.

47 And all that heard him were astonished at
his understanding and answers.

48 And when they saw him, they were amazed:
and his mother said unto him, Son, why hast thou
thus dealt with us? behold, thy father and I have
sought thee sorrowing.

49 And he said unto them, How is it that ye
sought me? wist ye not that I must be about my
Father's business?

50 And they understood not the saying which
he spake unto them.

51 And he went down with them, and came to
Nazareth, and was subject unto them: but his
mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature,
and in favour with God and man.

[1] filled with wisdom: and the grace of God
was upon him.

41 And his parents went every year to
Jerusalem at the feast of the passover.

42 And when he was twelve years old, they
went up after the custom of the feast;

43 and when they had fulfilled the days, as
they were returning, the boy Jesus tarried
behind in Jerusalem; and his parents

44 knew it not; but supposing him to be in
the company, they went a day's journey;
and they sought for him among their

45 kinsfolk and acquaintance; and when
they found him not, they returned to Jeru-

46 salem, seeking for him. And it came to
pass, after three days they found him in
the temple, sitting in the midst of the
[2] doctors, both hearing them, and asking

47 them questions: and all that heard him
were amazed at his understanding and his

48 answers. And when they saw him, they
were astonished: and his mother said
unto him, [3] Son, why hast thou thus dealt
with us? behold, thy father and I sought

49 thee sorrowing. And he said unto them,
How is it that ye sought me? wist ye not
that I must be [4] in my Father's house?

50 And they understood not the saying which

51 he spake unto them. And he went down
with them, and came to Nazareth; and
he was subject unto them: and his mother
kept all *these* [5] sayings in her heart.

52 And Jesus advanced in wisdom and
[6] stature, and in [7] favour with God and
men.

[1] Gr. *becoming full of wisdom.* [2] Or, *teachers.* [3] Gr. *Child.* [4] Or, *about my Father's business.* Gr. *in the things of my Father.* [5] Or, *things.* [6] Or, *age.* [7] Or, *grace.*

40. Filled with wisdom. Margin, "becoming full of wisdom." A progress is indicated. The words "in spirit" of the Old Version are omitted. If received, they would refer to his spiritual nature as distinct from the corporeal; and that is denoted by the phrase, "becoming filled with wisdom." **The grace of God was upon him.** Special favor from God prepared him for his special work.

42. Twelve years old. The Passover occurred near the spring equinox. All males were required to attend the three great festivals at Jerusalem. The women were accustomed to go only to the Passover. At twelve years of age the males began attendance.

43. Fulfilled the days of the feast, seven days. **His parents.** According to appearance and general supposition. Some uncials and versions read, "Joseph and his mother," which seems to be an alteration, lest the phrase should be misunderstood. But in verse 41 it had already occurred.

46. Doctors. Teachers. Jesus was not trying to pose the teachers, but was actually learning from them by question and answer.

48. Thy father. A necessary style of speech under the circumstances.

49. In my Father's house. Rather, with the Old Version, "in (or about) my Father's business." His Father was he whom he obeyed by staying at Jerusalem, not the one to whom he had caused sorrow (verse 48).

51. Subject unto them. Notwithstanding the grace that had been vouchsafed him.

52. Jesus' growth in body and mind shows his thorough human life.

CHAPTER III.

1. The preaching and baptism of John: 15. his testimony of Christ. 20. Herod imprisoneth John. 21. Christ baptized, receiveth testimony from heaven. 23. The age, and genealogy of Christ from Joseph upwards.

1 Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;

6 And all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

1 Now in the fifteenth year of the reign
of Tiberius Cæsar, Pontius Pilate being
governor of Judæa, and Herod being te-
trarch of Galilee, and his brother Philip
tetrarch of the region of Ituræa and
Trachonitis, and Lysanias tetrarch of
2 Abilene, in the high-priesthood of Annas
and Caiaphas, the word of God came unto
John the son of Zacharias in the wilder-
3 ness. And he came into all the region
round about Jordan, preaching the bap-
tism of repentance unto remission of sins;
4 as it is written in the book of the words of
Isaiah the prophet,

The voice of one crying in the wilder-
ness,
Make ye ready the way of the Lord,
Make his paths straight.
5 Every valley shall be filled,
And every mountain and hill shall be
brought low;
And the crooked shall become straight,
And the rough ways smooth;
6 And all flesh shall see the salvation of
God.

7 He said therefore to the multitudes that
went out to be baptized of him, Ye off-
spring of vipers, who warned you to flee
8 from the wrath to come? Bring forth
therefore fruits worthy of [1] repentance,
and begin not to say within yourselves,
We have Abraham to our father: for I
say unto you, that God is able of these
stones to raise up children unto Abraham.
9 And even now is the axe also laid unto
the root of the trees: every tree therefore
that bringeth not forth good fruit is hewn
10 down, and cast into the fire. And the
multitudes asked him, saying, What then
11 must we do? And he answered and said
unto them, He that hath two coats, let
him impart to him that hath none; and
he that hath food, let him do likewise.
12 And there came also [2] publicans to be bap-

[1] Or, *your repentance.* [2] See marginal note on Matt., verse 46.

1. Tiberius Cæsar was the second emperor of Rome. He began to reign A.D. 14, and died A.D. 37, in the seventy-ninth year of his age. His original name was Tiberius Claudius Nero; but, when his mother Livia married Augustus, he became an adopted son of that emperor, with the name of Cæsar. He was great-grand-uncle of the infamous Emperor Nero, and almost equalled that later monarch in cruelty and excess. **Pontius Pilate.** See on Matt. 27:2. He was really "procurator" of Judæa. **Herod** Antipas, the tetrarch. See on Matt. 14:1. **Philip.** See on Matt. 14:1. **Ituræa** and **Trachonitis** lay contiguous to one another, north-east of Palestine, on the eastern side of Hermon, and south of Damascus. **Lysanias** was a tributary sovereign, like the Herods, under Rome. **Abilene** was a district east of the range of Antilibanus, and bordering, at the south, on Galilee and Ituræa.

2. Annas and Caiaphas. See on Matt. 26:3. **The wilderness.** See Matt. 3:1.

3. All the region round about Jordan. John probably moved up and down the whole Jordan valley, from the Dead Sea to the Sea of Galilee. **Baptism of repentance unto remission of sins.** The repentance (not the baptism) led to the remission of sins. See on Matt. 3:1.

4. As it is written in the book of the words of Isaiah the prophet. Isa. 40:3-5.

7. Ye offspring of vipers. Addressed to the Pharisees and Sadducees (Matt. 3:7), the common people doubtless hearing John (as they heard Jesus, Mark 12:37) gladly. But the presence of the haughty Pharisees and Sadducees caused surprise.

8. Abraham to our father; i.e., Abraham *as* our father.

11. These are concrete forms of expressing great principles. Universal love and helpfulness are inculcated.

12. Publicans. See on Matt. 5:46.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17 Whose fan *is* in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son* of Heli,

24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph,

25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

tized, and they said unto him, [1]Master,
13 what must we do? And he said unto them, Extort no more than that which is
14 appointed you. And [2]soldiers also asked him, saying, And we, what must we do? And he said unto them, Do violence to no man, neither [3]exact *anything* wrongfully; and be content with your wages.

15 And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the
16 Christ; John answered, saying unto them all, I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not [4]worthy to unloose: he shall baptize you
17 [5]with the Holy Ghost and *with* fire: whose fan is in his hand, throughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.

18 With many other exhortations therefore preached he [6]good tidings unto the people;
19 but Herod the tetrarch, being reproved by him for Herodias his brother's wife, and for all the evil things which Herod had
20 done, added yet this above all, that he shut up John in prison.

21 Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, and praying, the heaven
22 was opened, and the Holy Ghost descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased.

23 And Jesus himself, when he began *to teach*, was about thirty years of age, being the son (as was supposed) of Joseph, the
24 *son* of Heli, the *son* of Matthat, the *son* of Levi, the *son* of Melchi, the *son* of
25 Jannai, the *son* of Joseph, the *son* of Mattathias, the *son* of Amos, the *son* of Nahum, the *son* of Esli, the *son* of
26 Naggai, the son of Maath, the *son* of Mattathias, the *son* of Semein, the *son* of
27 Josech, the son of Joda, the *son* of Joanan, the *son* of Rhesa, the *son* of Zerubbabel, the *son* of [7]Shealtiel, the *son* of Neri,
28 the *son* of Melchi, the *son* of Addi, the *son* of Cosam, the *son* of Elmadam, the *son*
29 of Er, the *son* of Jesus, the *son* of Eliezer, the *son* of Jorim, the *son* of Matthat, the
30 *son* of Levi, the *son* of Symeon, the *son* of Judas, the *son* of Joseph, the *son* of

[1] Or, *Teacher.* [2] Gr. *soldiers on service.* [3] Or, *accuse* any one. [4] Gr. *sufficient.* [5] Or, *in.* [6] Or, *the gospel.* [7] Gr. *Salathiel.*

13. By extorting only whatever they were ordered to extort by law, all private peculation would cease. There might still be hardships of taxation for the people, but the laws (not the publicans) would be responsible.

14. Neither exact anything wrongfully by false accusation. Gr., *συκοφαντήσητε.* Soldiers were greatly tempted to injure the people by force or fraud in their desire to accumulate money, their opportunities being very great. These soldiers were, doubtless, Jews, who had entered the Roman army.

16, 17. See on Matt. 3:11, 12.

18. Preached he good tidings (*εὐηγγελίζετο*), not, as in Old Version, simply "preached," which would be *ἐκήρυσσε.*

19. Herod the tetrarch being reproved. See on Matt. 14:3–5. **His brother's wife.** "His brother *Philip's* wife," as the Old Version has it, an explanatory gloss.

21. And praying. Added by Luke.

22. In a bodily shape. It was not a subjective vision of Jesus or of John. See on Matt. 3:16.

23. About thirty years of age. Jesus was born at the beginning (probably) of the year of Rome 750. John the Baptist began to teach (chap. 3:1, 2) in the year 781, and probably baptized Jesus shortly after the beginning of his ministry. Jesus was thus thirty-two years old at the beginning of his public career. Hence the evangelist's words, "*about* thirty." For the comparison of this genealogy with that given by Matthew, see Matt. 1:1.

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,
31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David,
32 Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,
33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,
34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor,
35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,
36 Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,
37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,
38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

31 Jonam, the *son* of Eliakim, the *son* of Melea, the *son* of Menna, the *son* of Mattatha, the *son* of Nathan, the *son* of
32 David, the *son* of Jesse, the *son* of Obed, the *son* of Boaz, the *son* of [1]Salmon, the
33 *son* of Nahshon, the *son* of Amminadab, [2]the *son* of [3]Arni, the *son* of Hezron, the
34 *son* of Perez, the *son* of Judah, the *son* of Jacob, the *son* of Isaac, the *son* of Abraham, the *son* of Terah, the *son* of
35 Nahor, the *son* of Serug, the *son* of Reu, the *son* of Peleg, the *son* of Eber, the *son*
36 of Shelah, the *son* of Cainan, the *son* of Arphaxad, the *son* of Shem, the *son*
37 of Noah, the *son* of Lamech, the *son* of Methuselah, the *son* of Enoch, the *son* of Jared, the *son* of Mahalaleel, the *son*
38 of Cainan, the *son* of Enos, the *son* of Seth, the *son* of Adam, the *son* of God.

[1] Some ancient authorities write *Sala*. [2] Many ancient authorities insert *the* son *of Admin*: and one writes *Admin* for *Amminadab*. [3] Some ancient authorities write *Aram*.

CHAPTER IV.

1. The temptation and fasting of Christ. 13. He overcometh the devil: 14. beginneth to preach. 16. The people of Nazareth admire his gracious words. 33. He cureth one possessed of a devil, 38. Peter's mother in law, 40. and divers other sick persons. 41. The devils acknowledge Christ, and are reproved for it. 43. He preacheth through the cities.

1 AND Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,
2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.
3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.
4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.
5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

1 AND Jesus, full of the Holy Spirit, returned from the Jordan, and was led [1]by the Spirit in the wilderness during forty
2 days, being tempted of the devil. And he did eat nothing in those days: and when
3 they were completed, he hungered. And the devil said unto him, If thou art the Son of God, command this stone that
4 it become [2]bread. And Jesus answered unto him, It is written, Man shall not live
5 by bread alone. And he led him up, and shewed him all the kingdoms of [3]the
6 world in a moment of time. And the devil said unto him, To thee will I give all this authority, and the glory of them:

[1] Or, *in*. [2] Or, *a loaf*. [3] Gr. *the inhabited earth*.

For notes on **1-15**, see Matt. 4.

1. In the wilderness. If "in" is to be read for "into" (which is very doubtful), then the English should read, "and was led by the Spirit, being tempted in the wilderness during forty days by the devil" (compare the other evangelists).

5. In a moment of time. Additional by Luke. This temptation was the third chronologically (see Matt.); but Luke puts it second, as he constantly leaves chronological order for an order of thought. Here he probably sought to arrange a climax of temptations to bodily appetite, worldly pride, spiritual pride. Satan really, however, left the temptation to worldly pride for the last, as being the most desperate. When all his other shafts were gone, then he used this forlorn hope, which at once disclosed his character to Jesus, and hence the indignant "Get thee

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

7 If thou therefore wilt worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

10 For it is written, He shall give his angels charge over thee, to keep thee:

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

14 ¶ And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

16 ¶ And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

for it hath been delivered unto me; and
7 to whomsoever I will I give it. If thou
therefore wilt worship before me, it shall
8 all be thine. And Jesus answered and
said unto him, It is written, Thou shalt
worship the Lord thy God, and him only
9 shalt thou serve. And he led him to
Jerusalem, and set him on the [1]pinnacle
of the temple, and said unto him, If thou
art the Son of God, cast thyself down from
10 hence: for it is written,

He shall give his angels charge concerning thee, to guard thee:

11 and,

On their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is
said, Thou shalt not tempt the Lord thy
God.

13 And when the devil had completed
every temptation, he departed from him
[2]for a season.

14 And Jesus returned in the power of the
Spirit into Galilee: and a fame went out
concerning him through all the region
15 round about. And he taught in their
synagogues, being glorified of all.

16 And he came to Nazareth, where he
had been brought up: and he entered, as
his custom was, into the synagogue on the
17 sabbath day, and stood up to read. And
there was delivered unto him [3]the book
of the prophet Isaiah. And he opened
the [4]book, and found the place where it
was written,

18 The Spirit of the Lord is upon me,
[5]Because he anointed me to preach
[6]good tidings to the poor:
He hath sent me to proclaim release to
the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,

[1] Gr. *wing.* [2] Or, *until.* [3] Or, *a roll.* [4] Or, *roll.* [5] Or, *Wherefore.* [6] Or, *the gospel.*

hence, Satan" (omitted by Luke) of our Lord. After such a rebuff, we could not expect another temptation. The introduction of the phrase "Get thee hence, Satan" into the text by some MSS. (adopted in Old Version) is certainly an error.

13. For a season. Rather (as in margin), "until a season;" i.e., until an appropriate season, such as would be presented by his sufferings at the close of his ministry.

14. In the power of the Spirit. The Spirit, having led him to be tempted, now that he had triumphed over the tempter, fills him with divine power for his work. **And a fame, etc.** This passage is comprehensive and introductory, anticipating his Galilee career. The detailed narrative begins at verse 16.

16. As his custom was. They had been, therefore, accustomed to listen to him in his own village. The difference now was in his virtually proclaiming himself the Messiah. They would listen to his ordinary preaching, but were exasperated at his Messianic claims.

18. This quotation from Isa. 61:1, 2 is not according to the Hebrew, which has "*to bind up the broken-hearted*" as the clause succeeding "the good tidings to the poor," and "*and the opening of the prison to them that are bound,*" as the clause succeeding "release to the captives." The clause "and recovering of sight to the blind" is not found in the Hebrew. The clause "to set at liberty them that are bruised" is a form of the second Hebrew clause above quoted. The Seventy has "to heal the broken-hearted," but has not "to set at liberty them that are bruised," nor its equivalent.

HEB.	LXX.	N. T.
Spirit upon me.	Spirit upon me.	Spirit upon me.
Good tidings.	Good tidings.	Good tidings.
Broken-hearted.	Broken-hearted.	
Release to captives.	Release to captives.	Release to captives.
	Sight to blind.	Sight to blind.
Liberty to bound.		Liberty to bound.

By the above table, one can see at a glance how each version has omitted one and a different clause. It is probable that the Old Version is right in following the uncials and versions which have the "broken-hearted" clause in the text. One of these clauses could readily drop out in transcription. It is also probable that the Hebrew had originally the clause regarding "the blind."

20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he passing through the midst of them went his way,

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

32 And they were astonished at his doctrine: for his word was with power.

33 ¶ And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

19 To proclaim the acceptable year of the
Lord.
20 And he closed the [1] book, and gave it back
to the attendant, and sat down: and the
eyes of all in the synagogue were fastened
21 on him. And he began to say unto them,
To-day hath this scripture been fulfilled
22 in your ears. And all bare him witness,
and wondered at the words of grace which
proceeded out of his mouth: and they said,
23 Is not this Joseph's son? And he said
unto them, Doubtless ye will say unto me
this parable, Physician, heal thyself: what-
soever we have heard done at Capernaum,
24 do also here in thine own country. And
he said, Verily I say unto you, No prophet
25 is acceptable in his own country. But of
a truth I say unto you, There were many
widows in Israel in the days of Elijah,
when the heaven was shut up three years
and six months, when there came a great
26 famine over all the land; and unto none
of them was Elijah sent, but only to
[2] Zarephath, in the land of Sidon, unto a
27 woman that was a widow. And there
were many lepers in Israel in the time of
Elisha the prophet; and none of them was
cleansed, but only Naaman the Syrian.
28 And they were all filled with wrath in the
synagogue, as they heard these things;
29 And they rose up, and cast him forth out
of the city, and led him unto the brow of
the hill whereon their city was built, that
they might throw him down headlong.
30 But he passing through the midst of them
went his way.
31 And he came down to Capernaum, a
city of Galilee. And he was teaching
32 them on the sabbath day: and they were
astonished at his teaching; for his word
33 was with authority. And in the syna-
gogue there was a man, which had a spirit
of an unclean [3] devil; and he cried out
34 with a loud voice, [4] Ah! what have we to
do with thee, thou Jesus of Nazareth?
art thou come to destroy us? I know
thee who thou art, the Holy One of God.
35 And Jesus rebuked him, saying, Hold thy
peace, and come out of him. And when
the [3] devil had thrown him down in the
midst, he came out of him, having done
36 him no hurt. And amazement came

[1] Or, *roll.* [2] Gr. *Sarepta.* [3] Gr. *demon.* [4] Or, *Let alone.*

20. Sat down to preach, according to the Oriental custom.

21. Began. This indicates that a sermon was preached of which this was but the opening, or the leading thought. **To-day hath this scripture been fulfilled.** This was an express claim of the Messiahship.

23. Physician, heal thyself. That is, "If you wish to be rid of distrust on our part, cure the trouble by working miracles here, as in Capernaum."

24. They had had his spotless life before them for thirty years, and yet called for miracles. This showed their hostility to the truth. Before such unbelief, the divine cannot be displayed in miracles (Matt. 13: 58, compared with Mark 6: 5, 6).

25. 1 Kings 17: 9.

27. 2 Kings 5. These references to history sustained the charge that those of a prophet's own country are inclined to deny or ignore his prophetic character.

28. They were all filled with wrath. A unanimous movement.

29. The brow of the hill, etc. The present village of Nazareth is situated at the north-west extremity of its little valley on the side of the hill, and presents several precipitous fronts toward the valley.

31. Capernaum. See on Matt. 8: 5.

33. A spirit of an unclean devil. A demon, which made the man filthy in his person and habits.

34. What have we to do with thee? — I know thee. Identification of the demon with the man.

35. Rebuked him. He addressed the demon as the aggressor and master of the man. **Having done him no hurt.** Left him unharmed by his former possession.

36 And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

38 ¶ And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

40 ¶ Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not to speak: for they knew that he was Christ.

42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Galilee.

upon all, and they spake together, one with another, saying, What is [1] this word? for with authority and power he commandeth the unclean spirits, and they
37 come out. And there went forth a rumour concerning him into every place of the region round about.
38 And he rose up from the synagogue, and entered into the house of Simon. And Simon's wife's mother was holden with a great fever; and they besought him
39 for her. And he stood over her, and rebuked the fever; and it left her: and immediately she rose up and ministered unto them.
40 And when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed
41 them. And [2] devils also came out from many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ.
42 And when it was day, he came out and went into a desert place: and the multitudes sought after him, and came unto him, and would have stayed him, that he
43 should not go from them. But he said unto them, I must preach the [3] good tidings of the kingdom of God to the other cities also: for therefore was I sent.
44 And he was preaching in the synagogues of [4] Galilee.

[1] Or, *this word, that with authority . . . come out?* [2] Gr. *demons.* [3] Or, *gospel.* [4] Very many ancient authorities read *Judæa.*

36. What is this word? i.e., What is this style of speech to demons? For **31-37,** see on Mark 1:21-28. For **38-41,** see on Matt. 8:14-17. For **42-44,** see on Mark 1:35-39.

43. Therefore was I sent by my father (see John 5:36, *et al.*).

CHAPTER V.

1. Christ teacheth the people out of Peter's ship: 4. in a miraculous taking of fishes, sheweth how he will make him and his partners fishers of men: 12. cleanseth the leper: 16. prayeth in the wilderness: 18. healeth one sick of the palsy: 27. calleth Matthew the publican: 29. eateth with sinners, as being the physician of souls: 34. foretelleth the fastings and afflictions of the apostles after his ascension: 36. and likeneth fainthearted and weak disciples to old bottles and worn garments.

1 AND it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,
2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.
3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.
4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.
5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

1 Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake
2 of Gennesaret; and he saw two boats standing by the lake: but the fishermen had gone out of them, and were washing
3 their nets. And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multi-
4 tudes out of the boat. And when he had left speaking, he said unto Simon, Put out into the deep, and let down your nets
5 for a draught. And Simon answered and said, Master, we toiled all night, and took nothing: but at thy word I will let down
6 the nets. And when they had this done,

1-11. The account of the calling of the four fishermen is different from the record in Matthew and Mark, but the stories are not discrepant. The circumstances are given by Luke, and beautifully fill out the picture. These men certainly knew Jesus before, but now they become permanently attached to him as their prophetic Master.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.
7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.
8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.
9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:
10 And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.
11 And when they had brought their ships to land, they forsook all, and followed him.
12 ¶ And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.
13 And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.
14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.
15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.
16 ¶ And he withdrew himself into the wilderness, and prayed.
17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was *present* to heal them.
18 ¶ And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.
19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus.
20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.
21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?
22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?
23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?
24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.
25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

they inclosed a great multitude of fishes;
7 and their nets were breaking; and they beckoned unto their partners in the other boat that they should come and help them. And they came, and filled both
8 the boats, so that they began to sink. But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me;
9 for I am a sinful man, O Lord. For he was amazed, and all that were with him, at the draught of the fishes which they
10 had taken; and so were also James and John, sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou
11 shalt [1]catch men. And when they had brought their boats to land, they left all, and followed him.
12 And it came to pass, while he was in one of the cities, behold, a man full of leprosy: and when he saw Jesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me
13 clean. And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway the leprosy
14 departed from him. And he charged him to tell no man: but go thy way, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded,
15 for a testimony unto them. But so much the more went abroad the report concerning him: and great multitudes came together to hear, and to be healed of their
16 infirmities. But he withdrew himself in the deserts, and prayed.
17 And it came to pass on one of those days, that he was teaching; and there were Pharisees and doctors of the law sitting by, which were come out of every village of Galilee and Judæa and Jerusalem: and the power of the Lord was
18 with him [2]to heal. And behold, men bring on a bed a man that was palsied: and they sought to bring him in, and to
19 lay him before him. And not finding by what *way* they might bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his couch into the midst before
20 Jesus. And seeing their faith, he said,
21 Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins, but God
22 alone? But Jesus perceiving their reasonings, answered and said unto them,
23 [3]What reason ye in your hearts? Whether is easier, to say, Thy sins are forgiven
24 thee; or to say, Arise and walk? But that ye may know that the Son of man hath [4]power on earth to forgive sins (he said unto him that was palsied), I say unto thee, Arise, and take up thy couch, and
25 go unto thy house. And immediately he rose up before them, and took up that whereon he lay, and departed to his house,

[1] Gr. *take alive.* [2] Gr. *that he should heal.* Many ancient authorities read *that* he *should heal them.* [3] Or, *Why.* [4] Or, *authority.*

12-16. See Matt. 8:2-4, and Mark 1:40-45. **17-39.** See Matt. 9:2-17, and Mark 2:1-22.

17. Out of every village of Galilee and Judæa and Jerusalem; i.e., out of every village of Galilee, and out of Judæa and Jerusalem. The "every" is an hyperbole for "very many."

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

27 ¶ And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

33 ¶ And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 ¶ And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old *wine* straightway desireth new: for he saith, The old is better.

26 glorifying God. And amazement took hold on all, and they glorified God; and they were filled with fear, saying, We have seen strange things to-day.

27 And after these things he went forth, and beheld a publican, named Levi, sitting at the place of toll, and said unto

28 him, Follow me. And he forsook all, and

29 rose up and followed him. And Levi made him a great feast in his house: and there was a great multitude of publicans and of others that were sitting at meat

30 with them. And [1] the Pharisees and their scribes murmured against his disciples, saying, Why do ye eat and drink with the

31 publicans and sinners? And Jesus answering said unto them, They that are whole have no need of a physician; but

32 they that are sick. I am not come to call the righteous but sinners to repentance.

33 And they said unto him, The disciples of John fast often, and make supplications; likewise also the *disciples* of the Phari-

34 sees; but thine eat and drink. And Jesus said unto them, Can ye make the sons of the bridechamber fast, while the bride-

35 groom is with them? But the days will come; and when the bridegroom shall be taken away from them, then will they fast

36 in those days. And he spake also a parable unto them; No man rendeth a piece from a new garment and putteth it upon an old garment: else he will rend the new, and also the piece from the new will not

37 agree with the old. And no man putteth new wine into old [2] wine-skins; else the new wine will burst the skins, and itself will be spilled, and the skins will perish.

38 But new wine must be put into fresh

39 wine-skins. And no man having drunk old *wine* desireth new: for he saith, The old is [3] good.

[1] Or, *the Pharisees and the scribes among them.* [2] That is, *skins used as bottles.* [3] Many ancient authorities read *better.*

30. And their scribes. The scribes belonging to the Pharisaic sect.

33. We learn from Mark 2:18 that this complaint was made to our Saviour at a time when John's disciples and the Pharisees were keeping a fast.

CHAPTER VI.

1. Christ reproveth the Pharisees' blindness about the observation of the sabbath, by scripture, reason, and miracle: 13. chooseth twelve apostles: 17. healeth the diseased: 20. preacheth to his disciples before the people of blessings and curses: 27. how we must love our enemies: 46. and join the obedience of good works to the hearing of the word: lest in the evil day of temptation we fall like an house built upon the face of the earth, without any foundation.

1 And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

1 Now it came to pass on a [1] sabbath, that he was going through the cornfields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

[1] Many ancient authorities insert *second-first.*

1. On a sabbath. The Old Version has, "on the second sabbath after the first," endeavoring thus to render the puzzling Greek word δευτεροπρώτῳ. The presence of the word is so strongly supported that we must consider it genuine. As the margin says, its literal meaning is "second-first." Some say it means the first sabbath in the second week of years of an inter-jubilee period, others that it is the first sabbath of the second month. Perhaps it is better to regard it as referring to the first sabbath in the second religious division of the year; i.e., the period of the first-fruits, beginning at the wave sheaf-offering, and ending at Pentecost (see Lev. 23:10–15). In this case, it would be the first sabbath after it became lawful to pluck the green ears (see Lev. 23:14).

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?

3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him;

4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy *it?*

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus.

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 ¶ And when it was day, he called *unto him* his disciples: and of them he chose twelve, whom also he named apostles;

14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the *son* of Alphæus, and Simon called Zelotes,

16 And Judas *the brother* of James, and Judas Iscariot, which also was the traitor.

17 ¶ And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him: for there went virtue out of him, and healed *them* all.

20 ¶ And he lifted up his eyes on his disciples, and said, Blessed *be ye* poor: for yours is the kingdom of God.

21 Blessed *are ye* that hunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye shall laugh.

2 But certain of the Pharisees said, Why
do ye that which it is not lawful to do on
3 the sabbath day? And Jesus answering
them said, Have ye not read even this,
what David did, when he was an hun-
gred, he, and they that were with him;
4 how he entered into the house of God, and
did take and eat the shewbread, and gave
also to them that were with him; which it
is not lawful to eat save for the priests
5 alone? And he said unto them, the Son
of man is lord of the sabbath.

6 And it came to pass on another sabbath,
that he entered into the synagogue and
taught: and there was a man there, and
7 his right hand was withered. And the
scribes and the Pharisees watched him,
whether he would heal on the sabbath;
that they might find how to accuse him.
8 But he knew their thoughts; and he said
to the man that had his hand withered,
Rise up, and stand forth in the midst.
9 And he arose and stood forth. And Jesus
said unto them, I ask you, Is it lawful on
the sabbath to do good, or to do harm? to
10 save a life, or to destroy it? And he
looked round about on them all, and said
unto him, Stretch forth thy hand. And
he did *so:* and his hand was restored.
11 But they were filled with [1]madness; and
communed one with another what they
might do to Jesus.

12 And it came to pass in these days, that
he went out into the mountain to pray:
and he continued all night in prayer to
13 God. And when it was day, he called his
disciples: and he chose from them twelve,
14 whom also he named apostles; Simon,
whom he also named Peter, and Andrew
his brother, and James and John, and
15 Philip and Bartholomew, and Matthew
and Thomas, and James *the son* of Alphæ-
us, and Simon which was called the Zeal-
16 ot, and Judas *the* [2]*son* of James, and
17 Judas Iscariot, which was the traitor; and
he came down with them, and stood on a
level place, and a great multitude of his
disciples, and a great number of the people
from all Judæa and Jerusalem, and the
sea coast of Tyre and Sidon, which came
to hear him, and to be healed of their dis-
18 eases; and they that were troubled with
19 unclean spirits were healed. And all the
multitude sought to touch him: for power
came forth from him, and healed *them*
all.

20 And he lifted up his eyes on his disci-
ples, and said, Blessed *are* ye poor: for
21 yours is the kingdom of God. Blessed
are ye that hunger now: for ye shall be
filled. Blessed *are* ye that weep now: for
22 ye shall laugh. Blessed are ye, when men
shall hate you, and when they shall sep-
arate you *from their company*, and re-

[1] Or, *foolishness.* [2] Or, brother. See Jude 1.

For notes on **1–11,** see on Matt. 12:1–14. For **12–16,** see Mark 3:13–19, and Matt. 10:2–4.

17. He came down. As our Lord descended the mountain before uttering the words in verse 20 ff., the address in this chapter cannot be "the sermon *on* the mount" of Matt., chap. 5–7. It is very natural that our Lord should repeat many of his sayings. This address does not penetrate so deeply as the sermon on the mount. It is spoken to a vast multitude. The sermon on the mount was addressed to his disciples, although a few of the people seem to have accompanied him to the mountain elevation where it was delivered.

For notes on **20–49,** see on Matt., chap. 5–7.

22 Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.
23 Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.
24 But woe unto you that are rich! for ye have received your consolation.
25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.
26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.
27 ¶ But I say unto you which hear, Love your enemies, do good to them which hate you,
28 Bless them that curse you, and pray for them which despitefully use you.
29 And unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloke forbid not *to take thy* coat also.
30 Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.
31 And as ye would that men should do to you, do ye also to them likewise.
32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.
33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.
34 And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.
35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil.
36 Be ye therefore merciful, as your Father also is merciful.
37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:
38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.
39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?
proach you, and cast out your name as
23 evil, for the Son of man's sake. Rejoice in that day, and leap *for joy:* for behold, your reward is great in heaven: for in the same manner did their fathers unto the
24 prophets. But woe unto you that are rich! for ye have received your consola-
25 tion. Woe unto you, ye that are full now! for ye shall hunger. Woe *unto you*, ye that laugh now! for ye shall mourn and
26 weep. Woe *unto you*, when all men shall speak well of you! for in the same manner did their fathers to the false prophets.
27 But I say unto you which hear, Love your enemies, do good to them that hate
28 you, bless them that curse you, pray for
29 them that despitefully use you. To him that smiteth thee on the *one* cheek offer also the other; and from him that taketh away thy cloke withhold not thy coat also.
30 Give to every one that asketh thee; and of him that taketh away thy goods ask
31 them not again. And as ye would that men should do to you, do ye also to them
32 likewise. And if ye love them that love you, what thank have ye? for even sin-
33 ners love those that love them. And if ye do good to them that do good to you, what thank have ye? for even sinners do
34 the same. And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to re-
35 ceive again as much. But love your enemies, and do *them* good, and lend, [1] never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and
36 evil. Be ye merciful, even as your Father
37 is merciful. And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye
38 shall be released: give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.
39 And he spake also a parable unto them, Can the blind guide the blind? shall they
40 not both fall into a pit? The disciple is not above his [2] master: but every one when he is perfected shall be as his [2] master.

[1] Some ancient authorities read *despairing of no man.* [2] Or, *teacher.*

22. Cast out your name as evil. Where men, counting themselves pious, would really believe Christ's disciples to be wicked, and so treat them, making (so to speak) outcasts of their very names.

24. The *woes* in opposition to the beatitudes are not given in Matthew. They help mark the independent character of this address. In these blessings and woes, the poverty, hunger, and mourning on one side, and the riches, fulness, and laughing on the other, are to be taken spiritually, as marking the humble, penitent soul seeking God, and the careless, self-satisfied soul seeking its all in this world. The elliptical and epigrammatic style would be readily so understood in the East.

31. The Golden Rule. The thought is intimately connected with the thought in verse 36. God's mercy and love should teach us the same. See on Matt. 7:12, for note on a like connection there.

32, 33. What thank have ye? Rather, "What graciousness have ye?" (*bis*). It is not the gratitude of the recipient that is intended, else we should have had a future verb; but it is the kindness of the donor. There is no kindness in a mere return of courtesy, or in a courtesy in expectation of a return.

35. Never despairing. The rendering of the verb in the Old Version "hoping for nothing again," has no authority whatever. The "never despairing" means "having perfect confidence that God will bless your action, and make you see its beneficent results in the end."

38. The vigorous enlargement of this promise shows an independent character in this address, as compared with the sermon on the mount. This style of evidence abounds. **Into your bosom.** The bosom of the cloak, in whose folds grain and such things were readily carried.

40. When he is perfected. When he has reached the ideal established by the master, or has all the knowl-

40 The disciple is not above his master: but every one that is perfect shall be as his master.

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 ¶ And why call ye me, Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

41 And why beholdest thou the mote that is in thy brother's eye, but considerest not
42 the beam that is in thine own eye? Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in
43 thy brother's eye. For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth
44 good fruit. For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather
45 they grapes. The good man out of the good treasure of his heart bringeth forth that which is good; and the evil *man* out of the evil *treasure* bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.
46 And why call ye me, Lord, Lord, and
47 do not the things which I say? Every one that cometh unto me, and heareth my words, and doeth them, I will shew you
48 to whom he is like: he is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it:
49 [1] because it had been well builded. But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great.

[1] Many ancient authorities read *for it had been founded upon the rock:* as in Matt. 7:25.

udge the master can impart. The connection is, "Be liberal and kind, or you cannot teach others to be so, any more than the blind can lead the blind, for the disciple cannot be above his master; and if you, the teachers, are defective, you will have defective disciples. But, if you furnish a right example, you may expect your disciples to be like you, perfected to your standard."

48. Because it had been well builded. The weight of evidence is in favor of adding after this clause "for it had been founded upon the rock."

CHAPTER VII.

1. Christ findeth a greater faith in the centurion a Gentile, than in any of the Jews: 10. healeth his servant being absent: 11. raiseth from death the widow's son at Nain: 19. answereth John's messengers with the declaration of his miracles: 24. testifieth to the people what opinion he held of John: 30. inveigheth against the Jews, who with neither the manners of John nor of Jesus could be won: 36. and sheweth by occasion of Mary Magdalene, how he is a friend to sinners, not to maintain them in sins, but to forgive them their sins, upon their faith and repentance.

1 Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

1 After he had ended all his sayings in the ears of the people, he entered into Capernaum.
2 And a certain centurion's [1] servant, who was [2] dear unto him, was sick and at the
3 point of death. And when he heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would

[1] Gr. *bond-servant.* [2] Or, *precious to him.* Or, *honourable with him.*

1-10. See on Matt. 8:5-13.

2. Servant. It is δοῦλος here, but παῖς in Matthew. The same custom of calling a bond-servant a boy was common in our own country in the days of slavery. The age of the servant made no difference.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:
5 For he loveth our nation, and he hath built us a synagogue.
6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:
7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.
8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.
9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.
10 And they that were sent, returning to the house, found the servant whole that had been sick.
11 ¶ And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.
12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.
13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.
14 And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.
15 And he that was dead sat up, and began to speak. And he delivered him to his mother.
16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.
17 And this rumour of him went forth throughout all Judæa, and throughout all the region round about.
18 And the disciples of John shewed him of all these things.
19 ¶ And John calling *unto him* two of his disciples sent *them* to Jesus, saying, Art thou he that should come? or look we for another?
20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

4 come and save his [1]servant. And they, when they came to Jesus, besought him earnestly, saying, He is worthy that thou
5 shouldest do this for him: for he loveth our nation, and himself built us our syna-
6 gogue. And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not [2]worthy that thou shouldest come
7 under my roof; wherefore neither thought I myself worthy to come unto thee: but
8 [3]say the word, and my [4]servant shall be healed. For I also am a man set under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my [1]servant, Do this, and he doeth
9 it. And when Jesus heard these things, he marvelled at him, and turned and said unto the multitude that followed him, I say unto you, I have not found so great
10 faith, no, not in Israel. And they that were sent, returning to the house, found the [1]servant whole.
11 And it came to pass [5]soon afterwards, that he went to a city called Nain; and his disciples went with him, and a great
12 multitude. Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her.
13 And when the Lord saw her, he had compassion on her, and said unto her, Weep
14 not. And he came nigh and touched the bier: and the bearers stood still. And he said, Young man, I say unto thee, Arise.
15 And he that was dead sat up, and began to speak. And he gave him to his mother.
16 And fear took hold on all: and they glorified God, saying, A great prophet is arisen among us: and, God hath visited his
17 people. And this report went forth concerning him in the whole of Judæa, and all the region round about.
18 And the disciples of John told him of
19 all these things. And John calling unto him [6]two of his disciples sent them to the Lord, saying, Art thou he that cometh, or
20 look we for another? And when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying,

[1] Gr. *bond-servant.* [2] Gr. *sufficient.* [3] Gr. *say with a word.* [4] Or, *boy.* [5] Many ancient authorities read *on the next day.* [6] Gr. *certain two.*

5. Himself. At his own expense.

11. Soon afterwards. Margin, "on the next day." The difference depends on a single letter. The phrase is, "in the following." If you make the article feminine, it means "in the following day:" if otherwise, it means "in the following time;" i.e., *soon afterwards.* **Nain.** This place, still bearing the same name, is on the northern slope of Jebel ed-Dûhy (called "Little Hermon"), a mountain at the eastern end of the plain of Esdræion. It was about twenty miles south-west of Capernaum. On the sides of the place are sepulchral caves.

12. There was carried out one that was dead. The funeral procession was on its way to one of these caves. **Much people of the city.** The family was a prominent one. The Lord was equally gracious to rich and poor. He made no distinctions. Some reformers make distinctions in favor of the poor.

16. Fear. When a great law of nature is suspended, the first sentiment aroused is fear, as if all the wheels of nature were ungeared. The fear was momentary. Then came grateful praise, and a recognition of a Messianic period, "God hath visited his people."

17. Judæa. Not only Galilee, where the miracle was wrought, but Judæa also, was thrilled by the wonderful story. **All the region round about.** The region around Nain.

18–35. See on Matt. 11: 2–19.

19. And John, who was now in prison. **To the Lord.** The "to Jesus" of the Old Version is best supported.

21 And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight.

22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is *he*, whosoever shall not be offended in me.

24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

29 And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

31 ¶ And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

35 But wisdom is justified of all her children.

36 ¶ And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

Art thou he that cometh, or look we
21 for another? In that hour he cured many of diseases and [1] plagues and evil spirits; and on many that were blind he
22 bestowed sight. And he answered and said unto them, Go your way, and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have [2] good tidings preached to them.
23 And blessed is he, whosoever shall find none occasion of stumbling in me.

24 And when the messengers of John were departed, he began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed
25 shaken with the wind? But what went ye out to see? a man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are
26 in kings' courts. But what went ye out to see? a prophet? Yea, I say unto you,
27 and much more than a prophet. This is he of whom it is written,

Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.

28 I say unto you, Among them that are born of women there is none greater than John: yet he that is [3] but little in the
29 kingdom of God is greater than he. And all the people when they heard, and the publicans, justified God, [4] being baptized
30 with the baptism of John. But the Pharisees and the lawyers rejected for themselves the counsel of God, [5] being not
31 baptized of him. Whereunto then shall I liken the men of this generation, and
32 to what are they like? They are like unto children that sit in the marketplace, and call one to another; which say, We piped unto you, and ye did not dance; we
33 wailed, and ye did not weep. For John the Baptist is come eating no bread nor drinking wine; and ye say, He hath a
34 [6] devil. The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man, and a winebibber, a friend of
35 publicans and sinners! And wisdom [7] is justified of all her children.

36 And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and
37 sat down to meat. And behold, a woman which was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought [8] an
38 alabaster cruse of ointment, and standing behind at his feet, weeping, she began to

[1] Gr. *scourges.* [2] Or, *the gospel.* [3] Gr. *lesser.* [4] Or, *having been.* [5] Or, *not having been.* [6] Gr. *demon.* [7] Or, *was.* [8] Or, *a flask.*

29–30. This is part of our Saviour's reply to John's messengers. It corresponds to the "suffereth violence" portion of the speech as given in Matthew. The Pharisees and lawyers were the violent attackers of the kingdom of heaven.

36. One of the Pharisees, named Simon (verse 40). This narrative must not be confounded with that recorded in Matt. 26, Mark 14, and John 12. The detailed circumstances, the time, and the place, are all different. **Desired.** In order to show his own superiority to Jesus by insulting him. **Sat down.** Reclined at the table, according to the ancient custom.

37. A sinner. An open sinner, one well known as leading a wicked life. **An alabaster cruse of ointment.** See on Matt. 26: 7.

38. Standing behind at his feet. Access to a dinner-table was easy to any one, where the table was spread

"Thy Sins are forgiven."

39 Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him; for she is a sinner.

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee; go in peace.

wet his feet with her tears, and wiped them with the hair of her head, and [1] kissed his feet, and anointed them with
39 the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were [2] a prophet, would have perceived who and what manner of woman this is which toucheth him, that she is a sinner.
40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee.
41 And he saith, [3] Master, say on. A certain lender had two debtors: the one owed five hundred [4] pence, and the other fifty.
42 When they had not *wherewith* to pay, he forgave them both. Which of them there-
43 fore will love him most? Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him,
44 Thou hast rightly judged. And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair.
45 Thou gavest me no kiss: but she, since the time I came in, hath not ceased to
46 [5] kiss my feet. My head with oil thou didst not anoint: but she hath anointed
47 my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.
48 And he said unto her, Thy sins are for-
49 given. And they that sat at meat with him began to say [6] within themselves, Who is this that even forgiveth sins?
50 And he said unto the woman, Thy faith hath saved thee; go in peace.

[1] Gr. *kissed much.* [2] Some ancient authorities read *the prophet.* See John 1:21, 25. [3] Or, *Teacher.* [4] See marginal note on Matt. 18:28. [5] Gr. *kiss much.* [6] Or, *among.*

in some public portico of the house, and the freedom of Oriental manners permitted it. The feet were stretched out on the dinner-couch, and one approaching the table from without would come first to the feet of those dining. **To wet** accidentally. Not "wash," as in the Old Version. So in verse 44. The kissing and anointing were intentional; the wetting and wiping accidental.

39. Within himself. Yet with look and gesture accompanying the thought.

40. Answering the thought thus demonstrated. **Master.** Rather, "Teacher," the title Jesus was known by, not a title of respect, such as κύριος or δεσπότης.

41. Five hundred pence — fifty. About eighty dollars, and eight.

44. Water for my feet. Literally, "water upon my feet." Water was always provided by the host to be poured on the feet of a guest on arriving; as the Orientals wore only sandals, and the feet were naturally more or less soiled with the dust of the road.

45. Thou gavest me no kiss. It was the part of courtesy to kiss a guest on arriving.

46. My head with oil thou didst not anoint. The anointing of the head of a guest with oil was also the custom for a host. Here the woman had used the more costly ointment, and that for the feet. It had evidently been Simon's object to throw contempt on Jesus in the presence of his friends, but Jesus takes the opportunity to teach him a lesson that takes down his pride.

47. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much. The debtor who had had much forgiven, loved much *in consequence.* So here this means, "Wherefore I say unto thee, Her sins, which are many, are forgiven; which is evidenced by the fact that she loves much." She was not forgiven because of her love, but she loved because she was forgiven. The "for" shows the cause, not of the forgiveness, but of the knowledge of forgiveness. It is called the *logical* "for." **But to whom little is forgiven, the same loveth little.** Simon is referred to, and the "little" may be euphemistic for "nothing."

48. Thy sins are forgiven. Here Jesus makes an authoritative announcement of that which had existed before, and which had excited her devoted love.

49-50. Jesus pays no attention to the carpers, but continues to bless the humble heart with his sweet words. He praises the woman's faith. Faith is the only offering God asks of us.

CHAPTER VIII.

3. Women minister unto Christ of their substance. 4. Christ, after he had preached from place to place, attended with his apostles, propoundeth the parable of the sower, 16. and of the candle: 21. declareth who are his mother, and brethren: 22. rebuketh the winds: 26. casteth the legion of devils out of the man into the herd of swine: 37. is rejected of the Gadarenes: 43. healeth the woman of her bloody issue, 49. and raiseth from death Jairus' daughter.

1 AND it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him,

2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

4 ¶ And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

11 Now the parable is this: The seed is the word of God.

12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

1 AND it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the [1] good tidings of the kingdom of God, and with
2 him the twelve, and certain women which had been healed of evil spirits and infirmities, Mary that was called Magdalene, from
3 whom seven [2] devils had gone out, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto [3] them of their substance.
4 And when a great multitude came together, and they of every city resorted
5 unto him, he spake by a parable: The sower went forth to sow his seed: and as he sowed, some fell by the way side; and it was trodden under foot, and the birds
6 of the heaven devoured it. And other fell on the rock; and as soon as it grew, it withered away, because it had no moist-
7 ure. And other fell amidst the thorns; and the thorns grew with it, and choked
8 it. And other fell into the good ground, and grew, and brought forth a hundredfold. As he said these things, he cried, He that hath ears to hear, let him hear.
9 And his disciples asked him what this
10 parable might be. And he said, Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; that seeing they may not see, and
11 hearing they may not understand. Now the parable is this: The seed is the word
12 of God. And those by the way side are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be
13 saved. And those on the rock *are* they which, when they have heard, receive the word with joy; and these have no root, which for a while believe, and in time of
14 temptation fall away. And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and

[1] Or, *gospel*. [2] Gr. *demons*. [3] Many ancient authorities read *him*.

1. He went about, etc. This was a second circuit through Galilee. The first is noted at chap. 4:44. **Preaching and bringing the good tidings.** A hendiadys. Preaching the good tidings.

2. Healed of evil spirits and infirmities. And hence gladly ministering to our Saviour's bodily wants (verse 3). **Seven devils.** See on Mark 16:9.

3. Joanna. She afterwards was one of those who had prepared spices and ointments for our Saviour's body (chap. 24:10). The higher, as well as the lower, ranks of society yielded their homage and affection to Jesus. Nicodemus, and Joseph of Arimathæa, as well as Joanna, represented the more refined circles of Palestine life. **Susanna.** Her name occurs only here.

4-15. See on Matt. 13:3-23.

9. What this parable might be. Rather, "what this parable was."

11. The seed is the word of God. But the word as united to the man. See on Matt. 13:19.

12. Those by the wayside. The *men* by the wayside; i.e., men who receive the word as if it were cast on the wayside.

14. That which. Here the seed is meant, and yet the "these" following refers to the persons receiving the seed. For this combining of the thought, see on Matt. 13:19.

15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

16 ¶ No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.

17 For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.

18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

19 ¶ Then came to him *his* mother and his brethren, and could not come at him for the press.

20 And it was told him *by certain* which said, Thy mother and thy brethen stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 ¶ Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed he feel asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 ¶ And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

pleasures of *this* life, and bring no fruit
15 to perfection. And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.

16 And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they which enter in may see the light.
17 For nothing is hid, that shall not be made manifest; nor *any thing* secret, that shall
18 not be known and come to light. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he [1]thinketh he hath.

19 And there came to him his mother and brethren, and they could not come at him
20 for the crowd. And it was told him, Thy mother and thy brethen stand without,
21 desiring to see thee. But he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 Now it came to pass on one of those days, that he entered into a boat, himself and his disciples; and he said unto them, Let us go over unto the other side of the
23 lake: and they launched forth. But as they sailed he fell asleep: and there came down a storm of wind on the lake: and they were filling *with water*, and were in
24 jeopardy. And they came to him, and awoke him, saying, Master, master, we perish. And he awoke, and rebuked the wind and the raging of the water: and
25 they ceased, and there was a calm. And he said unto them, Where is your faith? And being afraid they marvelled, saying one to another, Who then is this, that he commandeth even the winds and the water, and they obey him?

26 And they arrived at the country of the [2]Gerasenes, which is over against Galilee.
27 And when he was come forth upon the land, there met him a certain man out of the city, who had [3]devils; and for a long time he had worn no clothes, and abode
28 not in *any* house, but in the tombs. And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the Most High God? I be-
29 seech thee, torment me not. For he commanded the unclean spirit to come out from the man. For [4]oftentimes it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven

[1] Or, *seemeth to have.* [2] Many ancient authorities read *Gergesenes;* others, *Gadarenes:* and so in verse 37. [3] Gr. *demons.* [4] Or, *of a long time.*

15. Hold it fast. This is the true rendering. The Old Version has simply, "keep it."
16–18. See on Mark 4:21–25, and compare Matt. 5:15, also Matt. 13:12.
19–21. See on Matt. 12:46–50.
22. The other side. See Matt. 8:18.
23–40. See on Matt. 8:23–34, and Mark 4:36–41 and 5:1–21.
26. Gerasenes. The MSS., and other authorities, are about equally divided between "Gerasenes," "Gergesenes," and "Gadarenes." Gerasa was more than thirty miles south of the Lake of Galilee, Gergesa was on the lake, and Gadara was six miles south of the same. The district in which the miracle was wrought was probably that of Gerasa; Gadara forming a subdivision, and Gergesa a still smaller portion. Indeed, Jerome declares that all Gilead was known as Gerasa in his time.

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw *it* told them by what means he that was possessed of the devils was healed.

37 ¶ Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40 And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

41 ¶ And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

43 ¶ And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind *him*, and touched the border of his garment: and immediately her issue of blood stanched.

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

30 of the [1] devil into the deserts. And Jesus asked him, What is thy name? And he said, Legion; for many [2] devils were en-
31 tered into him. And they intreated him that he would not command them to de-
32 part into the abyss. Now there was there a herd of many swine feeding on the mountain: and they intreated him that he would give them leave to enter into
33 them. And he gave them leave. And the [2] devils came out from the man, and entered into the swine: and the herd rushed down the steep into the lake, and
34 were choked. And when they that fed them saw what had come to pass, they fled, and told it in the city and in the
35 country. And they went out to see what had come to pass; and they came to Jesus, and found the man, from whom the [2] devils were gone out, sitting, clothed and in his right mind, at the feet of Jesus: and they
36 were afraid. And they that saw it told them how he that was possessed with
37 [2] devils was [3] made whole. And all the people of the country of the Gerasenes round about asked him to depart from them; for they were holden with great fear: and he entered into a boat, and
38 returned. But the man from whom the [2] devils were gone out prayed him that he might be with him: but he sent him away,
39 saying, Return to thy house, and declare how great things God hath done for thee. And he went his way, publishing throughout the whole city how great things Jesus had done for him.

40 And as Jesus returned, the multitude welcomed him; for they were all waiting
41 for him. And behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him to come into his
42 house; for he had an only daughter, about twelve years of age, and she lay a dying. But as he went the multitudes thronged him.

43 And a woman having an issue of blood twelve years, which [4] had spent all her living upon physicians, and could not be
44 healed of any, came behind him, and touched the border of his garment: and immediately the issue of her blood
45 stanched. And Jesus said, Who is it that touched me? And when all denied, Peter said, [5] and they that were with him, Master, the multitudes press thee and
46 crush *thee*. But Jesus said, Some one did touch me: for I perceived that power
47 had gone forth from me. And when the woman saw that she was not hid, she came trembling, and falling down before him declared in the presence of all the people for what cause she touched him, and how she was healed immediately.
48 And he said unto her, Daughter, thy faith hath [6] made thee whole; go in peace.

[1] Gr. *demon.* [2] Gr. *demons.* [3] Or, *saved.* [4] Some ancient authorities omit *had spent all her living upon physicians, and.* [5] Some ancient authorities omit *and they that were with him.* [6] Or, *saved thee.*

39. The whole city. Either Gergesa or Gadara.

41–56. See on Matt. 9:18–26, and Mark 5:22–43.

45. Peter said. Peter's replies were ready, but not always wise.

49 ¶ While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master.
50 But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made whole.
51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.
52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.
53 And they laughed him to scorn, knowing that she was dead.
54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.
55 And her spirit came again, and she arose straightway: and he commanded to give her meat.
56 And her parents were astonished: but he charged them that they should tell no man what was done.

49 While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying, Thy daughter is dead; trouble not
50 the [1]Master. But Jesus hearing it, answered him, Fear not: only believe, and
51 she shall be [2]made whole. And when he came to the house, he suffered not any man to enter in with him, save Peter, and John, and James, and the father of the
52 maiden and her mother. And all were weeping, and bewailing her: but he said, Weep not; for she is not dead, but sleep-
53 eth. And they laughed him to scorn,
54 knowing that she was dead. But he, taking her by the hand, called, saying,
55 Maiden, arise. And her spirit returned, and she rose up immediately: and he commanded that *something* be given her to
56 eat. And her parents were amazed: but he charged them to tell no man what had been done.

[1] Or, *Teacher*. [2] Or, *saved*.

CHAPTER IX.

1. Christ sendeth his apostles to work miracles, and to preach. 7. Herod desired to see Christ. 17. Christ feedeth five thousand: 18. enquireth what opinion the world had of him: foretelleth his passion: 23. proposeth to all the pattern of his patience. 28. The transfiguration. 37. He healeth the lunatick: 43. again forewarneth his disciples of his passion: 46. commendeth humility: 51. biddeth them to shew mildness towards all, without desire of revenge. 57. Divers would follow him, but upon conditions.

1 THEN he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.
2 And he sent them to preach the kingdom of God, and to heal the sick.
3 And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.
4 And whatsoever house ye enter into, there abide, and thence depart.
5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.
6 And they departed, and went through the towns, preaching the gospel, and healing every where.
7 ¶ Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;
8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.
9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.
10 ¶ And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

1 AND he called the twelve together, and gave them power and authority over all
2 [1]devils, and to cure diseases. And he sent them forth to preach the kingdom of God,
3 and to heal [2]the sick. And he said unto them, Take nothing for your journey, neither staff, nor wallet, nor bread, nor
4 money; neither have two coats. And into whatsoever house ye enter, there abide,
5 and thence depart. And as many as receive you not, when ye depart from that city, shake off the dust from your feet for
6 a testimony against them. And they departed, and went throughout the villages, preaching the gospel, and healing everywhere.
7 Now Herod the tetrarch heard of all that was done: and he was much perplexed, because that it was said by some,
8 that John was risen from the dead; and by some, that Elijah had appeared; and by others, that one of the old prophets was
9 risen again. And Herod said, John I beheaded: but who is this, about whom I hear such things? And he sought to see him.
10 And the apostles, when they were returned, declared unto him what things they had done. And he took them, and withdrew apart to a city called Bethsaida.

[1] Gr. *demons*. [2] Some ancient authorities omit *the sick*.

1–5. See on Matt. 10: 1–15.
6. See Mark 6: 12, 13.
7–9. See on Matt. 14: 1, 2, and Mark 6: 14–16. **10–17.** See on Matt. 14: 13–21, and Mark 6: 30–44.
10. To a city called Bethsaida. This appears to be the true reading. Bethsaida Julias is referred to. The city (πόλις) included the desert region (ἔρημος τόπος, verse 12), some distance off. **18–27.** See on Matt. 16: 13–28.

11 And the people, when they knew *it*, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

18 ¶ And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answering said, John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

21 And he straitly charged them, and commanded *them* to tell no man that thing;

22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

23 ¶ And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels.

27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

28 ¶ And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment *was* white *and* glistering.

30 And, behold, there talked with him two men, which were Moses and Elias:

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

11 But the multitudes perceiving it followed
him: and he welcomed them, and spake
to them of the kingdom of God, and them
12 that had need of healing he healed. And
the day began to wear away; and the
twelve came, and said unto him, Send the
multitude away, that they may go into
the villages and country round about, and
lodge, and get victuals: for we are here in
13 a desert place. But he said unto them,
Give ye them to eat. And they said, We
have no more than five loaves and two
fishes; except we should go and buy food
14 for all this people. For they were about
five thousand men. And he said unto his
disciples, Make them [1]sit down in compa-
15 nies, about fifty each. And they did so,
16 and made them all [1]sit down. And he
took the five loaves and the two fishes,
and looking up to heaven, he blessed
them, and brake; and gave to the disci-
17 ples to set before the multitude. And
they did eat, and were all filled: and there
was taken up that which remained over
to them of broken pieces, twelve baskets.
18 And it came to pass, as he was praying
alone, the disciples were with him: and
he asked them, saying, Who do the multi-
19 tudes say that I am? And they answer-
ing said, John the Baptist; but others
say, Elijah; and others, that one of the
20 old prophets is risen again. And he said
unto them, But who say ye that I am?
And Peter answering said, The Christ of
21 God. But he charged them, and com-
22 manded *them* to tell this to no man; say-
ing, The Son of man must suffer many
things, and be rejected of the elders and
chief priests and scribes, and be killed,
23 and the third day be raised up. And he
said unto all, If any man would come after
me, let him deny himself, and take up his
24 cross daily, and follow me. For whoso-
ever would save his [2]life shall lose it; but
whosoever shall lose his [2]life for my sake,
25 the same shall save it. For what is a man
profited, if he gain the whole world, and
26 lose or forfeit his own self? For whoso-
ever shall be ashamed of me and of my
words, of him shall the Son of man be
ashamed, when he cometh in his own
glory, and *the glory* of the Father, and of
27 the holy angels. But I tell you of a truth,
There be some of them that stand here,
which shall in no wise taste of death, till
they see the kingdom of God.
28 And it came to pass about eight days
after these sayings, he took with him
Peter and John and James, and went up
29 into the mountain to pray. And as he
was praying, the fashion of his counte-
nance was altered, and his raiment *be-*
30 *came* white *and* dazzling. And behold,
there talked with him two men, which

[1] Gr. *recline.* [2] Or, *soul.*

18. Alone; i.e., apart from the multitude (καταμόνας, not μόνος).

25. Lose or forfeit (Gr., ἀπολέσας ἢ ζημιωθείς). Reference is had to the two punishments of death and fine. They would express the same thing as respects a man's real life. For a man to lose his true life is the same thing as for him to be mulcted to the amount of his true life. Only one of the expressions is used in Matthew and Mark.

28–45. See on Matt. 17: 1–23, and Mark 9: 2–32.

32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36 And when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen.

37 ¶ And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

40 And I besought thy disciples to cast him out; and they could not.

41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 ¶ Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

49 ¶ And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us.

50 And Jesus said unto him, Forbid *him* not: for he that is not against us is for us.

31 were Moses and Elijah; who appeared in glory, and spake of his [1]decease which he was about to accomplish at Jerusalem.
32 Now Peter and they that were with him were heavy with sleep: but [2]when they were fully awake, they saw his glory, and
33 the two men that stood with him. And it came to pass, as they were parting from him, Peter said unto Jesus, Master, it is good for us to be here; and let us make three [3]tabernacles; one for thee, and one for Moses, and one for Elijah: not
34 knowing what he said. And while he said these things, there came a cloud, and overshadowed them: and they feared as
35 they entered into the cloud. And a voice came out of the cloud, saying, This is [4]my
36 Son, my chosen: hear ye him. And when the voice [5]came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.
37 And it came to pass, on the next day, when they were come down from the mountain, a great multitude met him.
38 And behold, a man from the multitude cried, saying, [6]Master, I beseech thee to look upon my son; for he is mine only
39 child; and behold, a spirit taketh him, and he suddenly crieth out; and it [7]teareth him that he foameth, and it hardly departeth from him, bruising him sorely.
40 And I besought thy disciples to cast it
41 out; and they could not. And Jesus answered and said, O faithless and perverse generation, how long shall I be with you, and bear with you? bring hither thy son.
42 And as he was yet a coming, the [8]devil [9]dashed him down, and [10]tare *him* grievously. But Jesus rebuked the unclean spirit, and healed the boy, and gave him
43 back to his father. And they were all astonished at the majesty of God.
But while all were marvelling at all the things which he did, he said unto his dis-
44 ciples, Let these words sink into your ears: for the Son of man shall be deliv-
45 ered up into the hands of men. But they understood not this saying, and it was concealed from them, that they should not perceive it: and they were afraid to ask him about this saying.
46 And there arose a reasoning among them, which of them should be [11]greatest.
47 But when Jesus saw the reasoning of their heart, he took a little child, and set
48 him by his side, and said unto them, Whosoever shall receive this little child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is [12]least among you all, the same is great.
49 And John answered and said, Master, we saw one casting out [13]devils in thy name; and we forbade him, because he
50 followeth not with us. But Jesus said unto him, Forbid *him* not: for he that is not against you is for you.

[1] Or, *departure.* [2] Or, *having remained awake.* [3] Or, *booths.* [4] Many ancient authorities read *my beloved Son.* See Matt. 17:5; Mark 9:7. [5] Or, *was past.* [6] Or, *Teacher.* [7] Or, *convulseth.* [8] Gr. *demon.* [9] Or, *rent him.* [10] Or, *convulsed.* [11] Gr. *greater.* [12] Gr. *lesser.* [13] Gr. *demons.*

31. Of his decease. The theme of thought in the other world.
46–50. See on Matt. 18:1–5, and Mark 9:33–40.

51 ¶ And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

57 ¶ And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

51 And it came to pass, when the days [1] were well-nigh come that he should be received up, he stedfastly set his face to
52 go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make
53 ready for him. And they did not receive him, because his face was *as though he*
54 *were* going to Jerusalem. And when his disciples James and John saw *this*, they said, Lord, wilt thou that we bid fire to come down from heaven, and consume
55 them? [2] But he turned, and rebuked
56 them.[3] And they went to another village.

57 And as they went in the way, a certain man said unto him, I will follow thee
58 whithersoever thou goest. And Jesus said unto him, The foxes have holes, and the birds of the heaven *have* [4] nests; but the Son of man hath not where to lay his
59 head. And he said unto another, Follow me. But he said, Lord, suffer me first to
60 go and bury my father. But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the
61 kingdom of God. And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my
62 house. But Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

[1] Gr. *were being fulfilled*. [2] Many ancient authorities add *even as Elijah did*. [3] Some ancient authorities add *and said, Ye know not what manner of spirit ye are of*. Some, but fewer, add also *For the Son of man came not to destroy men's lives, but to save* them. [4] Gr. *lodging-places*.

51. Received up into heaven. The verb (of which the noun is employed in the Greek) is used of Jesus five times (Mark 16:19, Acts 1:2, 11, 22, and 1 Tim. 3:16), and in each case it refers to his ascension. He looked beyond the crucifixion to the ascension. "Who, **for the joy that was set before him,** endured the cross" (Heb. 12:2).

53. Receive. That is, "welcome," as in verse 48. δέχομαι and ἀποδέχομαι are almost synonymous. This was our Lord's last journey to Jerusalem. Rebuffed by the Samaritans, he probably turned eastward, and crossed the Jordan, going south by way of Peræa. Jesus was now a public character, known, and well known, throughout all Palestine. Hence this Samaritan action was a pronounced opposition to his Messiahship. They would not have a Messiah who would recognize Jerusalem as the central place of worship. This claimant, therefore, in his journey through Samaria toward Jerusalem, must be opposed. (For "the Samaritans," see on John 4:5.)

54. James and John were filled with anger very naturally, but not in accordance with the Master's spirit. In their hot and human impulse, they wish to use the power of Elijah, which that prophet used only for God's glory. The words, "even as Elijah did," are omitted in the New Version, but, it seems to us, without reason. For the omission of "and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them," there is much more evidence.

57-60. See on Matt. 8:19-22.

61. This event occurred long before the Samaritan incident, when Jesus was about to go over to the Gadarene country. If Luke had been studious of chronology, he would have placed it after chap. 8:22. **And another also said.** Perhaps on another occasion. It would be like Luke to group such excuses together. **I will follow thee.** Probably in answer to a call. **But.** He does not recognize the all-importance of the call.

62. Looking back. For the heart suggests the look. The ploughing is poor where the head is averted. Fitness in the kingdom of God is whole-heartedness for God. Many are in the kingdom whose fitness is imperfect.

CHAPTER X.

1. Christ sendeth out at once seventy disciples to work miracles, and to preach: 17. admonisheth them to be humble, and wherein to rejoice: 21. thanketh his Father for his grace: 23. magnifieth the happy estate of his church: 25. teacheth the lawyer how to attain eternal life, and to take every one for his neighbour that needeth his mercy: 41. reprehendeth Martha, and commendeth Mary her sister.

1 AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2 Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

1 Now after these things the Lord appointed seventy [1] others, and sent them two and two before his face into every city and place, whither he himself was
2 about to come. And he said unto them, The harvest is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth la-
3 bourers into his harvest. Go your ways: behold, I send you forth as lambs in the
4 midst of wolves. Carry no purse, no wallet, no shoes: and salute no man on the
5 way. And into whatsoever house ye shall [2] enter, first say, Peace *be* to this house.
6 And if a son of peace be there, your peace shall rest upon [3] him: but if not, it shall
7 turn to you again. And in that same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house
8 to house. And into whatsoever city ye enter, and they receive you, eat such
9 things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto
10 you. But into whatsoever city ye shall enter, and they receive you not, go out
11 into the streets thereof and say, Even the dust from your city, that cleaveth to our feet, we do wipe off against you: howbeit know this, that the kingdom of God is
12 come nigh. I say unto you, It shall be more tolerable in that day for Sodom,
13 than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the [4] mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in
14 sackcloth and ashes. Howbeit it shall be more tolerable for Tyre and Sidon in the
15 judgement, than for you. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto
16 Hades. He that heareth you heareth me;

[1] Many ancient authorities add *and two:* and so in verse 17. [2] Or, *enter first, say.* [3] Or, *it.* [4] Gr. *powers.*

1. After these things. After the matter of the excuses just related, but not after the Samaritan incident. Luke's order is here again not the chronological one. **Seventy others.** The twelve had been appointed, probably, a year before (Mark 3:13, 14, and Luke 6:13), and subsequently sent out to preach, and work miracles (Matt. 10:1, Mark 6:7, and Luke 9:2). The last-cited passage is the one alluded to in this verse by the word "others."

2. The harvest is plenteous. Our Lord had used this expression before (Matt. 9:37, 38). He doubtless often repeated such apophthegmatic phrases, that they might be impressed on all that heard. The "harvest" is the harvest-field.

4. Salute no man on the way with the formal Oriental salutation, which consumed much time. Their tour was to be a short and speedy one.

6. A son of peace. An Oriental expression for "a courteous man" (compare on Matt. 10:11). **Your peace.** Your benediction and its efficient results. **It shall turn to you again.** See on Matt. 10:13.

9. Heal the sick. It was to be a miraculous tour.

11. See on Matt. 10:14.

12. In that day. The Jews seem to have been in the habit of speaking anonymously of the judgment day (see Isa. 2:11; 2 Tim. 1:12, 18; and 4:8. See also Matt. 11:24, and Mark 6:11. For this comparison and its meaning, see on Matt. 11:21–24).

15. And thou, Capernaum. The question-form here, as in Matt. 11:23, is doubtless the correct reading.

16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

17 ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

21 ¶ In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

23 ¶ And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see:

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them;* and to hear those things which ye hear, and have not heard *them*.

25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.

17 And the seventy returned with joy, saying, Lord, even the [1] devils are subject unto
18 us in thy name. And he said unto them, I beheld Satan fallen as lightning from
19 heaven. Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and
20 nothing shall in any wise hurt you. Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.

21 In that same hour he rejoiced [2] in the Holy Spirit, and said, I [3] thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; [4] for so it was
22 well-pleasing in thy sight. All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever
23 the Son willeth to reveal *him*. And turning to the disciples, he said privately, Blessed *are* the eyes which see the things
24 that ye see: for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

25 And behold, a certain lawyer stood up and tempted him, saying, [5] Master, what
26 shall I do to inherit eternal life? And he said unto him, What is written in the
27 law? how readest thou? And he answering said, Thou shalt love the Lord thy God [6] with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thy-
28 self. And he said unto him, Thou hast answered right: this do, and thou shalt
29 live. But he, desiring to justify himself, said unto Jesus, And who is my neighbour? Jesus made answer and said, A
30 certain man was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and beat him, and departed, leaving him half dead.
31 And by chance a certain priest was going down that way: and when he saw him, he

[1] Gr. *demons.* [2] Or, *by.* [3] Or, *praise.* [4] Or, *that.* [5] Or, *Teacher.* [6] Gr. *from.*

17. Returned to Jesus, and (probably) to the place in Galilee whence they were sent out.

18. I beheld, or "I was beholding." While the seventy were preaching, and performing miracles by which demons were cast out, Jesus had been beholding (in his faith's eye) the sudden fall of Satan's power, which their experience presaged.

20. In this rejoice not. Not absolute, but comparative. You may rejoice in this, but have your highest joy in the fact of your acceptance with heaven. Think more of your pardon than your power.

21. In the Holy Spirit. This is the better reading. The Holy Spirit is always represented as guiding, filling, and sustaining Jesus. **21, 22.** See on Matt. 11:25–27.

23, 24. See Matt. 13:16, 17, for like words spoken at a different time.

27. See on Matt. 22:37.

28. This do, and thou shalt live. An impossible condition. Jesus would thus seek to draw the lawyer to the possible condition of faith.

29. Who is my neighbour? The reply shows that every one, even the most alienated, is our neighbor. The Samaritan (see on John 4:5) was the most hated of all people by the Jews.

30. From Jerusalem to Jericho. About eighteen miles of descent, after leaving the Mount of Olives, through a barren, rocky region, full of defiles and caverns, a noted and convenient resort of robbers in all ages. Jericho, after the captivity, was (it is supposed by some) a priestly city, as the men of Jericho in Nehemiah's time built the wall next to Eliashib's party (Neh. 3:2); but this is doubtful. It was charmingly situated near a copious fountain, which irrigated the plain around it (see Matt. 20:29).

32 And likewise a Levite, when he was at the
place, came and looked *on him*, and passed by on
the other side.
33 But a certain Samaritan, as he journeyed,
came where he was: and when he saw him, he
had compassion *on him*,
34 And went to *him*, and bound up his wounds,
pouring in oil and wine, and set him on his own
beast, and brought him to an inn, and took care
of him.
35 And on the morrow when he departed, he
took out two pence, and gave *them* to the host,
and said unto him, Take care of him; and what-
soever thou spendest more, when I come again, I
will repay thee.
36 Which now of these three, thinkest thou,
was neighbour unto him that fell among the
thieves?
37 And he said, He that shewed mercy on him.
Then said Jesus unto him, Go, and do thou like-
wise.
38 ¶ Now it came to pass, as they went, that
he entered into a certain village: and a certain wo-
man named Martha received him into her house.
39 And she had a sister called Mary, which also
sat at Jesus' feet, and heard his word.
40 But Martha was cumbered about much serv-
ing, and came to him, and said, Lord, dost thou
not care that my sister hath left me to serve
alone? bid her therefore that she help me.
41 And Jesus answered and said unto her,
Martha, Martha, thou art careful and troubled
about many things:
42 But one thing is needful: and Mary hath
chosen that good part, which shall not be taken
away from her.

32 passed by on the other side. And in like
manner a Levite also, when he came to
the place, and saw him, passed by on the
33 other side. But a certain Samaritan, as
he journeyed, came where he was: and
when he saw him, he was moved with
34 compassion, and came to him, and bound
up his wounds, pouring on *them* oil and
wine; and he set him on his own beast,
and brought him to an inn, and took care
35 of him. And on the morrow he took out
two [1] pence, and gave them to the host,
and said, Take care of him; and whatso-
ever thou spendest more, I, when I come
36 back again, will repay thee. Which of
these three, thinkest thou, proved neigh-
bour unto him that fell among the rob-
37 bers? And he said, He that shewed
mercy on him. And Jesus said unto him,
Go, and do thou likewise.
38 Now as they went on their way, he en-
tered into a certain village: and a certain
woman named Martha received him into
39 her house. And she had a sister called
Mary, which also sat at the Lord's feet,
40 and heard his word. But Martha was
[2] cumbered about much serving; and she
came up to him, and said, Lord, dost thou
not care that my sister did leave me to
serve alone? bid her therefore that she
41 help me. But the Lord answered and
said unto her, [3] Martha, Martha, thou art
anxious and troubled about many things:
42 [4] but one thing is needful: for Mary hath
chosen the good part, which shall not be
taken away from her.

[1] See marginal note on Matt. 18:28. [2] Gr. *distracted*. [3] A few ancient authorities read *Martha, Martha, thou art troubled: Mary hath chosen, etc.* [4] Many ancient authorities read *but few things are needful, or one.*

32. A Levite also, when he came to the place, and saw him, passed by on the other side. The more thoroughly supported reading is this: "A Levite also, when he came to the place, came and saw him, and passed by on the other side," implying an approach to the sufferer from curiosity, and then his abandonment.

34. Oil and wine, to soothe, heal, and strengthen.

35. Two pence. The amount of two days' wages for a harvest laborer, say four dollars. The traveller was expecting to be soon back.

37. Go, and do thou likewise. Consider every man your neighbor. That our Lord pictured himself in the good Samaritan seems very probable. He was full of love and healing for those who hated him. The inquirer in this instance, as a lawyer, or teacher of the law, was doubtless a fair example of Jewish pride and contempt of Samaritans and Gentiles. As he wishes to know what he should *do* to inherit eternal life, Jesus shows him one sort of *doing* which his life rejected, not as if such doing would win eternal life, but because such doing was one of the marks of an inheritor of eternal life.

38. A certain village. Bethany, two miles east of Jerusalem, at the eastern foot of the Mount of Olives (John 11:1). In accordance with Luke's plan, there is no regard to chronological order in the place of this narrative. He puts it in connection with other incidents illustrating the action of divine love in the heart. **Martha** was probably the head of the house, the older sister.

39. Sat at Jesus' feet. Was his disciple. No reference is had to the reclining-couch at table, but to the Teacher's chair.

40. Cumbered. A very strong Greek word. As in the margin, "distracted." An ordinary attention to the duties of a housekeeper in the preparation of the table would have been well, but Martha was nervously excited and worried with her desire to have things very fine for the feast. Mary, perhaps, was not sufficiently attentive to the wants of the house; but her error was as nothing compared to Martha's. Martha's happiness depended too much on earthly things. Mary's fault was too much neglect of earthly things. But Mary's choice of listening to Jesus was the grand choice of an eternal possession.

41. Martha, Martha. Repetition of solemnity. "Martha" is the feminine of the Aramaic "Mar" (Lord), and means "Lady."

42. But one thing is needful. It is remarkable that some of the very best authorities, like the Sinaitic and Vatican MSS., read this thus: "but few things are needful, or one" (as in the margin). If that is the true reading, it certainly means that the few things, after all, centre in the one; because it follows, "*for* Mary hath chosen *the good part*." That good part was communion with Jesus.

CHAPTER XI.

1. Christ teacheth to pray, and that instantly: 11. assuring that God so will give us good things. 14. He, casting out a dumb devil, rebuketh the blasphemous Pharisees: 28. and sheweth who are blessed: 29. preacheth to the people, 37. and reprehendeth the outward shew of holiness in the Pharisees, scribes, and lawyers.

1 AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

1 AND it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught
2 his disciples. And he said unto them, When ye pray, say, [1]Father, Hallowed be
3 thy name. Thy kingdom come.[2] Give
4 us day by day [3]our daily bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation [4].

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend
6 me three loaves; for a friend of mine is come to me from a journey, and I have
7 nothing to set before him; and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise
8 and give thee? I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will arise and give him [5]as many
9 as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened
10 unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be
11 opened. And of which of you that is a father shall his son ask [6]a loaf, and he give him a stone? or a fish, and he for a
12 fish give him a serpent? Or *if* he shall ask an egg, will he give him a scorpion?
13 If ye then, being evil, know how to give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?
14 And he was casting out a [7]devil *which*

[1] Many ancient authorities read *Our Father, which art in heaven.* See Matt. 6:9. [2] Many ancient authorities add *Thy will be done, as in heaven, so on earth.* See Matt. 6:10. [3] Gr. *our bread for the coming day.* [4] Many ancient authorities add *but deliver us from the evil* one (or, *from evil*). See Matt. 6:13. [5] Or, *whatsoever things.* [6] Some ancient authorities omit *a loaf, and he give him a stone? or.* [7] Gr. *demon.*

1. And it came to pass. We are not to suppose that this following passage is taken from the sermon on the mount. Our Lord teaches his disciples here in answer to their request, and he uses naturally the same general train of thought he had used when teaching the larger circle how to pray. So the words that follow as a comment on prayer are naturally such as he had used before. The points of difference show that these words were used on a different occasion from that of the sermon on the mount.

The desire to be taught the words of prayer arises in the disciples from seeing Jesus pray, and knowing that his mighty works were connected with his prayer. They would have the example of John, who taught his disciples to pray, imitated by Jesus. The request was a laudable one, and does not imply any trust in the mere words of prayer.

2. Father. The omissions in the Revision, as compared with the Old Version, are all based on sound criticism. The fuller form of the Lord's Prayer in Luke undoubtedly arose from the desire to make it conform to the words in Matthew. But our Lord's words were different on these two occasions, showing us that he did not intend to restrict us to any form of prayer.

3. Daily bread. (See on Matt. 6: 11.)

7. My children are with me in bed. Literally, "in *the* bed." In the one large divan, or bed, in which the whole family lay.

8. Importunity. Rather, "shamelessness." The lesson of this parable is not to enforce shamelessness on the praying man, but is given in verse 13; viz., "If ye, *being evil*, answer prayer, much more will God, *being good*, even perfect goodness, answer prayer!" The parable does not encourage a worrying disposition in prayer, but a confidence in God.

9-13. See Matt. 7: 7-11.

14 ¶ And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, He casteth out devils through Beelzebub the chief of the devils.

16 And others, tempting *him*, sought of him a sign from heaven.

17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me is against me: and he that gathereth not with me scattereth.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he] findeth *it* swept and garnished.

26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.

27 ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea rather, blessed *are* they that hear the word of God, and keep it.

29 ¶ And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

was dumb. And it came to pass, when the [1]devil was gone out, the dumb man spake; and the multitudes marvelled.
15 But some of them said, [2]By Beelzebub the prince of the [3]devils casteth he out
16 [3]devils. And others, tempting *him*,
17 sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; [4]and a house *divided* against a house falleth.
18 And if Satan also is divided against himself, how shall his kingdom stand? because ye say that I cast out [3]devils [2]by
19 Beelzebub. And if I [2]by Beelzebub cast out [3]devils, by whom do your sons cast them out? therefore shall they be your
20 judges. But if I by the finger of God cast out [3]devils, then is the kingdom of God
21 come upon you. When the strong *man* fully armed guardeth his own court, his
22 goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armour wherein he trusted, and divideth
23 his spoils. He that is not with me is against me; and he that gathereth not
24 with me scattereth. The unclean spirit when [5]he is gone out of the man, passeth through waterless places, seeking rest; and finding none, [5]he saith, I will turn back unto my house whence I came out.
25 And when [5]he is come, [5]he findeth it
26 swept and garnished. Then goeth [5]he, and taketh *to him* seven other spirits more evil than [6]himself; and they enter in and dwell there: and the last state of that man becometh worse than the first.
27 And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which thou didst suck.
28 But he said, Yea rather, blessed are they that hear the word of God, and keep it.
29 And when the multitudes were gathering together unto him, he began to say, This generation is an evil generation: it seeketh after a sign; and there shall no sign be given to it but the sign of Jonah.
30 For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be
31 to this generation. The queen of the south shall rise up in the judgement with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, [7]a greater than Solomon
32 is here. The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, [7]a greater than Jonah is here.

[1] Gr. *demon.* [2] Or, *In.* [3] Gr. *demons.* [4] Or, *and house falleth upon house.* [5] Or, *it.* [6] Or, *itself.* [7] Gr. *more than.*

14. A devil which was dumb. In this same verse we find "the dumb man." We have before noted, that, in any case of demoniacal possession, the demon and his victim lead a confused life, and are identified with one another. This demon made the man dumb. **14–23.** See on Matt. 12: 22–30.

24–26. See on Matt. 12: 43–45.

28. Yea rather, blessed, etc. Our Lord would teach that a godly heart is worth far more than any earthly advantage, even though it be a bodily relationship to Jesus as near as his mother's.

29–32. See on Matt. 12: 39–42.

33 No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of darkness.

35 Take heed therefore that the light which is in thee be not darkness.

36 If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 ¶ And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40 *Ye* fools, did not he that made that which is without make that which is within also?

41 But rather give alms of such things as ye have; and, behold, all things are clean unto you.

42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware *of them*.

45 ¶ Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And he said, Woe unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute:

33 No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they which
34 enter in may see the light. The lamp of thy body is thine eye: when thine eye is single, thy whole body also is full of light; but when it is evil, thy body also is full of
35 darkness. Look therefore whether the
36 light that is in thee be not darkness. If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.

37 Now as he spake, a Pharisee asketh him to [1]dine with him: and he went in, and
38 sat down to meat. And when the Pharisee saw it, he marvelled that he had not
39 first washed before [1]dinner. And the Lord said unto him, Now do ye Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of
40 extortion and wickedness. Ye foolish ones, did not he that made the outside
41 make the inside also? Howbeit give for alms those things which [2]are within; and behold, all things are clean unto you.

42 But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over judgement and the love of God: but these ought ye to have done, and not
43 to leave the other undone. Woe unto you Pharisees! for ye love the chief seats in the synagogues, and the salutations in
44 the marketplaces. Woe unto you! for ye are as the tombs which appear not, and the men that walk over *them* know it not.

45 And one of the lawyers answering saith unto him, [3]Master, in saying this thou
46 reproachest us also. And he said, Woe unto you lawyers also! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with
47 one of your fingers. Woe unto you! for ye build the tombs of the prophets, and
48 your fathers killed them. So ye are witnesses and consent unto the works of your fathers: for they killed them, and ye
49 build *their tombs*. Therefore also said the wisdom of God, I will send unto them prophets and apostles; and *some* of them

[1] Gr. *breakfast.* [2] Or, *ye can.* [3] Or, *Teacher.*

33-36. See on Matt. 5:15, and Matt. 6:22, 23.

36. The emphasis in the statement is in the comparison. The body illumined by the bright, clear eye, is as a body illumined by a brilliant lamp (see on Matt. 6:22).

37. To dine. Rather (as in the margin), "to breakfast," or, still better, "to lunch." So in verse 38.

38. Washed. The Pharisees carried the ceremonial washings of the law to an unauthorized and absurd extent (compare Mark 7:1-9).

39. See on Matt. 23:25.

40. God desires truth in the inward parts (Ps. 51:6).

41. Those things which are within. The affections of the heart. The pure heart will need no outward rule (Gal. 5:23).

42. See Matt. 23:23.

43. See Matt. 23:6, 7.

44. The hollowness and uncleanness of the Pharisees were unobserved by the multitude.

45. One of the lawyers. That is, a scribe, or official teacher. So "lawyers" in verse 46 and verse 52.

46. See Matt. 23:4.

47, 48. See on Matt. 23:29-32.

49. The wisdom of God. That is, Christ himself. Compare Matt. 23:34, "I send unto you," etc. **49-51.** See on Matt. 23:34-36.

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;
51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.
52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.
53 And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things:
54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

50 they shall kill and persecute; that the
blood of all the prophets, which was shed
from the foundation of the world, may be
51 required of this generation; from the
blood of Abel unto the blood of Zachariah,
who perished between the altar and the
[1] sanctuary: yea, I say unto you, it shall
52 be required of this generation. Woe unto
you lawyers! for ye took away the key of
knowledge: ye entered not in yourselves,
and them that were entering in ye hin-
dered.
53 And when he was come out from thence,
the scribes and the Pharisees began to
[2] press upon *him* vehemently, and to pro-
54 voke him to speak of [3] many things; lay-
ing wait for him, to catch something out
of his mouth.

[1] Gr. *house.* [2] Or, *set themselves vehemently against* him. [3] Or, *more.*

52. See Matt. 23 : 13.

CHAPTER XII.

1. Christ preacheth to his disciples to avoid hypocrisy, and fearfulness in publishing his doctrine: 13. warneth the people to beware of covetousness, by the parable of the rich man who set up greater barns. 22. We must not be over careful of earthly things, 31. but seek the kingdom of God, 33. give alms, 36. be ready at a knock to open to our Lord whensoever he cometh. 41. Christ's ministers are to see to their charge, 49. and look for persecution. 54. The people must take this time of grace, 58. because it is a fearful thing to die without reconciliation.

1 In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.
2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.
3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.
4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.
5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.
6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?
7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.
8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:
9 But he that denieth me before men shall be denied before the angels of God.

1 In the mean time, when [1] the many
thousands of the multitude were gathered
together, insomuch that they trode one
upon another, he began to [2] say unto his
disciples first of all, Beware ye of the
leaven of the Pharisees, which is hypoc-
2 risy. But there is nothing covered up,
that shall not be revealed: and hid, that
3 shall not be known. Wherefore whatso-
ever ye have said in the darkness shall be
heard in the light; and what ye have
spoken in the ear in the inner chambers
shall be proclaimed upon the housetops.
4 And I say unto you my friends, Be not
afraid of them which kill the body, and
after that have no more that they can do.
5 But I will warn you whom ye shall fear:
Fear him, which after he hath killed hath
[3] power to cast into [4] hell; yea, I say unto
6 you, Fear him. Are not five sparrows
sold for two farthings? and not one of
them is forgotten in the sight of God.
7 But the very hairs of your head are all
numbered. Fear not: ye are of more
8 value than many sparrows. And I say
unto you, Every one who shall confess
[5] me before men, [6] him shall the Son of

[1] Gr. *the myriads of.* [2] Or, *say unto his disciples, First of all beware ye.* [3] Or, *authority.* [4] Gr. *Gehenna.* [5] Gr. *in me.* [6] Gr. *in him.*

1. The many thousands. Literally, "the myriads," or "the ten thousands." The severe denunciation of the Pharisees had both fired their hatred, and had excited the curiosity, and perhaps in some quarters the sympathy, of the multitude. Hence the vast crowd now pressing around Jesus. **First of all.** Afterward (verse 13) he addressed the multitude.

2. The opposite of Pharisaic hypocrisy is open truthfulness, and to this Jesus urges his disciples by showing how all secret things should be revealed. **2-9.** See on Matt. 10 : 26–33.

4. If timidity should tempt them to secrecy, they should not fear assaults that would not hurt beyond the body.

7. Fear not. God's protecting care was promised them.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

11 And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

13 ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry.

20 But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

21 So *is* he that layeth up treasure for himself, and is not rich toward God.

22 ¶ And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body *is more* than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

man also confess before the angels of
9 God: but he that denieth me in the presence
10 of the angels of God. And every one who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall
11 not be forgiven. And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say:
12 for the Holy Spirit shall teach you in that very hour what ye ought to say.

13 And one out of the multitude said unto him, [1]Master, bid my brother divide the
14 inheritance with me. But he said unto him, Man, who made me a judge or a
15 divider over you? And he said unto them, Take heed, and keep yourselves from all covetousness: [2]for a man's life consisteth not in the abundance of the
16 things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plen-
17 tifully; and he reasoned within himself, saying, What shall I do, because I have
18 not where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and my goods.
19 And I will say to my [3]soul, [3]Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry.
20 But God said unto him, Thou foolish one, this night [4]is thy [3]soul required of thee; and the things which thou hast prepared,
21 whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God.

22 And he said unto his disciples, Therefore I say unto you, Be not anxious for *your* [5]life, what ye shall eat; nor yet for
23 your body, what ye shall put on. For the [5]life is more than the food, and the body
24 than the raiment. Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them: of how much more value
25 are ye than the birds! And which of you by being anxious can add a cubit unto his
26 [6]stature? If then ye are not able to do even that which is least, why are ye anxious

[1] Or, *Teacher.* [2] Gr. *for not in a man's abundance consisteth his life, from the things which he possesseth.* [3] Or, *life.* [4] Gr. *they require thy soul.* [5] Or, *soul.* [6] Or, *age.*

10. See Matt. 12: 32.

11, 12. See on Matt. 10: 18–20.

13. Bid my brother divide. The worldly spirit of the applicant would see in Jesus a helper of his worldly plans.

15. From all covetousness, even when the claim for possession is a just one. **Of the things which he possesseth.** Earthly property, so called.

16. A certain rich man. He is not accused of any immorality. He simply makes his heaven on earth, and his desire is only for earthly things. He says, "my fruits," "my barns," "my corn," and "my goods." The emphatic pronoun is significant.

19. Soul. Or, "life." He had no soul beyond this life, to his own consciousness.

20. Thy soul required of thee. The "life," considered every thing, is to be given up. It is no more his than are his goods, etc. He had said "*my* life," just as he had said "my goods." **Whose shall they be?** Every thing he had desired and clutched as his own, must be left to others. He goes into eternity with nothing but a starving heart, and in that eternity he can find no food that his heart can accept. He was rich here, but he is a hopeless pauper there.

22–31. See Matt. 6: 25–33.

26. That which is least. Adding a cubit to one's stature is a material matter, and therefore far less than the direction and supply of a life involving all spiritual elements.

27 Consider the lilies how they grow: they toil
not, they spin not; and yet I say unto you, that
Solomon in all his glory was not arrayed like one
of these.
28 If then God so clothe the grass, which is to
day in the field, and to morrow is cast into the
oven; how much more *will he clothe* you, O ye of
little faith?
29 And seek not ye what ye shall eat, or what
ye shall drink, neither be ye of doubtful mind.
30 For all these things do the nations of the
world seek after: and your Father knoweth that
ye have need of these things.
31 ¶ But rather seek ye the kingdom of God:
and all these things shall be added unto you.
32 Fear not, little flock; for it is your Father's
good pleasure to give you the kingdom.
33 Sell that ye have, and give alms; provide
yourselves bags which wax not old, a treasure
in the heavens that faileth not, where no thief
approacheth, neither moth corrupteth.
34 For where your treasure is, there will your
heart be also.
35 Let your loins be girded about, and *your*
lights burning;
36 And ye yourselves like unto men that wait for
their lord, when he will return from the wedding;
that when he cometh and knocketh, they may
open unto him immediately.
37 Blessed *are* those servants, whom the lord
when he cometh shall find watching: verily I say
unto you, that he shall gird himself, and make
them to sit down to meat, and will come forth and
serve them.
38 And if he shall come in the second watch, or
come in the third watch, and find *them* so, blessed
are those servants.
39 And this know, that if the goodman of the
house had known what hour the thief would
come, he would have watched, and not have suf-
fered his house to be broken through.
40 Be ye therefore ready also: for the Son of
man cometh at an hour when ye think not.
41 ¶ Then Peter said unto him, Lord, speakest
thou this parable unto us, or even to all?
42 And the Lord said, Who then is that faithful
and wise steward, whom *his* lord shall make ruler
over his household, to give *them their* portion of
meat in due season?
43 Blessed *is* that servant, whom his Lord when
he cometh shall find so doing.
44 Of a truth I say unto you, that he will make
him ruler over all that he hath.

27 concerning the rest? Consider the lilies,
how they grow: they toil not, neither do
they spin; yet I say unto you, Even Solo-
28 mon in all his glory was not arrayed like
one of these. But if God doth so clothe
the grass in the field, which to-day is, and
to-morrow is cast into the oven; how much
more *shall he clothe* you, O ye of little
29 faith? And seek not ye what ye shall
eat, and what ye shall drink, neither be
30 ye of doubtful mind. For all these things
do the nations of the world seek after: but
your Father knoweth that ye have need of
31 these things. Howbeit seek ye [1] his king-
dom, and these things shall be added unto
32 you. Fear not, little flock; for it is your
Father's good pleasure to give you the
33 kingdom. Sell that ye have, and give
alms; make for yourselves purses which
wax not old, a treasure in the heavens that
faileth not, where no thief draweth near,
34 neither moth destroyeth. For where your
treasure is, there will your heart be also.
35 Let your loins be girded about, and your
36 lamps burning; and be ye yourselves like
unto men looking for their lord, when he
shall return from the marriage feast; that,
when he cometh and knocketh, they may
37 straightway open unto him. Blessed are
those [2] servants, whom the lord when he
cometh shall find watching: verily I say
unto you, that he shall gird himself, and
make them sit down to meat, and shall
38 come and serve them. And if he shall
come in the second watch, and if in the
third, and find *them* so, blessed are those
39 *servants*. [3] But know this, that if the
master of the house had known in what
hour the thief was coming, he would have
watched, and not have left his house to be
40 [4] broken through. Be ye also ready: for
in an hour that ye think not the Son of
man cometh.
41 And Peter said, Lord, speakest thou
this parable unto us, or even unto all?
42 And the Lord said, Who then is [5] the faith-
ful and wise steward, whom his lord shall
set over his household, to give them their
43 portion of food in due season? Blessed
is that [6] servant, whom his lord when he
44 cometh shall find so doing. Of a truth I
say unto you, that he will set him over all
45 that he hath. But if that [6] servant shall

[1] Many ancient authorities read *the kingdom of God*. [2] Gr. *bond-servants*. [3] Or, *But this ye know*. [4] Gr. *digged through*. [5] Or, *the faithful steward, the wise* man *whom, etc.* [6] Gr. *bond-servant*.

32. Little flock. The intimate disciples, to whom he was now speaking (verse 22). **To give you the kingdom,** as that kingdom would very shortly be established at Pentecost.

33-34. See Matt. 6: 19-21. The epigrammatic way of enunciating great principles, common in the East. A literal interpretation is not intended.

35. Let your loins be girded about. Girded loins, that is, where the garment is tucked up, and fastened at the waist, were a mark of readiness for work. **Your lamps burning.** An explanation is found in Matt. 25: 1-13.

37. And serve them, as a mark of his love. Such a sign of regard is illustrated by Oriental habits.

38. Second watch — third. There were four watches in the night (compare Matt. 14: 25). The first extended from six o'clock to nine, the second from nine to midnight, the third from midnight to three, and the fourth from three to six in the morning. These watches were modified in duration according to the time of sunset and sunrise, the above hours (excepting midnight) being proximate only. The phrase in the text is equivalent to "if he shall come before midnight or after midnight," the marriage-feast having taken place in the first watch.

39, 40. See on Matt. 24: 43, 44. The sudden change of figure is Oriental. See, as an example, Ps. 23: 4, 5. The words of Peter in verse 41, and the reply of our Lord, show that these words, though used by Jesus at the close of his ministry (Matt. 24), nevertheless were here used on another and previous occasion. Jesus, like many of the celebrated teachers of antiquity, repeated his sayings, that the people might remember them, and that they might have the force of apophthegms.

42-46. See on Matt. 24: 45-51.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

49 ¶ I am come to send fire on the earth; and what will I, if it be already kindled?

50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 ¶ And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when *ye see* the south wind blow, ye say, There will be heat; and it cometh to pass.

56 *Ye* hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

58 ¶ When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maidservants, and to eat
46 and drink, and to be drunken; the lord of that [1] servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall [2] cut him asunder, and appoint his portion with the unfaith-
47 ful. And that [1] servant, which knew his lord's will, and made not ready, nor did according to his will, shall be beaten with
48 many *stripes*; but he that knew not, and did things worthy of stripes, shall be beaten with few *stripes*. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.

49 I came to cast fire upon the earth; and
50 what will I, if it is already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished!
51 Think ye that I am come to give peace in the earth? I tell you, Nay; but rather
52 division: for there shall be from henceforth five in one house divided, three
53 against two, and two against three. They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother in law against her daughter in law, and daughter in law against her mother in law.

54 And he said to the multitudes also, When ye see a cloud rising in the west, straightway ye say, There cometh a
55 shower; and so it cometh to pass. And when *ye see* a south wind blowing, ye say, There will be a [3] scorching heat; and it
56 cometh to pass. Ye hypocrites, ye know how to [4] interpret the face of the earth and the heaven; but how is it that ye know
57 not how to [4] interpret this time? And why even of yourselves judge ye not what
58 is right? For as thou art going with thine adversary before the magistrate, on the way give diligence to be quit of him; lest haply he hale thee unto the judge, and the judge shall deliver thee to the [5] officer, and the [5] officer shall cast thee into prison.
59 I say unto thee, Thou shalt by no means come out thence, till thou have paid the very last mite.

[1] Gr. *bond-servant.* [2] Or, *severely scourge him.* [3] Or, *hot wind.* [4] Gr. *prove.* [5] Gr. *exactor.*

46. His portion with the unfaithful. In Matthew, "with the hypocrites." Such a servant was a false servant.

47, 48. Two other classes. They are not cast out, like the wicked ones, but only chastised. The servant of Christ, who does not enter into the folly and wickedness of the world, and thus prove his hypocrisy, but who, with a true allegiance, yet is careless and spiritually improvident, will be severely chastened; though these stripes will be modified according to his excusable ignorance. This chastisement is not in purgatory (for there is no hint of such a place in scripture, but clear statement to the contrary), but in the inward experience of the offending party.

49, 50. A paraphrase of these words would be, "I am come to set this world on fire, by establishing that truth which will call out the bitter hostility of man's natural heart. Now, if this fire has been already kindled by my life, what do I wish? Ah! I have yet a baptism of blood to undergo, to perfect this work of establishing saving truth; and, until the accomplishment of this baptism, I am straitened in power and glory by being emptied of the Divine fulness. This baptism I now look forward to with holy desire." The connection of this thought with the preceding is in the *judgment* implied in both.

51–53. See on Matt. 10: 34–36. **54–56.** Compare Matt. 16: 2, 3 for a similar thought.

54. There cometh a shower, from the Mediterranean Sea.

55. A scorching heat, from the Arabian deserts.

57. Even of yourselves. Without extraneous teaching. Man lives and acts by presumptive evidence every day. Why not use such evidence (strong as it is) in the matters of the Messiah?

58, 59. See on Matt. 5: 25, 26. The connection here is this: "You should see the judgment coming, the great crisis, from the present prognostications; and, thus foreseeing it, you should make haste to deliver yourself from peril."

CHAPTER XIII.

1. Christ preacheth repentance upon the punishment of the Galilæans, and others. 6. The fruitless fig tree may not stand. 11. He healeth the crooked woman: 18. sheweth the powerful working of the word in the hearts of his chosen, by the parable of the grain of mustard seed, and of leaven: 24. exhorteth to enter in at the strait gate, 31. and reproveth Herod and Jerusalem.

1 THERE were present at that season some that told him of the Galilæans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things?

3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable; A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it:*

9 And if it bear fruit, *well:* and if not, *then* after that thou shalt cut it down.

10 And he was teaching in one of the synagogues on the sabbath.

11 ¶ And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself.*

12 And when Jesus saw her, he called *her to him,* and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid *his* hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

1 Now there were some present at that very season which told him of the Galilæans, whose blood Pilate had mingled
2 with their sacrifices. And he answered and said unto them, Think ye that these Galilæans were sinners above all the Galilæans, because they have suffered
3 these things? I tell you, Nay: but, except ye repent, ye shall all in like manner
4 perish. Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were [1] offenders above
5 all the men that dwell in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 And he spake this parable; A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon,
7 and found none. And he said unto the vinedresser, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also
8 cumber the ground? And he answering saith unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:
9 and if it bear fruit thenceforth, *well;* but if not, thou shalt cut it down.

10 And he was teaching in one of the syna-
11 gogues on the sabbath day. And behold, a woman which had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself
12 up. And when Jesus saw her, he called her, and said to her, Woman, thou art
13 loosed from thine infirmity. And he laid his hands upon her: and immediately she was made straight, and glorified God.
14 And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, There are six days in which men ought to work: in them therefore come and be healed, and not on

[1] Gr. *debtors.*

1. Whose blood, etc. Referring to some insurrection of Galilæans (who were restive under the Roman yoke), vengeance for which was taken by Pilate in slaying certain Galilæans while they were sacrificing at the temple.

4. Siloam. This village, still retaining its old name, clings to the west side of the Olivet range, overhanging the Kedron valley, and is thus opposite the south-east corner of Jerusalem.

5. Ye shall all likewise perish; i.e., ye shall all perish in like manner (ὁμοίως and ὡσαύτως). There will, be a sudden, unexpected, and awful destruction to every sinner, of which these and other like occurrences in human history are but types; these having reference only to the body, but those will regard the soul.

6. Fig-trees were often planted in vineyards, but no seed could be sown there.

7. Cumber. Make useless the ground it occupies.

9. If not, thou shalt cut it down. The two characteristics of God, as shown to Moses (Exod. 34:7), "long-suffering," etc., "and that will by no means clear the guilty" (Exod. 34:7), are taught in this short but pointed and graphic parable.

11. A spirit of infirmity. An evil spirit causing this infirmity. Compare verse 16. She had a disease which Satan maintained in her (compare Job's case and Paul's, 2 Cor. 12:7). Probably the physicians would have called it a confirmed rheumatism.

12. He called her. She could walk, but not stand upright. For eighteen years the fact of her infirmity had been known to all.

14. The ruler of the synagogue. The religious teacher would hinder a bodily cure on the sabbath, which God made for man! **Said to the multitude.** He had not the face to say it to Jesus.

15 The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

18 ¶ Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.

23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 ¶ Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know you not whence ye are; depart from me, all *ye* workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

30 And, behold, there are last which shall be first, and there are first which shall be last.

15 the day of the sabbath. But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the [1]stall, and lead
16 him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, *these* eighteen years, to have been loosed from this bond
17 on the day of the sabbath? And as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him.

18 He said therefore, Unto what is the kingdom of God like? and whereunto
19 shall I liken it? It is like unto a grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree; and the birds of the heaven
20 lodged in the branches thereof. And again he said, Whereunto shall I liken
21 the kingdom of God? It is like unto leaven, which a woman took and hid in three [2]measures of meal, till it was all leavened.

22 And he went on his way through cities and villages, teaching, and journeying on
23 unto Jerusalem. And one said unto him, Lord, are they few that be saved? And
24 he said unto them, Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall
25 not be [3]able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence ye are;
26 then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach
27 in our streets; and he shall say, I tell you, I know not whence ye are; depart from
28 me, all ye workers of iniquity. There shall be the weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth
29 without. And they shall come from the east and west, and from the north and south, and shall [4]sit down in the kingdom
30 of God. And behold, there are last which shall be first, and there are first which shall be last.

[1] Gr. *manger.* [2] See marginal note on Matt. 13:33. [3] Or, *able when once.* [4] Gr. *recline.*

15. Ye hypocrites. The ruler of the synagogue, and those who sympathized with him. He convicts them from their own constant conduct. He shows the utter silliness of their traditions, by which they governed the people, and destroyed the symmetry of religion.

17. The multitude rejoiced. At the breaking of their ecclesiastical chains.

18–21. See on Matt. 13:31–33.

22. Journeying on unto Jerusalem. He was in Perœa, east of Jordan, in the tetrarchy of Herod Antipas, who ruled over both Galilee and Perœa.

24. See Matt. 7:13, 14.

25. The master of the house is our Lord himself, who shuts to the door of entrance to his holy kingdom at the expiration of the time of grace. **I know you not whence ye are.** Rather, "I know you not. Whence are ye?" That is, I know you not with the regard and intimacy of a family relationship (Matt. 7:23). What have you to say for yourselves as to your origin and belongings?

26. Then shall ye begin to say. Denoting a readiness to utter any thing that comes uppermost for plausibility.

27. I tell you. Their explanation of physical proximity does not alter the case. The Lord repeats his assertion, "I know you not" (ὑμᾶς is certainly the right reading), and his question as unanswered, "Whence are ye?"

28. The weeping and gnashing of teeth. See on Matt. 8:13.

30. Last which shall be first. Faithful Gentiles shall come before unfaithful Jews.

31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence; for Herod will kill thee.

32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be perfected.

33 Nevertheless I must walk to day, and to morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not!

35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord.

31 In that very hour there came certain Pharisees, saying to him, Get thee out, and go hence: for Herod would fain kill
32 thee. And he said unto them, Go and say to that fox, Behold, I cast out [1] devils and perform cures to-day and to-morrow, and
33 the third *day* I am perfected. Howbeit I must go on my way to-day and to-morrow and the *day* following: for it cannot be that a prophet perish out of Jerusalem.
34 O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen *gathereth* her own brood under her
35 wings, and ye would not! Behold, your house is left unto you *desolate*: and I say unto you, Ye shall not see me, until ye shall say, Blessed *is* he that cometh in the name of the Lord.

[1] Gr. *demons*.

31. Would fain kill thee. Simply and directly, "wishes to kill thee." Herod Antipas, tetrarch of Galilee and Peræa, is referred to. He was troubled probably at the fame of Jesus and the attendance upon him of such crowds, and wished to get him out of his dominion. He did not really wish to kill him (see chap. 23:15), but had set the Pharisees to saying so, that he might drive Jesus out of his realm.

32. That fox. So appropriate a title for the wily monarch in this very incident. The next sentence may be thus paraphrased: "Behold, I cast out demons, and perform cures for only a few days longer, when my course shall be completed. However, I must journey on, and perform my work up to that consummation, and shall receive no harm from Herod; for my death can only be accomplished at Jerusalem, beyond Herod's jurisdiction." The phrase "to-day and to-morrow, and the third day" is definite for a brief indefinite period.

34, 35. See on Matt. 23:37–39.

CHAPTER XIV.

2. Christ healeth the dropsy on the sabbath: 7. teacheth humility: 12. to feast the poor: 15. under the parable of the great supper, sheweth how worldly minded men, who contemn the word of God, shall be shut out of heaven. 25. Those who will be his disciples, to bear their cross must make their accounts aforehand, lest with shame they revolt from him afterward, 34. and become altogether unprofitable, like salt that hath lost his savour.

1 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

2 And, behold, there was a certain man before him which had the dropsy.

3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

4 And they held their peace. And he took *him*, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to these things.

7 ¶ And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

1 And it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that
2 they were watching him. And behold, there was before him a certain man which
3 had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath,
4 or not? But they held their peace. And he took him, and healed him, and let him
5 go. And he said unto them, Which of you shall have [1] an ass or an ox fallen into a well, and will not straightway draw him
6 up on a sabbath day? And they could not answer again unto these things.
7 And he spake a parable unto those which were bidden, when he marked how they chose out the chief seats; saying unto
8 them, When thou art bidden of any man

[1] Many ancient authorities read *a son*. See chap. 13:15.

1. To eat bread. To take a regular meal, to which he had been invited (see verse 7).

5. Which of you, etc. A stronger case than that in chap. 13:15. There it was a beast being watered. Here it is a beast taken out of a pit, where its life was in danger. The former glaringly showed their inconsistency, and was aimed at carpers. Here Jesus gives an excuse for his conduct where there had been no carping, and, therefore, gives a more parallel case in the illustration. If a beast could be healed (as it were) on the sabbath, surely a man (compare Matt. 12:11).

8 When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;
9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.
10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.
11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.
12 ¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompence be made thee.
13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:
14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.
15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, Blessed *is* he that shall eat bread in the kingdom of God.
16 Then said he unto him, A certain man made a great supper, and bade many:
17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.
18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.
19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.
20 And another said, I have married a wife, and therefore I cannot come.
21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

to a marriage feast, [1] sit not down in the chief seat; lest haply a more honourable
9 man than thou be bidden of him, and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the
10 lowest place. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence
11 of all that sit at meat with thee. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.
12 And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest haply they also bid thee again, and a
13 recompense be made thee. But when thou makest a feast, bid the poor, the
14 maimed, the lame, the blind: and thou shalt be blessed; because they have not *wherewith* to recompense thee: for thou shalt be recompensed in the resurrection of the just.
15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in
16 the kingdom of God. But he said unto him, A certain man made a great supper;
17 and he bade many: and he sent forth his [2] servant at supper time to say to them that were bidden, Come; for *all* things
18 are now ready. And they all with one *consent* began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it: I pray
19 thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me ex-
20 cused. And another said, I have married
21 a wife, and therefore I cannot come. And the [2] servant came, and told his lord these things. Then the master of the house being angry said to his [2] servant, Go out quickly into the streets and lanes of the

[1] Gr. *recline not.* [2] Gr. *bond-servant.*

10. Glory. Rather, "honor."

12. A dinner or a supper. Rather, "a luncheon or a dinner." **Call not thy friends.** Oriental hyperbole. Our Lord does not forbid asking friends to dinner, but he urges and praises the kind care of the poor by this *figure*.

15. One of the guests, at mention of the recompense at the resurrection, exclaims, with relation to that future scene, "Blessed is he that shall eat bread in the kingdom of God." Our Saviour replies by a parable, showing that those who shall enjoy that heavenly feast (i.e., the happiness of the eternal kingdom and its gospel phase on earth) are not the first bidden (the enlightened and official Jews, such as the Pharisees, by whom Jesus was surrounded), but the outcasts and aliens, such as the publicans and the Gentiles. Whether the man who elicited this reply had made his exclamation from a true and humble heart, or, on the contrary, had boastfully said it, claiming the expected glory because he was a Jew and a Pharisee, we cannot tell. Jesus takes the opportunity to attack the fatal self-esteem of the Pharisees.

16. Supper. Rather, "dinner."

17. Supper time. Rather, "dinner-time." **To say to them that were bidden.** There was a general preliminary invitation, and then a special notice when the time had arrived. The gospel feast was generally proclaimed by Moses and the prophets. The servant, who at supper-time gives the special notice, represents the call made by John the Baptist, by our Lord himself, and by the apostles, announcing the presence of the Messiah and the beginning of the new dispensation.

18. With one consent. With one mind or design. It was not the result of a conference. **Began to make excuse.** Expressive of their unreasonableness. The "began" shows a series of excuses ready with each one, so that, if one fails, he will try another. It is not, "one began, and the others followed," but, "all began." **I must needs go out and see it.** He had seen it before, or else he would not have bought it.

19. I go to prove them. No Oriental would postpone the proving till after the purchase.

20. Therefore I cannot come. If he had valued the invitation, he would have otherwise timed his wedding. Of course, in an Oriental society, he could not have taken his wife to the dinner.

21. Into the streets and lanes, etc. The enlightened and educated Jews refusing to accept the gospel, it is

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

26 If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it*?

29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 ¶ Salt *is* good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

city, and bring in hither the poor and
22 maimed and blind and lame. And the
[1] servant said, Lord, what thou didst com-
23 mand is done, and yet there is room. And
the lord said unto the [1] servant, Go out
into the highways and hedges, and con-
strain *them* to come in, that my house
24 may be filled. For I say unto you, that
none of those men which were bidden
shall taste of my supper.

25 Now there went with him great multi-
tudes: and he turned, and said unto them,
26 If any man cometh unto me, and hateth
not his own father, and mother, and wife,
and children, and brethren, and sisters,
yea, and his own life also, he cannot be
27 my disciple. Whosoever doth not bear
his own cross, and come after me, cannot
28 be my disciple. For which of you, desir-
ing to build a tower, doth not first sit down
and count the cost, whether he have
29 *wherewith* to complete it? Lest haply,
when he hath laid a foundation, and is
not able to finish, all that behold begin
30 to mock him, saying, This man began to
31 build, and was not able to finish. Or
what king, as he goeth to encounter
another king in war, will not sit down
first and take counsel whether he is able
with ten thousand to meet him that cometh
32 against him with twenty thousand? Or
else, while the other is yet a great way off,
he sendeth an ambassage, and asketh con-
33 ditions of peace. So therefore whosoever
he be of you that renounceth not all that
34 he hath, he cannot be my disciple. Salt
therefore is good: but if even the salt have
lost its savour, wherewith shall it be sea-
35 soned? It is fit neither for the land nor
for the dunghill: *men* cast it out. He
that hath ears to hear, let him hear.

[1] Gr. *bond-servant.*

sent to the low and despised among them, to publicans and sinners, who, to the world's eye, are the poor, maimed, blind, and lame. So Jesus was found consorting with the lowly.

23. The highways and hedges represent the Gentile region. **Constrain them.** Constrain the people, not by force, but by earnest entreaty and application.

24. None of those men which were bidden. The Jews, as a whole, are not excluded, but those who rejected the invitation of the gospel; for in the parable the bidden ones are represented as all rejecting.

26. Hateth not. An Oriental hyperbole, explained by Matt. 10:37, and clearly indicated by "hating his own life" in this passage. So "Jacob I loved, Esau I hated" of Mal. 1:2, 3. The passage in Deut. 21:15-17 has the same comparative meaning.

27. Bear his own cross. See on Matt. 10:38.

28. The connection of this and the following verses with the preceding is this: "You must give up all for me; for in building a tower, or waging a war, men make great sacrifices according to the undertaking; so here you must make your greatest sacrifice for your greatest good. The only alternative is failure."

34. See on Matt. 5:13. Christ's disciples are the salt. If they lose their savor, they are false disciples; and such they must be, unless they give up all for Christ.

CHAPTER XV.

1. The parable of the lost sheep: 8. of the piece of silver: 11. of the prodigal son.

1 THEN drew near unto him all the publicans and sinners for to hear him.
2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.
3 And he spake this parable unto them, saying,
4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?
5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.
6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.
7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.
8 ¶ Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?
9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.
10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

1 Now all the publicans and sinners were drawing near unto him for to hear him.
2 And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.
3 And he spake unto them this parable,
4 saying, What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost,
5 until he find it? And when he hath found it, he layeth it on his shoulders,
6 rejoicing. And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost.
7 I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, *more* than over ninety and nine righteous persons, which need no repentance.
8 Or what woman having ten [1] pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek
9 diligently until she find it? And when she hath found it, she calleth together her friends and neighbours, saying, Rejoice with me, for I have found the piece which
10 I had lost. Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

[1] Gr. *drachma*, a coin worth about eight pence.

1. Were drawing near unto him. Not necessarily at the time of the address in the preceding chapter.

2. This man receiveth sinners. They speak of it as a habit of our Lord's, and one which probably at that moment he was exhibiting. He may have been eating with a number of these despised persons, with a crowd assembled around them, while the Pharisees and scribes were murmuring at what they counted his uncleanness.

4. What man of you, etc. This little parable represents the heavenly joy of recovering a lost soul. The expressions are used *phenomenally* from the Pharisees' stand-point, so that the implied argument may hold with them. The Pharisees looked on themselves as sheep that had remained in the pasture ("wilderness"), and on the publicans and sinners as those who had strayed away, and were lost. Very well. Our Saviour meets them on their own ground. How much more joy is caused by recovering a lost sheep than in beholding the steady ones! That is a fact in the shepherd's experience. The truth that they were lost as well as the publicans, our Lord does not touch. He is not attacking them, but defending himself.

7. Ninety and nine righteous persons, which need no repentance. Language, as above shown, accommodated to the views of the Pharisees addressed. If there were such persons who needed no repentance (as the unfallen angels), other sources of joy would be found for the Lord in them, but not this joy of recovery. See Hillhouse's exquisite hymn for the human side of this experience:—

"Earth has a joy unknown in heaven,
The new-born peace of sin forgiven!
Tears of such pure and deep delight,
Ye angels! never dimmed your sight.
. . . . . .
. . . . . .
Ye on your harps must lean to hear
A secret chord that mine will bear."

8. Ten pieces of silver. Gr., "ten drachmæ." The purchasing-value now would be about twenty dollars. The illustration is taken from humble life. The woman's house has only one room; and that has no window, but only a door. So she lights a lamp in order to search, and the finding of her two dollars is a sufficient reason for her calling in her neighbors to join her in her delight. This second parable, by using pieces of money, takes away more completely than the other any thought of the moral character of the objects considered. Simply the finder's joy is before us. The character is not a subject of thought in these two parables, except, as in the first, those needing not repentance have to be brought in over against the repenting sinner. The mind, however, is to rest only on *the joy* over the penitent. The first parable is far the more attractive, and exhibits a love of a higher order; but the second parable is given in order to eliminate entirely the character question, and hold up only the joy of the finder.

11 ¶ And he said, A certain man had two sons:
12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living.
13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.
14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.
15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.
16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.
17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!
18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,
19 And am no more worthy to be called thy son: make me as one of thy hired servants.
20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.
21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.
22 But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:
23 And bring hither the fatted calf, and kill *it;* and let us eat, and be merry:

11 And he said, A certain man had two
12 sons: and the younger of them said to his father, Father, give me the portion of [1]*thy* substance that falleth to me. And
13 he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his sub-
14 stance with riotous living. And when he had spent all, there arose a mighty famine in that country; and he began to be in
15 want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed
16 swine. And he would fain have been filled with [2]the husks that the swine did
17 eat: and no man gave unto him. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish
18 here with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy
19 sight: I am no more worthy to be called thy son: make me as one of thy hired ser-
20 vants. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and
21 [3]kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be
22 called thy son[4]. But the father said to his [5]servants, Bring forth quickly the best robe, and put it on him; and put a ring
23 on his hand, and shoes on his feet: and bring the fatted calf, *and* kill it, and let

[1] Gr. *the.* [2] Gr. *the pods of the carob tree.* [3] Gr. *kissed him much.* [4] Some ancient authorities add *make me as one of thy hired servants.* See verse 19. [5] Gr. *bond-servants.*

11. This third parable is widely different from the other two. It shows not so much the joy of the Lord over a sinner repenting, as the happiness of the penitent in regaining his lost position, as against the unhappy condition of one who does not realize his need of repentance.

The first two parables virtually said to the Pharisees, "Let the Master seek to save these lost ones, it will be such a joy to him and heaven to save one of them!" This third parable says, "These lost ones, when they come back to God, have far more happiness than you legalists ever know, or can know."

12. The portion of thy substance — his living. The younger son asked for his part of the estate (οὐσία), and the father gave to the two sons the living (βίος) sufficient for each. He did not divide his estate between them while he was still living. Nor did he give the younger what he asked. He wished all that would fall to him. That is like man, who wishes God to give him every thing at once. It was an impudent demand. But the father so far yields as to give him enough to live independently on. He did the same for the elder son. Neither of them treated the favor becomingly. The one went to the harlots and swine, the other sulked and growled at home. But the one who was apparently the worse, became sensible of his folly, and repented. The other never did, but counted himself as an exemplary son, because his evil heart had been concealed by a fair exterior.

13. A far country. The utter abandonment of the name of godliness is seen in the "riotous living." The elder brother preserved all the appearances of propriety. He was the Pharisee, who appeared religious.

14. Spent all. Used up his powers. When he found he could not purchase any more "riotous living," he at the same time found a famine of plainest bread. The soul that has made its diet of worldly follies, when they go, has nothing to feed on.

15. To feed swine. The lowest of offices in a Jew's estimation. The despairing wretch, whom his passions can no longer satisfy, descends to the lowest degradation in vain endeavor to find something for his longing soul to feed on.

16. The husks (Gr., κεράτια). The fruit of the carob, or locust, tree, bean-like and of a sweet taste, a very flat and poor food. It is also called St. John's bread, because some (without reason) have supposed it to have been the food of John the Baptist in the wilderness. The miserable man ate the "husks," but could not satisfy his hunger. Memory, conscience, and the desire for happiness, are all his; but he has cut himself off from all supply. He has reached the goal of wretchedness. **No man gave unto him.** He finds no sympathy.

17. Came to himself. Used the powers of reflection, which he had heretofore neglected. **Hired servants.** The lowest in the heavenly Father's house have abundance.

20. Yet a great way off. The first struggles of a soul Godward are noted, and met by the mercies of God.

21. No more worthy to be called thy son. He leaves out his prepared peroration, "make me as one of thy hired servants." His father's affection, so signally shown, would have made such a request absurd.

22. The best robe. Literally, "the *first* robe," that which is kept for the most distinguished guest, according to Oriental usage. **A ring — shoes.** Marks of a freeman.

23. The fatted calf. The one kept for a great occasion.

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.
25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.
26 And he called one of the servants, and asked what these things meant.
27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.
28 And he was angry, and would not go in: therefore came his father out, and intreated him.
29 And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:
30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.
31 And he said unto him, Son, thou art ever with me, and all that I have is thine.
32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

24 us eat, and make merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be
25 merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.
26 And he called to him one of the [1]servants, and inquired what these things might be.
27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe
28 and sound. But he was angry, and would not go in: and his father came out, and
29 intreated him. But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine: and *yet* thou never gavest me a kid, that I might make
30 merry with my friends: but when this thy son came, which hath devoured thy living with harlots, thou killedst for him the
31 fatted calf. And he said unto him, [2]Son, thou art ever with me, and all that is mine
32 is thine. But it was meet to make merry and be glad: for this thy brother was dead, and is alive *again;* and *was* lost, and is found.

[1] Gr. *bond-servants.* [2] Gr. *Child.*

24. Dead—lost. A real climax. One lost is worse than one dead.

25. Music and dancing. This, and the "let us eat and be merry" of verse 23, and the "began to be merry" of verse 24, would not be used by our Saviour so pleasantly as part of the good side of the story, if innocent pastime were an offence to him, or if asceticism were the principle of a Christian life.

27. Safe and sound. One word in Greek, ὑγιαίοντα. In good health.

28. He was angry. Anger at a brother's welfare is not a mark of a child of God. The elder brother is, therefore, not a true child, but a Pharisee, wearing the semblance. **His father.** The phenomenal statement.

29. He had performed the outward services, but where was his heart? **Thou never gavest me a kid.** Literally true, but yet how false! All that the father had was his, if he had wished it (verse 31); but he had never sought any thing beyond service. But service without the affections brings no joy.

32. A heart-act stirs up heaven to joy. Mere ritual touches no heavenly chord.

CHAPTER XVI.

1. The parable of the unjust steward. 14. Christ reproveth the hypocrisy of the covetous Pharisees. 19. The rich glutton, and Lazarus the beggar.

1 And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.
2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.
3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.
4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.
5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

1 And he said also unto the disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he was wasting his goods.
2 And he called him, and said unto him, What is this that I hear of thee? render the account of thy stewardship; for thou
3 canst be no longer steward. And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not
4 strength to dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may re-
5 ceive me into their houses. And calling to him each one of his lord's debtors, he said to the first, How much owest thou

1. The purport of this parable is to show that ordinary wisdom should make men prepare for the future state. A steward who is to be removed from office makes friends, who, when he is removed, will take care of him. That the steward may be a bad man, and employ bad means, does not touch the point of the parable; to wit, his *wisdom.*

4. They. My lord's debtors.

6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches?*

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 ¶ No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also, who were covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

16 The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.

17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

6 unto my lord? And he said, A hundred [1] measures of oil. And he said unto him, Take thy [2] bond, and sit down quickly and
7 write fifty. Then said he to another, And how much owest thou? And he said, A hundred [3] measures of wheat. He saith unto him, Take thy [2] bond, and write
8 fourscore. And his lord commended [4] the unrighteous steward because he had done wisely: for the sons of this [5] world are for their own generation wiser than the sons
9 of the light. And I say unto you, Make to yourselves friends [6] by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the
10 eternal tabernacles. He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little
11 is unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your
12 trust the true *riches?* And if ye have not been faithful in that which is another's, who will give you that which is
13 [7] your own? No [8] servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.
14 And the Pharisees, who were lovers of money, heard all these things; and they
15 scoffed at him. And he said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of
16 God. The law and the prophets *were* until John: from that time the gospel of the kingdom of God is preached, and every

[1] Gr. *baths*, the bath being a Hebrew measure. See Ezek. 45:10, 11, 14. [2] Gr. *writings*. [3] Gr. *cors*, the cor being a Hebrew measure. See Ezek. 45:14. [4] Gr. *the steward of unrighteousness*. [5] Or, *age*. [6] Gr. *out of*. [7] Some ancient authorities read *our own*. [8] Gr. *household-servant*.

6. A hundred measures of oil. Literally, "a hundred baths" (a Hebrew liquid-measure), equal to seven hundred and fifty gallons. **Thy bond.** This bond, or γράμμα, cannot be the bill, or account, as the Old Version has it; for the debtor would not make that out himself, and his handwriting (if done by collusion with the steward) would betray the cheat to the lord. The bond must be a promise to pay, or an order of payment, like our modern *check*. We may suppose that the steward, having, of course, saved up some small amounts, paid part of the debts of several debtors. Thus the first, owing a hundred baths of oil, wrote a bond for fifty; and the steward, in order to make him a friend, made up the other fifty. He is called "the unrighteous steward" (verse 8), not because of any unrighteousness in this transaction, but because he had wasted his lord's goods (verse 1).

7. A hundred measures of wheat. Literally, "a hundred cors" (a Hebrew dry-measure), equal to a thousand bushels.

8. Commended. His lord would not have commended him for an act that cheated him. He would have been so angry as not to see the smartness.

9. By means of. If the ordinary interpretation be given to the "bond," or "bill" (viz., that the steward reduced the amounts due), then he did not make friends *by means of* money, but by means of cheating about money; whereas, if he paid half himself, then he made friends *by means of* money. **Mammon.** Chaldee or Aramaic word for "riches." By "mammon of unrighteousness," or "unrighteous mammon," is meant riches, which so generally minister to unrighteousness. **When it shall fail.** Not "when ye fail," as in Old Version. The authorities here are very satisfactory. The meaning of this verse is, "So use your worldly wealth, that, when it goes, you will have something better." **The eternal tabernacles.** Not the temporary tents, in which the debtors sheltered the steward.

10. Faithfulness and unrighteousness show themselves in the smallest matters. As we say, straws show which way the wind blows. This verse leaves the parable, and directly attacks the subject.

11. How can God confide the wealth of his heavenly kingdom, with its attendant duties and responsibilities, to him who has not used his earthly gifts to his glory?

12. If, when God has intrusted you with wealth as his steward, you have been unfaithful in its use, how can he confer wealth upon you to be your own, knowing you will, of course, misuse that also? This latter wealth is "the true riches" of verse 11. In these two verses the parable is referred to only on the point of *stewardship*, not on its main point of *wisdom*.

13. See Matt. 6:24.

14. Who were lovers of money. Money-lovers do not like to hear about a future world and stewardship.

15. That which is exalted among men is an abomination in the sight of God. Man's "success" is God's contempt.

16. See on Matt. 11:12. **Entereth violently into it.** Forceth his way into it, as an enemy.

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

19 ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

17 man entereth violently into it. But it is easier for heaven and earth to pass away, than for one tittle of the law to fall.
18 Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery.
19 Now there was a certain rich man, and he was clothed in purple and fine linen,
20 [1]faring sumptuously every day: and a certain beggar named Lazarus was laid at his
21 gate, full of sores, and desiring to be fed with the *crumbs* that fell from the rich man's table; yea, even the dogs came and
22 licked his sores. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and
23 was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his
24 bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I
25 am in anguish in this flame. But Abraham said, [2]Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art
26 in anguish. And [3]beside all this, between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross

[1] Or, *living in mirth and splendour every day.* [2] Gr. *Child.* [3] Or, *in all these things.*

17. Tittle. See on Matt. 5:18.

18. A law of God universally broken by the Pharisees. The connection of verses 15–18 is this: "Ye are external religionists, and your standard is opposed to God's. Hence God's kingdom, which the law and prophets till John predicted, is violently assaulted by you when preached. But all that the law predicted shall be established against such open law-breakers as you, who are an adulterous generation."

19. The scope of this parable is the contrast between positions on earth and positions in the next world. It is an illustrative commentary on the sentiment of verse 15, "that which is exalted" (or high) "among men is an abomination in the sight of God." The secret of this contrast is in the relations of the soul to the two worlds. A soul fast tened in its affections to this world, meets loss and suffering in the next; but a soul open-eyed to eternity, though meeting loss and suffering here, finds joy unutterable and enduring there. **Purple.** Dyed wool. **Fine linen.** Gr., βύσσος. Originally Egyptian linen, but in later times the name was given to a highly prized Egyptian cotton.

20. Lazarus. Name given in the parable to show character. It means "God-help." It is the Hebrew Eleazar.

21. Yea, even. Besides this low degradation of lying at the gate, there was a still lower degradation in having the filthy dogs of the East thus treat him.

22. The beggar died, and was carried. The notion that his body was carried is absurd. As well might we say the rich man's body, after being buried, went to Hades (verses 22, 23). The language is popular. The beggar's body died, and his spirit was carried by the angels. See our Lord's prayer on the cross, "Father, into thy hands I commend my spirit" (chap. 23:46). **Was buried.** His burial is mentioned, because it was a grand one, part of his earthly greatness (ὑψηλὸν).

23. Hades. The other world. There is no reference in the word to place or condition, except the negative one. **He lifted up his eyes.** As his body was in the grave, all this language is to be figuratively rendered. The idea of literal fire is gross and absurd. The "torments" are those of a starving soul, burning up with passionate desires that cannot be satisfied or relieved, with memory and conscience ever adding fuel to the flame. **Abraham afar off.** As far as bliss is from misery, as far as holiness from depravity. **Lazarus in his bosom.** Abraham is reclining at a feast, and Lazarus reclines next in front of him (ἐν τοῖς κόλποις αὐτοῦ).

24. That he may dip the tip, etc. He does not ask to go to Abraham's bosom. His tastes are not in that direction. He does not seek holiness, but only relief from suffering. He naturally thinks the happy Lazarus can benefit him by a touch. But happiness cannot be imparted by impact.

25. Son. Rather, "child." A child of Abraham according to the flesh. **Receivedst.** Didst take and carry off as thine own. The word implies a thorough and hearty appropriation. The man made his heaven here. Lazarus accepted (the verb may be altered in supplying the ellipsis) evil things as his earthly lot. This implies a heavenly hope.

26. A great gulf fixed. There can be no change of condition effected in the other world. **They which would pass from hence to you, etc.** There might be a sympathetic or compassionate impulse imagined in the soul in heaven toward the lost; but, in the nature of things, if there were such, it could not effect any thing. The change must be inwrought by self-agency. But that self is now so degraded that it seeks only relief from misery, and never seeks for purity and righteousness. Hence the contrasted member of this sentence is not, "and that they which would pass from you to us," etc., for they never wish such a thing, but, "and that none may cross over from thence to us."

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

27 over from thence to us. And he said, I pray thee therefore, father, that thou
wouldest send him to my father's house;
28 for I have five brethren; that he may testify unto them, lest they also come into
29 this place of torment. But Abraham saith, They have Moses and the prophets:
30 let them hear them. And he said, Nay, father Abraham: but if one go to them
31 from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

27. I pray thee, therefore, father, etc. Not that a lost soul in eternity would seek to save brethren on earth, but that the picture of his making such a request might illustrate the fact that God has done all that is possible to save men.

28. He does not wish them to be holy: he only wishes them to avoid torment. This is the most that could be put into his mouth, and (as said above) even this is more than such a one would really care for.

29. Moses and the prophets. That is, the Old Testament. It was called either "Moses," or "Moses and the Prophets," or "Moses, the Prophets, and the Psalms," from the three divisions.

31. A heart that will resist the divine character of God's word would resist any mere material evidence, and call it an illusion. God speaking through outward nature would be as thoroughly disregarded as was the pillar of cloud disregarded by Israel. Man becomes accustomed to the most solemn evidences of God, and despises them.

CHAPTER XVII.

1. Christ teacheth to avoid occasions of offence. 3. One to forgive another. 6. The power of faith. 7. How we are bound to God, and not he to us. 11. He healeth ten lepers. 22. Of the kingdom of God, and the coming of the Son of man.

1 THEN said he unto the disciples, It is impossible but that offences will come: but woe *unto him*, through whom they come!

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 ¶ Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

1 AND he said unto his disciples, It is impossible but that occasions of stumbling should come: but woe unto him, through
2 whom they come! It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these
3 little ones to stumble. Take heed to yourselves: if thy brother sin, rebuke
4 him; and if he repent, forgive him. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him.
5 And the apostles said unto the Lord,
6 Increase our faith. And the Lord said, If ye have faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would have
7 obeyed you. But who is there of you, having a [1]servant plowing or keeping sheep, that will say unto him, when he is

[1] Gr. *bond-servant.*

1. A new discourse. Luke puts together kindred subjects in groups. The fifteenth and sixteenth chapters taught our right behavior with respect to both worlds. In the first ten verses of this chapter we have the lesson of a humble and careful walk, which is aptly followed by a story of gratitude (11–19). **Occasions of stumbling.** Christians are to beware lest through pride or carelessness they lead their brethren to fall into sin. It would have been better to die a violent death than to live to pervert the way of a child of God.

3. Forgive him. As one of the chief occasions for stumbling is the unforgiving spirit, breeding enmities and injuries, so we are specially to guard against this sin.

4. Saying, I repent; thou shalt forgive him. Thou shalt forgive him according to his *saying*. If his saying is honest, your forgiveness is valid. If his saying is a falsehood, your forgiveness has no power. The condition, however, is in the case, not in your mind. *You* know only the forgiveness.

5. Increase our faith, so that we can overcome our unforgiving natures.

6. Sycamine tree. Mulberry tree. **It would have obeyed you.** A graphic way of noting the instantaneous character of the action. This figure refers to the spiritual difficulties in the way of exercising the forgiving spirit, and the humble spirit which is its basis.

7. The master and servant have mutually recognized places and relations. The servant's service is not a profit

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

11 ¶ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14 And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

20 ¶ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.

23 And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*.

24 For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.

come in from the field, Come straightway
8 and sit down to meat; and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and after-
9 ward thou shalt eat and drink? Doth he thank the [1]servant because he did the
10 things that were commanded? Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable [2]servants; we have done that which it was our duty to do.
11 And it came to pass, [3]as they were on the way to Jerusalem, that he was passing [4]through the midst of Samaria and
12 Galilee. And as he entered into a certain village, there met him ten men that were
13 lepers, which stood afar off: and they lifted up their voices, saying, Jesus, Mas-
14 ter, have mercy on us. And when he saw them, he said unto them, Go and shew yourselves unto the priests. And it came to pass, as they went, they were cleansed.
15 And one of them, when he saw that he was healed, turned back, with a loud voice
16 glorifying God; and he fell upon his face at his feet, giving him thanks: and he
17 was a Samaritan. And Jesus answering said, Were not the ten cleansed? but
18 where are the nine? [5]Were there none found that returned to give glory to God,
19 save this [6]stranger? And he said unto him, Arise, and go thy way: thy faith hath [7]made thee whole.
20 And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God
21 cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is [8]within you.
22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man,
23 and ye shall not see it. And they shall say to you, Lo, there! Lo, here! go not
24 away, nor follow after *them:* for as the lightning, when it lighteneth out of the

[1] Gr. *bond-servant.* [2] Gr. *bond-servants.* [3] Or, *as he was.* [4] Or, *between.* [5] Or, *There were none found . . . save this stranger.* [6] Or, *alien.* [7] Or, *saved thee.* [8] Or, *in the midst of you.*

or gain to the master, but a return for favors received. So there is nothing meritorious in the exercising a forgiving spirit, and avoiding the giving occasions to stumble. Increased faith must not, therefore, beget pride.

9. Many excellent authorities add, "I trow not," as in the Old Version (Gr., οὐ δοκῶ).

10. Unprofitable. Not bringing in any thing above the due service. Unable to give God any thing.

11. He was passing through the midst of Samaria and Galilee. Rather, "he was passing between Samaria and Galilee." He started to go to Jerusalem on his last journey through Samaria, but was opposed by the Samaritans. So he directed his course eastward, along the boundary of Samaria and Galilee, and crossed over to Peræa.

12. Ten. One was a Samaritan, and nine were Jews. Their misery had broken down their hostile differences.

13. They. Emphatic. They were the beginners of the scene.

14. Priests. See Lev. 14. As the leper was to show himself to the priest for cleansing, **after the leprosy had left him,** these lepers had faith, that, before they reached the priest, they would be healed.

15. As they went. Rather, "while they were on their way."

16. A Samaritan. Better toward God than nine Jews.

19. My faith. It is this humble trust in God which meets all the requirements of gospel law. The precepts of verses 1-10 of this chapter are thus illustrated by the story of the Samaritan leper.

20. The kingdom of God cometh not with observation. The church of Christ, as succeeding the Jewish church, was to grow imperceptibly, as a plant grows. It was not to make a sudden outburst, so as to call for observation.

21. Within you. Rather, as in margin, "in the midst of you." It certainly was not *within* the Pharisees, to whom Christ was speaking, but it was among them; its elements gradually spreading among the people.

22. One of the days of the Son of man. One of those great, critical days, in which Christ comes for blessing and judgment to his church, as at the destruction of Jerusalem, which is, doubtless, the day here referred to. **22-37.** See on Matt. 24.

25 But first must he suffer many things, and be rejected of this generation.
26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.
27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.
28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;
29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.
30 Even thus shall it be in the day when the Son of man is revealed.
31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.
32 Remember Lot's wife.
33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.
34 I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.
35 Two *women* shall be grinding together; the one shall be taken, and the other left.
36 Two *men* shall be in the field; the one shall be taken, and the other left.
37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.

one part under the heaven, shineth unto the other part under heaven; so shall the
25 Son of man be [1]in his day. But first must he suffer many things and be re-
26 jected of this generation. And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man.
27 They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood
28 came, and destroyed them all. Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they
29 sold, they planted, they builded; but in the day that Lot went out from Sodom it rained fire and brimstone from heaven,
30 and destroyed them all: after the same manner shall it be in the day that the Son
31 of man is revealed. In that day, he which shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the
32 field likewise not return back. Remember
33 Lot's wife. Whosoever shall seek to gain his [2]life shall lose it: but whosoever shall
34 lose *his* [2]*life* shall [3]preserve it. I say unto you, In that night there shall be two men on one bed; the one shall be taken,
35 and the other shall be left. There shall be two women grinding together; the one shall be taken, and the other shall be left[4].
37 And they answering say unto him, Where, Lord? And he said unto them, Where the body *is*, thither will the [5]eagles also be gathered together.

[1] Some ancient authorities omit *in his day*. [2] Or, *soul*. [3] Gr. *save it alive*. [4] Some ancient authorities add verse 36 *There shall be two men in the field; the one shall be taken, and the other shall be left*. [5] Or, *vultures*.

24. In his day. The day of Jerusalem's woe.
26. In the days of the Son of man. In all the critical days (like the Jerusalem day), in which he comes.
37. Where the body is, thither will the eagles be gathered together. False Christs will prey upon a superstitious and wicked people. The reference is to the exhortation in verse 23. All after that is an enlargement (see on Matt. 26:28).

CHAPTER XVIII.

3. Of the importunate widow. 9. Of the Pharisee and the publican. 15. Children brought to Christ. 18. A ruler that would follow Christ, but is hindered by his riches. 28. The reward of them that leave all for his sake. 31. He foresheweth his death, 35. and restoreth a blind man to his sight.

1 And he spake a parable unto them *to this end*, that men ought always to pray, and not to faint;
2 Saying, There was in a city a judge, which feared not God, neither regarded man:
3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.
4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;
5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.
6 And the Lord said, Hear what the unjust judge saith.

1 And he spake a parable unto them to the end that they ought always to pray,
2 and not to faint; saying, There was in a city a judge, which feared not God, and
3 regarded not man: and there was a widow in that city; and she came oft unto him, saying, [1]Avenge me of mine adversary.
4 And he would not for a while: but afterward he said within himself, Though I
5 fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest she [2]wear me out by her
6 continual coming. And the Lord said, Hear what [3]the unrighteous judge saith.

[1] Or, *Do me justice of*: and so in verses 5, 7, 8. [2] Gr. *bruise*. [3] Gr. *the judge of unrighteousness*.

1. Always. Hyperbole.
2. Which feared not God, and regarded not man. An unpromising and dangerous character.
3. Avenge me. Whether she had the right of the case, we are not told.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?
8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?
9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:
10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.
11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.
12 I fast twice in the week, I give tithes of all that I possess.
13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.
14 I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.
15 And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.
16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.
17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.
18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?
19 And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is*, God.
20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.
21 And he said, All these have I kept from my youth up.
22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.
23 And when he heard this, he was very sorrowful: for he was very rich.
24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

7 And shall not God avenge his elect, which
cry to him day and night, and he is long-
8 suffering over them? I say unto you,
that he will avenge them speedily. How-
beit when the Son of man cometh, shall
he find [1]faith on the earth?
9 And he spake also this parable unto
certain which trusted in themselves that
they were righteous, and set [2]all others at
10 nought: Two men went up into the tem-
ple to pray; the one a Pharisee, and the
11 other a publican. The Pharisee stood
and prayed thus with himself, God, I
thank thee, that I am not as the rest of
men, extortioners, unjust, adulterers, or
12 even as this publican. I fast twice in the
13 week; I give tithes of all that I get. But
the publican, standing afar off, would not
lift up so much as his eyes unto heaven,
but smote his breast, saying, God, [3]be
14 merciful to me [4]a sinner. I say unto you,
This man went down to his house justified
rather than the other: for every one that
exalteth himself shall be humbled; but
he that humbleth himself shall be ex-
alted.
15 And they brought unto him also their
babes, that he should touch them: but
when the disciples saw it, they rebuked
16 them. But Jesus called them unto him,
saying, Suffer the little children to come
unto me, and forbid them not: for of such
17 is the kingdom of God. Verily I say
unto you, Whosoever shall not receive the
kingdom of God as a little child, he shall
in no wise enter therein.
18 And a certain ruler asked him, saying,
Good [5]Master, what shall I do to inherit
19 eternal life? And Jesus said unto him,
Why callest thou me good? none is good,
20 save one, *even* God. Thou knowest the
commandments, Do not commit adultery,
Do not kill, Do not steal, Do not bear
false witness, Honour thy father and
21 mother. And he said, All these things
22 have I observed from my youth up. And
when Jesus heard it, he said unto him,
One thing thou lackest yet: sell all that
thou hast, and distribute unto the poor,
and thou shalt have treasure in heaven:
23 and come, follow me. But when he heard
these things, he became exceeding sor-
24 rowful: for he was very rich. And Jesus
seeing him said, How hardly shall they

[1] Or, *the faith*. [2] Gr. *the rest*. [3] Or, *be propitiated*. [4] Or, *the sinner*. [5] Or, *Teacher*.

7. And he is longsuffering over them. An awkward and Hebraic connection. We would say, "and toward whom he is long-suffering." The whole argument is this: If men are ready to persevere against all prospects to obtain an answer from an unjust judge, surely God's people, who are his dear ones, ought to persevere in prayer to one so ready to hear.

8. When the Son of man cometh, in any of his visitations of judgment, individual, national, or ecumenical.

9. Unto certain. Not the Pharisees, but of a pharisaic spirit.

11. Stood. Rather, "stood forth." **With himself.** He was his own audience. **I thank thee.** Pride can give thanks.

12. I fast twice in the week. One hundred and three times in a year more than God's law prescribed! Pride can worship. **I give tithes of all that I get,** or acquire. He is more generous than the law prescribed. Pride can give, even to self-denial. The Pharisee has uttered thanksgiving and boast, but where is the *prayer*?

13. Afar off. Far behind the line where those who prayed were wont to stand.

14. Rather than the other. Equivalent to, "and not the other." The form of statement is as if in reply to the question, "One of these two was justified: which was it?"

15, 16. See on Matt. 19: 13–15.

17. See on Matt. 18: 3.

18–30. See on Matt. 19: 16–29.

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.
26 And they that heard *it* said, Who then can be saved?
27 And he said, The things which are impossible with men are possible with God.
28 Then Peter said, Lo, we have left all, and followed thee.
29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,
30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.
31 ¶ Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.
32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:
33 And they shall scourge *him*, and put him to death: and the third day he shall rise again.
34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.
35 ¶ And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging:
36 And hearing the multitude pass by, he asked what it meant.
37 And they told him, that Jesus of Nazareth passeth by.
38 And he cried, saying, Jesus, *thou* son of David, have mercy on me.
39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* son of David, have mercy on me.
40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,
41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.
42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.
43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

that have riches enter into the kingdom
25 of God! For it is easier for a camel to
enter in through a needle's eye, than for a
rich man to enter into the kingdom of
26 God. And they that heard it said, Then
27 who can be saved? But he said, The
things which are impossible with men are
28 possible with God. And Peter said, Lo,
we have left [1]our own, and followed thee.
29 And he said unto them, Verily I say unto
you, There is no man that hath left house,
or wife, or brethren, or parents, or chil-
30 dren, for the kingdom of God's sake, who
shall not receive manifold more in this
time, and in the [2]world to come eternal
life.
31 And he took unto him the twelve, and
said unto them, Behold, we go up to Jeru-
salem, and all the things that are written
[3]by the prophets shall be accomplished
32 unto the Son of man. For he shall be de-
livered up unto the Gentiles, and shall be
mocked, and shamefully intreated, and
33 spit upon: and they shall scourge and kill
him: and the third day he shall rise again.
34 And they understood none of these things;
and this saying was hid from them, and
they perceived not the things that were
said.
35 And it came to pass, as he drew nigh
unto Jericho, a certain blind man sat by
36 the way side begging: and hearing a mul-
titude going by, he enquired what this
37 meant. And they told him, that Jesus of
38 Nazareth passeth by. And he cried, say-
ing, Jesus, thou son of David, have mercy
39 on me. And they that went before re-
buked him, that he should hold his peace:
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Thou son of David, have mercy on me.
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be brought unto him: and when he was
41 come near, he asked him, What wilt thou
that I should do unto thee? And he said,
42 Lord, that I may receive my sight. And
Jesus said unto him, Receive thy sight:
43 thy faith hath [4]made thee whole. And
immediately he received his sight, and
followed him, glorifying God: and all the
people, when they saw it, gave praise unto
God.

[1] Or, *our own* homes. [2] Or, *age*. [3] Or, *through*. [4] Or, *saved thee*.

31-34. See on Matt. 20: 17-19.
35-43. See on Matt. 20: 29-34.

CHAPTER XIX.

1. Of Zacchæus a publican. 11. The ten pieces of money. 28. Christ rideth into Jerusalem with triumph: 41. weepeth over it: 45. driveth the buyers and sellers out of the temple: 47. teaching daily in it. The rulers would have destroyed him, but for fear of the people.

1 AND *Jesus* entered and passed through Jericho.

2 And, behold, *there was* a man named Zacchæus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that *way*.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

1 AND he entered and was passing through
2 Jericho. And behold, a man called by
name Zacchæus; and he was a chief pub-
3 lican, and he was rich. And he sought to
see Jesus who he was; and could not
for the crowd, because he was little of
4 stature. And he ran on before, and
climbed up into a sycomore tree to see
5 him: for he was to pass that way. And
when Jesus came to the place, he looked
up, and said unto him, Zacchæus, make
haste, and come down; for to-day I must
6 abide at thy house. And he made haste,
and came down, and received him joyfully.
7 And when they saw it, they all murmured,
saying, He is gone in to lodge with a man
8 that is a sinner. And Zacchæus stood,
and said unto the Lord, Behold, Lord, the
half of my goods I give to the poor; and
if I have wrongfully exacted aught of any
9 man, I restore fourfold. And Jesus said
unto him, To-day is salvation come to this
house, forasmuch as he also is a son of
10 Abraham. For the Son of man came to
seek and to save that which was lost.
11 And as they heard these things, he added
and spake a parable, because he was nigh
to Jerusalem, and *because* they supposed
that the kingdom of God was immediately
12 to appear. He said therefore, A certain
nobleman went into a far country, to re-
ceive for himself a kingdom, and to

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1. Jericho. See on Matt. 20 : 30.

2. Zacchæus. A Jewish name ("Zaccai," Ezra 2 : 9, Neh. 7 : 14), indicating a Jewish man. **Chief publican.** Superintendent of customs under the Roman officer who farmed the revenue of the Jericho district.

4. Sycomore. Mulberry, or fig-mulberry, same as the "sycamine" of chap. 17 : 6 (Dioscorides). It has spreading branches, and was often planted along public roads.

5. I must abide. The language of acceptable command.

7. They. The crowd (verse 3).

8. Stood. Rather, "stood forth," as in chap. 18 : 11. He took a prominent position, that all might hear, and note his change. Curiosity made him take a prominent position on the sycomore-branch, but penitence makes him now take a prominent position in his house. **Behold, Lord, the half of my goods, etc.** There is here no boasting reference to the past, but a penitent promise for the future. "I now form, under God, the resolution to give and to restore." This was evidence of his faith. If one-eighth of Zacchæus' property was gotten by wrongful exaction, the action he now promised would leave him penniless.

9. Salvation came when the money went. **He also is a son of Abraham.** Even he, so well-known and energetic an oppressor, is proved to be, not simply a descendant of Abraham, but a worthy descendant, as having Abraham's faith.

10. That which was lost, as was the publican in every Jewish mind.

11. The disciples had two wrong notions concerning the Messianic kingdom, — first, that it was to be set up *immediately;* and, second, that it would be *conspicuous* to the natural eye. Our Lord's parable corrects both errors. There was a time to elapse in which Jesus would go to the Father; and after that he would return (by his spirit, John 16 : 13–16), and establish his kingdom; and it would be established on *individual* faith and faithfulness, and not by any external display.

12. It was often the case in that period of history for a prominent man of a country to go to Rome, and obtain the investiture of a kingdom tributary to Rome. Here the noble is giving his servants tests, to know how he may promote them to office when he has obtained the kingdom.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.
14 But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.
15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.
16 Then came the first, saying, Lord, thy pound hath gained ten pounds.
17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.
18 And the second came, saying, Lord, thy pound hath gained five pounds.
19 And he said likewise to him, Be thou also over five cities.
20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:
21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.
22 And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:
23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?
24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.
25 (And they said unto him, Lord, he hath ten pounds.)
26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.
27 But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.
28 ¶ And when he had thus spoken, he went before, ascending up to Jerusalem.
29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,

13 return. And he called ten [1]servants of his, and gave them ten [2]pounds, and said unto them, Trade ye *herewith* till I come.
14 But his citizens hated him, and sent an ambassage after him, saying, We will not
15 that this man reign over us. And it came to pass, when he was come back again, having received the kingdom, that he commanded these [1]servants, unto whom he had given the money, to be called to him, that he might know what they had
16 gained by trading. And the first came before him, saying, Lord, thy pound hath
17 made ten pounds more. And he said unto him, Well done, thou good [3]servant: because thou wast found faithful in a very little, have thou authority over ten cities.
18 And the second came, saying, Thy pound,
19 lord, hath made five pounds. And he said unto him also, Be thou also over five
20 cities. And [4]another came, saying, Lord, behold, *here is* thy pound, which I kept
21 laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reap-
22 est that thou didst not sow. He saith unto him, Out of thine own mouth will I judge thee, thou wicked [3]servant. Thou knewest that I am an austere man, taking up that I laid not down, and reaping that
23 I did not sow; then wherefore gavest thou not my money into the bank, and [5]I at my coming should have required it with in-
24 terest? And he said unto them that stood by, Take away from him the pound, and give it unto him that hath the ten pounds.
25 And they said unto him, Lord, he hath ten
26 pounds. I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath
27 shall be taken away from him. Howbeit these mine enemies, which would not that I should reign over them, bring hither, and slay them before me.
28 And when he had thus spoken, he went on before, going up to Jerusalem.
29 And it came to pass, when he drew nigh unto Bethphage and Bethany, at the mount that is called *the mount* of Olives, he sent

[1] Gr. *bond-servants.* [2] *Mina*, here translated a pound, is equal to one hundred drachmas. See chap. 15:8. [3] Gr. *bond-servant.* [4] Gr. *the other.* [5] Or, *I should have gone and required.*

13. Each receives the same, one mina, about seventeen dollars, worth perhaps two hundred and fifty dollars now in purchasing-value.

14. The citizens are to be distinguished from the servants. The citizens represent Christ's enemies. The servants (even the πονηρὸς) represent Christ's friends and followers.

15. The test is applied. They had had equal amounts; that is, equal gifts and opportunities.

16. Thy pound hath made. Modestly. Not, "I have gained."

17. Over ten cities. Not by merit, but by a grace that regards the gradations of faithfulness.

18. Five pounds. The result of less energy.

20. Thy pound. He had carefully preserved it, so that it should not be lost. He had *respected* it, but not *used* it.

23. His excuse of fear was a false one. He did not act like a timid man, but like a lazy one.

26. There is no punishment dealt out to this indolent servant, as there was in the case of the πονηρὸς of Matt. 25:30. In that case he had put his Lord's talent in the ground, and impudently told his lord, "Lo, thou hast thine own." His wickedness consisted not in his slothfulness or unprofitableness (Matt. 25:26–30), although he had both qualities, but in his *rebellious spirit.* His case is therefore represented in this parable of Luke by the enemies who were to be slain (verse 27). The indolent servant in this parable simply has his mina taken away, and he has no office given him; illustrating the principle that unimproved gifts will melt away (verse 26). God's argument with man is, "If you love me, you will use well what I intrust to you: if you fear me, your fear should impel you to your duty. For sloth there is no excuse." The slothful Christian degrades himself.

27. Slay them. The rebellious hearts, that refuse the yoke of the heavenly King, must perish.

28. Going up. The road from Jericho to Jerusalem passes up from the sunken plain of Jordan through the limestone solitudes to the high hill-country of Judæa.

29–38. See on Matt. 21:1–9.

30 Saying, Go ye into the village over against *you;* in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither.*

31 And if any man ask you, Why do ye loose *him?* thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38 Saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

41 ¶ And when he was come near, he beheld the city, and wept over it,

42 Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

45 And he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people were very attentive to hear him.

30 two of the disciples, saying, Go your way into the village over against *you;* in the which as ye enter ye shall find a colt tied, whereon no man ever yet sat: loose him,
31 and bring him. And if any one ask you, Why do ye loose him? thus shall ye say,
32 The Lord hath need of him. And they that were sent went away, and found even
33 as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?
34 And they said, The Lord hath need of
35 him. And they brought him to Jesus: and they threw their garments upon the
36 colt, and set Jesus thereon. And as he went, they spread their garments in the
37 way. And as he was now drawing nigh, *even* at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the [1]mighty works which they
38 had seen; saying, Blessed *is* the King that cometh in the name of the Lord: peace in
39 heaven, and glory in the highest. And some of the Pharisees from the multitude said unto him, [2]Master, rebuke thy dis-
40 ciples. And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out.
41 And when he drew nigh, he saw the
42 city and wept over it, saying, [3]If thou hadst known in this day, even thou, the things which belong unto peace! but now
43 they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a [4]bank about thee, and compass thee round, and keep thee
44 in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.
45 And he entered into the temple, and
46 began to cast out them that sold, saying unto them, It is written, And my house shall be a house of prayer: but ye have made it a den of robbers.
47 And he was teaching daily in the temple. But the chief priests and the scribes and the principal men of the people sought to
48 destroy him: and they could not find what they might do; for the people all hung upon him, listening.

[1] Gr. *powers.* [2] Or, *Teacher.* [3] Or, *O that thou hadst known.* [4] Gr. *palisade.*

38. Each evangelist gives part of the cry. It was, in all, "Hosanna to the son of David. Blessed is he that cometh in the name of the Lord. Blessed is the kingdom that cometh of our father David. Blessed is the King that cometh in the name of the Lord. Peace in heaven, and glory in the highest. Hosanna in the highest." There were multitudes to cry, and they did not all cry alike.

39–40. The Pharisee's request is met by the Messiah's self-assertion, which, after three years of miracle and sign, was in accordance with justice and propriety.

42. They are hid. By the action of its unbelief.

44. Thy children. Thine inhabitants. **Thou knewest not.** Didst not practically recognize it by availing thyself of it for repentance and renewal.

45-48. See on Matt. 21: 12, 13.

48. All hung upon him. It was this that embarrassed the elders and chief priests in their plans to slay Jesus.

CHAPTER XX.

1. Christ avoucheth his authority by a question of John's baptism. 9. The parable of the vineyard. 19. Of giving tribute to Cæsar. 27. He convinceth the Sadducees that denied the resurrection. 41. How Christ is the son of David. 45. He warneth his disciples to beware of the scribes.

1 AND it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders,

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence *it was*.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.

11 And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12 And again he sent a third: and they wounded him also, and cast *him* out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

19 ¶ And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

1 AND it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and the scribes
2 with the elders; and they spake, saying unto him, Tell us: By what authority doest thou these things? or who is he that
3 gave thee this authority? And he answered and said unto them, I also will ask
4 you a [1]question; and tell me: The baptism of John, was it from heaven, or from
5 men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why did ye not
6 believe him? But if we shall say, From men; all the people will stone us: for they be persuaded that John was a proph-
7 et. And they answered, that they knew
8 not whence *it was*. And Jesus said unto them, Neither tell I you by what authority I do these things.

9 And he began to speak unto the people this parable: A man planted a vineyard, and let it out to husbandmen, and went into another country for a long time.
10 And at the season he sent unto the husbandmen a [2]servant, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away
11 empty. And he sent yet another [2]servant: and him also they beat, and handled him shamefully, and sent him away empty.
12 And he sent yet a third: and him also
13 they wounded, and cast him forth. And the lord of the vineyard said, What shall I do? I will send my beloved son: it may
14 be they will reverence him. But when the husbandmen saw him, they reasoned one with another, saying, This is the heir: let us kill him, that the inheritance may be
15 ours. And they cast him forth out of the vineyard, and killed him. What therefore will the lord of the vineyard do unto
16 them? He will come and destroy these husbandmen, and will give the vineyard unto others. And when they heard it,
17 they said, [3]God forbid. But he looked upon them, and said, What then is this that is written,

The stone which the builders rejected,
The same was made the head of the corner?

18 Every one that falleth on that stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust.

19 And the scribes and the chief priests sought to lay hands on him in that very hour; and they feared the people: for

[1] Gr. *word*. [2] Gr. *bond-servant*. [3] Gr. *Be it not so*.

1. Preaching the gospel. Or, "making known the good news." **1-8.** See on Matt. 21:23-27.
9-18. See on Matt. 21:33-44.
19. See Matt. 21:45, 46.

20 And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God truly:

22 Is it lawful for us to give tribute unto Cæsar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a penny. Whose image and superscription hath it? They answered and said, Cæsar's.

25 And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

27 ¶ Then came to *him* certain of the Sadducees, which deny that there is any resurrection; and they asked him,

28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all live unto him.

39 ¶ Then certain of the scribes answering said, Master, thou hast well said.

40 And after that they durst not ask him any *question at all.*

41 And he said unto them, How say they that Christ is David's son?

42 And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

45 Then in the audience of all the people he said unto his disciples,

they perceived that he spake this parable
20 against them. And they watched him, and sent forth spies, which feigned themselves to be righteous, that they might take hold of his speech, so as to deliver him up to the rule and to the authority of
21 the governor. And they asked him, saying, [1] Master, we know that thou sayest and teachest rightly, and acceptest not the person *of any*, but of a truth teachest the
22 way of God: Is it lawful for us to give
23 tribute unto Cæsar, or not? But he perceived their craftiness, and said unto
24 them, Shew me a [2] penny. Whose image and superscription hath it? And they
25 said, Cæsar's. And he said unto them, Then render unto Cæsar the things that are Cæsar's, and unto God the things that
26 are God's. And they were not able to take hold of the saying before the people: and they marvelled at his answer, and held their peace.

27 And there came to him certain of the Sadducees, they which say that there is
28 no resurrection; and they asked him, saying, [1] Master, Moses wrote unto us, that if a man's brother die, having a wife, and he be childless, his brother should take the wife, and raise up seed unto his brother.
29 There were therefore seven brethren:
30 and the first took a wife, and died child-
31 less; and the second; and the third took her; and likewise the seven also left no
32 children, and died. Afterward the woman
33 also died. In the resurrection therefore whose wife of them shall she be? for the
34 seven had her to wife. And Jesus said unto them, The sons of this [3] world marry,
35 and are given in marriage: but they that are accounted worthy to attain to that [3] world, and the resurrection from the dead, neither marry, nor are given in mar-
36 riage: for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resur-
37 rection. But that the dead are raised, even Moses shewed, in *the place concerning* the Bush, when he calleth the Lord the God of Abraham, and the God of
38 Isaac, and the God of Jacob. Now he is not the God of the dead, but of the liv-
39 ing: for all live unto him. And certain of the scribes answering said, [1] Master,
40 thou hast well said. For they durst not any more ask him any question.
41 And he said unto them, How say they
42 that the Christ is David's son? For David himself saith in the book of Psalms,

The Lord said unto my Lord,
Sit thou on my right hand,
43 Till I make thine enemies the footstool of thy feet.

44 David therefore calleth him Lord, and how is he his son?

45 And in the hearing of all the people he
46 said unto his disciples, Beware of the scribes, which desire to walk in long robes,

[1] Or, *Teacher*. [2] See marginal note on Matt. 18:28. [3] Or, *age*.

20. Take hold of his speech. Catch him saying something which could be made a ground of accusation at a Roman tribunal, for only the Roman authority could punish with death.

21–44. See on Matt. 22:17–45.

45–47. See Mark 12:38–40, and Matt. 23:6.

46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;
47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

and love salutations in the market-places, and chief seats in the synagogues, and
47 chief places at feasts; which devour widows' houses, and for a pretence make long prayers: these shall receive greater condemnation.

CHAPTER XXI.

1. Christ commendeth the poor widow. 5. He foretelleth the destruction of the temple, and of the city Jerusalem: 25. the signs also which shall be before the last day. 34. He exhorteth them to be watchful.

1 AND he looked up, and saw the rich men casting their gifts into the treasury.
2 And he saw also a certain poor widow casting in thither two mites.
3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:
4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.
5 ¶ And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,
6 *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.
7 And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?
8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ;* and the time draweth near: go ye not therefore after them.
9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by.
10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:
11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.
12 But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.
13 And it shall turn to you for a testimony.
14 Settle *it* therefore in your hearts, not to meditate before what ye shall answer:
15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.
16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.
17 And ye shall be hated of all *men* for my name's sake.
18 But there shall not an hair of your head perish.
19 In your patience possess ye your souls.

1 AND he looked up, [1] and saw the rich men that were casting their gifts into the
2 treasury. And he saw a certain poor
3 widow casting in thither two mites. And he said, Of a truth I say unto you, This poor widow cast in more than they all:
4 for all these did of their superfluity cast in unto the gifts: but she of her want did cast in all the living that she had.
5 And as some spake of the temple, how it was adorned with goodly stones and
6 offerings, he said, As for these things which ye behold, the days will come, in which there shall not be left here one stone upon another, that shall not be
7 thrown down. And they asked him, saying, [2] Master, when therefore shall these things be? and what *shall be* the sign when these things are about to come to
8 pass? And he said, Take heed that ye be not led astray: for many shall come in my name, saying, I am *he;* and, The time
9 is at hand: go ye not after them. And when ye shall hear of wars and tumults, be not terrified: for these things must needs come to pass first; but the end is not immediately.
10 Then said he unto them, Nation shall rise against nation, and kingdom against
11 kingdom: and there shall be great earthquakes, and in divers places famines and pestilences; and there shall be terrors and
12 great signs from heaven. But before all these things, they shall lay their hands on you, and shall persecute you, delivering you up to the synagogues and prisons, [3] bringing you before kings and governors
13 for my name's sake. It shall turn unto
14 you for a testimony. Settle it therefore in your hearts, not to meditate beforehand
15 how to answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to
16 gainsay. But ye shall be delivered up even by parents, and brethren, and kinsfolk, and friends; and *some* of you [4] shall
17 they cause to be put to death. And ye shall be hated of all men for my name's
18 sake. And not a hair of your head shall

[1] Or, *and saw them that . . . treasury, and they were rich.* [2] Or, *Teacher.* [3] Gr. you *being brought.* [4] Or, *shall they put to death.*

1–4. See Mark 12:41-44. For the rest of this chapter, see notes on Matt. 24.

16, 18. Some of you shall they cause to be put to death — and not a hair of your head shall perish. The protection of the true and higher life is certainly here meant, as in the ninety-first psalm. The exalted Christian cares only for this.

19. Their faithful endurance would gain the highest soul-life.

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

25 ¶ And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

29 And he spake to them a parable; Behold the fig tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33 Heaven and earth shall pass away: but my words shall not pass away.

34 ¶ And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so* that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount* of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

19 perish. In your patience ye shall win
your [1]souls.
20 But when ye see Jerusalem compassed
with armies, then know that her desola-
21 tion is at hand. Then let them that are
in Judæa flee unto the mountains; and
let them that are in the midst of her
depart out; and let not them that are in
22 the country enter therein. For these are
days of vengeance, that all things which
23 are written may be fulfilled. Woe unto
them that are with child and to them that
give suck in those days! for there shall
be great distress upon the [2]land, and
24 wrath unto this people. And they shall
fall by the edge of the sword, and shall be
led captive into all the nations: and Jeru-
salem shall be trodden down of the Gen-
tiles, until the times of the Gentiles be
25 fulfilled. And there shall be signs in sun
and moon and stars; and upon the earth
distress of nations, in perplexity for the
26 roaring of the sea and the billows; men
[3]fainting for fear, and for expectation of
the things which are coming on [4]the
world: for the powers of the heavens
27 shall be shaken. And then shall they see
the Son of man coming in a cloud with
28 power and great glory. But when these
things begin to come to pass, look up, and
lift up your heads; because your redemp-
tion draweth nigh.
29 And he spake to them a parable: Be-
30 hold the fig tree, and all the trees: when
they now shoot forth, ye see it and know
of your own selves that the summer is
31 now nigh. Even so ye also, when ye see
these things coming to pass, know ye that
32 the kingdom of God is nigh. Verily I
say unto you, This generation shall not
pass away, till all things be accomplished.
33 Heaven and earth shall pass away: but
my words shall not pass away.
34 But take heed to yourselves, lest haply
your hearts be overcharged with surfeiting,
and drunkenness, and cares of this life,
and that day come on you suddenly as a
35 snare: for *so* shall it come upon all them
that dwell on the face of all the earth.
36 But watch ye at every season, making sup-
plication, that ye may prevail to escape all
these things that shall come to pass, and
to stand before the Son of man.
37 And every day he was teaching in the
temple; and every night he went out, and
lodged in the mount that is called *the*
38 *mount* of Olives. And all the people
came early in the morning to him in the
temple, to hear him.

[1] Or, *lives.* [2] Or, *earth.* [3] Or, *expiring.* [4] Gr. *the inhabited earth.*

24. Until the times of the Gentiles be fulfilled. The times in which the Gentiles shall, by God's will, hold the Jews in subjection.

28. Your redemption. Your freedom from spiritual bondage in the light of the new Christian church having no Jewish bigotry and violence to oppress it.

32. This fastens down the preceding prophecy to the period preceding the destruction of Jerusalem.

34. Haply. This is an unfortunate English word to use, as it sounds so much like "happily." "Perhaps" or "peradventure" would be better. "Lest at any time" would be best.

36. To stand before the Son of man. Appearing as his faithful servant in every such crisis which he shall bring on.

CHAPTER XXII.

1. The Jews conspire against Christ. 3. Satan prepareth Judas to betray him. 7. The apostles prepare the passover. 19. Christ instituteth his holy supper, 21. covertly foretelleth of the traitor, 24. dehorteth the rest of his apostles from ambition, 31. assureth Peter his faith should not fail: 34. and yet he should deny him thrice. 39. He prayeth in the mount, and sweateth blood, 47. is betrayed with a kiss: 50. he healeth Malchus' ear, 54. he is thrice denied of Peter, 63. shamefully abused, 66. and confesseth himself to be the Son of God.

1 Now the feast of unleavened bread drew nigh,
which is called the Passover.
2 And the chief priests and scribes sought how
they might kill him; for they feared the people.
3 ¶ Then entered Satan into Judas surnamed
Iscariot, being of the number of the twelve.
4 And he went his way, and communed with
the chief priests and captains, how he might be-
tray him unto them.
5 And they were glad, and covenanted to give
him money.
6 And he promised, and sought opportunity to
betray him unto them in the absence of the multi-
tude.
7 ¶ Then came the day of unleavened bread,
when the passover must be killed.
8 And he sent Peter and John, saying, Go and
prepare us the passover, that we may eat.
9 And they said unto him, Where wilt thou that
we prepare?
10 And he said unto them, Behold, when ye are
entered into the city, there shall a man meet you,
bearing a pitcher of water; follow him into the
house where he entereth in.
11 And ye shall say unto the goodman of the
house, The Master saith unto thee, Where is the
guestchamber, where I shall eat the passover with
my disciples?
12 And he shall shew you a large upper room
furnished: there make ready.
13 And they went, and found as he had said
unto them: and they made ready the passover.
14 And when the hour was come, he sat down,
and the twelve apostles with him.
15 And he said unto them, With desire I have
desired to eat this passover with you before I
suffer:
16 For I say unto you, I will not any more eat
thereof, until it be fulfilled in the kingdom of God.
17 And he took the cup, and gave thanks, and
said, Take this, and divide *it* among yourselves:
18 For I say unto you, I will not drink of the
fruit of the vine, until the kingdom of God shall
come.

1 Now the feast of unleavened bread
drew nigh, which is called the Passover.
2 And the chief priests and the scribes
sought how they might put him to death;
for they feared the people.
3 And Satan entered into Judas who was
called Iscariot, being of the number of
4 the twelve. And he went away, and
communed with the chief priests and
captains, how he might deliver him unto
5 them. And they were glad, and cove-
6 nanted to give him money. And he con-
sented, and sought opportunity to deliver
him unto them [1] in the absence of the
multitude.
7 And the day of unleavened bread came,
on which the passover must be sacrificed.
8 And he sent Peter and John, saying, Go
and make ready for us the passover, that
9 we may eat. And they said unto him,
Where wilt thou that we make ready?
10 And he said unto them, Behold, when ye
are entered into the city, there shall meet
you a man bearing a pitcher of water;
follow him into the house whereinto he
11 goeth. And ye shall say unto the good-
man of the house, The [2] Master saith unto
thee, Where is the guest-chamber, where I
shall eat the passover with my disciples?
12 And he will shew you a large upper room
13 furnished: there make ready. And they
went, and found as he had said unto them:
and they made ready the passover.
14 And when the hour was come, he sat
15 down, and the apostles with him. And
he said unto them, With desire I have de-
sired to eat this passover with you before
16 I suffer: for I say unto you, I will not eat
it, until it be fulfilled in the kingdom of
17 God. And he received a cup, and when
he had given thanks, he said, Take this,
18 and divide it among yourselves: for I say
unto you, I will not drink from hence-
forth of the fruit of the vine, until the

[1] Or, *without tumult.* [2] Or, *Teacher.*

1. For notes on this chapter generally, see Matt. 26 and Mark 14.

2. For they feared the people. Supply before these words the suppressed sentence, "but were perplexed."

3. Satan entered into Judas. In John 13: 27 we are told, that, after Judas had taken the sop from Jesus, Satan entered into him. Satan goes in and out with readiness when the door is open for him. He can enter a man as well as can the Holy Spirit. The possession is not figurative, but literal.

7. Then came the day of unleavened bread, etc. This shows that our Lord ate the Passover on the regular Passover day, and did not anticipate it by a day.

14. The hour for eating the Passover.

15. With desire I have desired. Hebraism for "I have greatly desired."

16. I will not eat it. On the strength of the Alexandrian and Vatican MSS., the Revisers omit the words "no more." With about the same other authorities, *and* those two, they have admitted the "no more" in the similar passage in Mark 14: 25. If not expressed, it is understood here; for our Lord has just said he had greatly desired to eat this Passover with his disciples. **Until it be fulfilled in the kingdom of God.** Until the Passover have its type answered by the death of Christ, the Paschal Lamb, at the establishment of the new Christian dispensation

18. The "I" of "I will not drink" is *not* emphatic. Our Lord takes the first cup of the four used in the Passover, and passes it to his disciples, stating that this is his last Passover with them. "From henceforth" (wrongly

19 ¶ And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

21 ¶ But, behold, the hand of him that betrayeth me *is* with me on the table.

22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

23 And they began to enquire among themselves, which of them it was that should do this thing.

24 ¶ And there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether *is* greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat:

32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

19 kingdom of God shall come. And he took [1] bread, and when he had given
thanks, he brake it, and gave to them,
saying, This is my body [2] which is given
for you: this do in remembrance of me.
20 And the cup in like manner after supper,
saying, This cup is the new [3] covenant in
my blood, *even* that which is poured out
21 for you. But behold, the hand of him
that betrayeth me is with me on the table.
22 For the Son of man indeed goeth, as it
hath been determined: but woe unto that
23 man through whom he is betrayed! And
they began to question among themselves,
which of them it was that should do this
thing.
24 And there arose also a contention among
them, which of them is accounted to be
25 [4] greatest. And he said unto them, The
kings of the Gentiles have lordship over
them; and they that have authority over
26 them are called Benefactors. But ye *shall*
not *be* so: but he that is the greater among
you, let him become as the younger; and
he that is chief, as he that doth serve.
27 For whether is greater, he that [5] sitteth at
meat, or he that serveth? is not he that
[5] sitteth at meat? but I am in the midst of
28 you as he that serveth. But ye are they
which have continued with me in my
29 temptations; and [6] I appoint unto you a
kingdom, even as my Father appointed
30 unto me, that ye may eat and drink at my
table in my kingdom; and ye shall sit on
thrones judging the twelve tribes of
31 Israel. Simon, Simon, behold, Satan
[7] asked to have you, that he might sift you
32 as wheat: but I made supplication for
thee, that thy faith fail not: and do thou,
when once thou hast turned again, stab-
33 lish thy brethren. And he said unto him,
Lord, with thee I am ready to go both to
34 prison and to death. And he said, I tell
thee, Peter, the cock shall not crow this

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[1] Or, *a loaf.* [2] Some ancient authorities omit *which is given for you . . . which is poured out for you.* [3] Or, *testament.* [4] Gr. *greater.* [5] Gr. *reclineth.* [6] Or, *I appoint unto you, even as my Father appointed unto me a kingdom, that ye may eat and drink, etc.* [7] Or, *obtained you by asking.*

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omitted in Old Version) means "after this meal." He ate and drank *with* his disciples at this Passover. For the phrase "until the kingdom of God shall come," see on the 16th verse.

19, 20. The institution of the Lord's Supper, with the bread remaining and the last cup of the Passover.

20. The new covenant. The old covenant was the agreement of God with Israel, and in that covenant victims were used as a type of Christ. The new covenant is God's agreement with the true Israel, wherein the types end, and the Lamb of God himself is sacrificed. Both covenants are covenants of grace, and not of works. They bestow grace on the condition of faith expressed in the sacrifice. In both, the just live by faith. For further comment on the Lord's Supper, see on Matt. 26.

21. On the table. Rather, "at the table." Same words as at verse 30.

22. The determining does not interfere with the wilfulness of the sinning heart. The evil originates out of God, but God directs it.

24–30. The old question of superiority comes up again at this Passover feast, and so Jesus repeats some of his former teachings (see chap. 9: 46, and Matt. 20: 25–28 and 19: 28).

25. Benefactors. Gr., εὐεργέται (Euergetæ). This title of Euergetes was borne by two of the Ptolemies.

28. But. The reason why Christ exalts them was, that they were with him in his humiliation. It is the humble heart that is exalted.

29. The margin is evidently right here. As the Father had appointed unto Christ a kingdom, so Christ appoints unto his apostles to eat and drink at his table in that kingdom, and to sit on thrones of judgment. They were to enjoy the spiritual privileges of the new dispensation (eating and drinking with Christ at his table), and were to be the guides and teachers *in perpetuum* of that kingdom by their inspired teachings (sitting on thrones, etc).

31. Satan asked to have you, etc. Satan sought to shake the apostles with persecutions, as wheat is shaken in the sieve. It is part of God's wise government to let Satan work some of his evil in afflicting men (see Job 1: 12, and 2 Cor. 12: 7).

32. Made supplication for thee. For thee, Peter. It was Christ's will that Peter, who became the most ready to fall away, should be the first to recover the disciples to their duty.

35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

39 ¶ And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

43 And there appeared an angel unto him from heaven, strengthening him.

44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 ¶ And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

day, until thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye any thing? And
36 they said, Nothing. And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet: [1]and he that hath none, let him sell his cloke,
37 and buy a sword. For I say unto you, that this which is written must be fulfilled in me, And he was reckoned with transgressors: for that which concerneth me
38 hath [2]fulfilment. And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

39 And he came out, and went, as his custom was, unto the mount of Olives; and
40 the disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation.
41 And he was parted from them about a stone's cast; and he kneeled down and
42 prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless
43 not my will, but thine, be done. [3]And there appeared unto him an angel from
44 heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat became as it were great drops of
45 blood falling down upon the ground. And when he rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow, and said unto them, Why
46 sleep ye? rise and pray, that ye enter not into temptation.

47 While he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them; and he drew
48 near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the
49 Son of man with a kiss? And when they that were about him saw what would follow, they said, Lord, shall we smite
50 with the sword? And a certain one of them smote the [4]servant of the high
51 priest, and struck off his right ear. But Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed
52 him. And Jesus said unto the chief

[1] Or, *and he that hath no sword, let him sell his cloke, and buy one.* [2] Gr. *end.* [3] Many ancient authorities omit verses 43, 44. [4] Gr. *bond-servant.*

36. And he that hath none, etc. That is, "He that hath no purse, let him sell his garment, and buy a sword." Those who had purses (i.e., their contents) were advised to take them to purchase swords, and those who had no purses to sell their garments, and thus purchase them. This is evidently a striking Oriental hyperbole to denote that days of persecution were at hand. Christ did not desire a literal obedience and the procurement of swords, but said, as it were, "Every thing was peaceful when I formerly sent you forth, but when I again send you forth it will not be so. Then, if ever, swords will be needed, and a worldly wisdom would urge their procurement" (see verse 38, and Matt. 26:52).

37. Quotation from Isa. 53:12. **Hath fulfilment.** Or, "Is now having fulfilment." That fifty-third chapter of Isaiah was just about to be fulfilled.

38. It is enough. They could not understand him, so he leaves the subject with this remark. They would understand when the trials should come.

40. At the place of destination, Gethsemane.

43. An angel from heaven. This incident is given only by Luke. This and the next verse are omitted by the Alexandrian and Vatican MSS. and others, and by some copies of sundry versions; but the omission can be accounted for in the thought that the angel and the blood made Christ too weak and human. The insertion of these versions could not be accounted for. They are certainly genuine.

44. In an agony. In a severe mental struggle, the anticipation of his sacrifice, which included the element (incomprehensible to us) of bearing the sin of the world. **Great drops of blood.** A bloody sweat is the indication of intense mental disturbance. Aristotle mentions it as the result of disease (κακχεξία). See his "De Partibus Animalium," 3, 5.

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

54 ¶ Then took they him, and led *him*, and brought him into the high priest's house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after another confidently affirmed, saying, Of a truth this *fellow* also was with him: for he is a Galilæan.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 ¶ And the men that held Jesus mocked him, and smote *him*.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 ¶ And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also ask *you*, ye will not answer me, nor let *me* go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

priests, and captains of the temple, and elders, which were come against him, Are ye come out, as against a robber, with
53 swords and staves? When I was daily with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness.
54 And they seized him, and led him *away*, and brought him into the high priest's
55 house. But Peter followed afar off. And when they had kindled a fire in the midst of the court, and had sat down together,
56 Peter sat in the midst of them. And a certain maid seeing him as he sat in the light *of the fire*, and looking stedfastly upon him, said, This man also was with
57 him. But he denied, saying, Woman, I
58 know him not. And after a little while another saw him, and said, Thou also art *one* of them. But Peter said, Man, I am
59 not. And after the space of about one hour another confidently affirmed, saying, Of a truth this man also was with him:
60 for he is a Galilæan. But Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock
61 crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock crow this day, thou
62 shalt deny me thrice. And he went out, and wept bitterly.
63 And the men that held [1] *Jesus* mocked
64 him, and beat him. And they blindfolded him, and asked him, saying, Prophesy:
65 who is he that struck thee? And many other things spake they against him, reviling him.
66 And as soon as it was day, the assembly of the elders of the people was gathered together, both chief priests and scribes; and they led him away into their council,
67 saying, If thou art the Christ, tell us. But he said unto them, If I tell you, ye
68 will not believe: and if I ask *you*, ye will
69 not answer. But from henceforth shall the Son of man be seated at the right hand
70 of the power of God. And they all said, Art thou then the Son of God? And he
71 said unto them, [2] Ye say that I am. And they said, What further need have we of witness? for we ourselves have heard from his own mouth.

[1] Gr. *him.* [2] Or, *Ye say it, because I am.*

53. The power of darkness. The power of this world of darkness, which can affect only the physical man.

55–62. For the order of the three denials, see Matt. 26: 69.

63–65. This mockery of Christ took place in the council, or Sanhedrim, and belongs chronologically at the end of this chapter.

66. As soon as it was day. With the first light of dawn. Long before the "in the morning" of Mark 15: 1, and the "when morning was come" of Matt. 27: 1. **Into their council.** That is, the council-chamber, the place where the Sanhedrim met.

68. Ye will not answer. With allusion to the conversation recorded in chap. 20: 1–8. The "nor let me go" of the Old Version is not found in the Sinaitic or Vatican MSS., and is clearly an addition of a transcriber who did not see the allusion.

69. From henceforth. Not the "hereafter" of the Old Version. The sitting of the Son of man at the right hand of God, i.e., exercising his power, was to begin at that time. Christ's death was to be the beginning of the new power.

70. Ye say that I am. Not an avoidance of direct reply, but a courteous way of saying "Yes." Jesus here, before the highest court of Israel, declares his Messiahship.

CHAPTER XXIII.

1. Jesus is accused before Pilate, and sent to Herod. 8. Herod mocketh him. 12. Herod and Pilate are made friends. 13. Barabbas is desired of the people, and is loosed by Pilate, and Jesus is given to be crucified. 27. He telleth the women, that lament him, the destruction of Jerusalem: 34. prayeth for his enemies. 39. Two evildoers are crucified with him. 46. His death. 50. His burial.

1 AND the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a king.

3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest *it*.

4 Then said Pilate to the chief priests and *to* the people, I find no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilæan.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 ¶ And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

13 ¶ And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

1 AND the whole company of them rose
2 up, and brought him before Pilate. And they began to accuse him, saying, We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is [1]Christ a king.
3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered
4 him and said, Thou sayest. And Pilate said unto the chief priests and the multi-
5 tudes, I find no fault in this man. But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee
6 even unto this place. But when Pilate heard it, he asked whether the man were
7 a Galilæan. And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.
8 Now when Herod saw Jesus, he was exceeding glad: for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some
9 [2]miracle done by him. And he questioned him in many words; but he answered him
10 nothing. And the chief priests and the scribes stood, vehemently accusing him.
11 And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to
12 Pilate. And Herod and Pilate became friends with each other that very day: for before they were at enmity between themselves.
13 And Pilate called together the chief
14 priests and the rulers and the people, and said unto them, Ye brought unto me this man, as one that perverteth the people: and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him:
15 no, nor yet Herod: for he sent him back

[1] Or, *an anointed king.* [2] Gr. *sign.*

1. For notes on this chapter, see on Matt. 27.

2. Forbidding to give tribute to Cæsar. The charge made against Jesus in the Sanhedrim was blasphemy; but, before the Roman governor, that charge would have been of no value: so they charge him with setting himself up as a rival king to Cæsar. The charge was so false and so absurd, that Pilate did not believe it for a moment: but yet, humanly considered, it was not safe for Pilate to ignore such a charge; for he might thus expose himself to the accusation of treachery to Cæsar. The wretched, time-serving governor was also afraid of angering the chiefs of the Jewish people. He resisted them a little while, and then gave way, with his conscience troubling him.

7. He sent him unto Herod. Narrated only by Luke. Herod's presence in Jerusalem at this time may have been to find some accusation against Pilate (see last clause of verse 12), that he might get back Judæa under the Herodian rule. Hence Pilate's courtesy, in his desire to placate Herod, and maintain his position.

8. Some miracle. Some sign of his Messiahship. Herod's dominions had been filled with such signs for three years. It was curiosity, not honest doubt, that impelled the crafty monarch.

9. Answered him nothing. He was not under Herod's sway, and would not minister to a vain curiosity.

11. Herod, with his soldiers, set him at nought, and mocked him. The mean man's revenge. They would ridicule his kingship, which they all knew he never intended to be an earthly and visible one.

12. Became friends. A rotten cement.

16 I will therefore chastise him, and release *him*.
17 (For of necessity he must release one unto
them at the feast.)
18 And they cried out all at once, saying, Away
with this *man*, and release unto us Barabbas:
19 (Who for a certain sedition made in the city,
and for murder, was cast into prison.)
20 Pilate therefore, willing to release Jesus,
spake again to them.
21 But they cried, saying, Crucify *him*, crucify
him.
22 And he said unto them the third time, Why,
what evil hath he done? I have found no cause
of death in him: I will therefore chastise him, and
let *him* go.
23 And they were instant with loud voices, re-
quiring that he might be crucified. And the voices
of them and of the chief priests prevailed.
24 And Pilate gave sentence that it should be
as they required.
25 And he released unto them him that for sedi-
tion and murder was cast into prison, whom they
had desired; but he delivered Jesus to their will.
26 And as they led him away, they laid hold
upon one Simon, a Cyrenian, coming out of the
country, and on him they laid the cross, that he
might bear *it* after Jesus.
27 ¶ And there followed him a great company
of people, and of women, which also bewailed and
lamented him.
28 But Jesus turning unto them said, Daughters
of Jerusalem, weep not for me, but weep for your-
selves, and for your children.
29 For, behold, the days are coming, in the
which they shall say, Blessed *are* the barren, and
the wombs that never bare, and the paps which
never gave suck.
30 Then shall they begin to say to the moun-
tains, Fall on us; and to the hills, Cover us.
31 For if they do these things in a green tree,
what shall be done in the dry?
32 And there were also two other, malefactors,
led with him to be put to death.
33 And when they were come to the place,
which is called Calvary, there they crucified him,
and the malefactors, one on the right hand, and
the other on the left.
34 ¶ Then said Jesus, Father, forgive them; for
they know not what they do. And they parted
his raiment, and cast lots.

unto us; and behold, nothing worthy of
16 death hath been done by him. I will
therefore chastise him, and release him.[1]
18 But they cried out all together, saying,
Away with this man, and release unto us
19 Barabbas: one who for a certain insurrec-
tion made in the city, and for murder, was
20 cast into prison. And Pilate spake unto
21 them again, desiring to release Jesus; but
they shouted, saying, Crucify, crucify him.
22 And he said unto them the third time,
Why, what evil hath this man done? I
have found no cause of death in him: I
will therefore chastise him and release
23 him. But they were instant with loud
voices, asking that he might be crucified.
24 And their voices prevailed. And Pilate
gave sentence that what they asked for
25 should be done. And he released him
that for insurrection and murder had
been cast into prison, whom they asked
for; but Jesus he delivered up to their
will.
26 And when they led him away, they laid
hold upon one Simon of Cyrene, coming
from the country, and laid on him the
cross, to bear it after Jesus.
27 And there followed him a great multi-
tude of the people, and of women who
28 bewailed and lamented him. But Jesus
turning unto them said, Daughters of
Jerusalem, weep not for me, but weep for
29 yourselves, and for your children. For
behold, the days are coming, in which
they shall say, Blessed are the barren,
and the wombs that never bare, and the
30 breasts that never gave suck. Then shall
they begin to say to the mountains, Fall
31 on us; and to the hills, Cover us. For if
they do these things in the green tree,
what shall be done in the dry?
32 And there were also two others, male-
factors, led with him to be put to
death.
33 And when they came unto the place
which is called [2]The skull, there they
crucified him, and the malefactors, one on
the right hand and the other on the left.
34 [3]And Jesus said, Father, forgive them;
for they know not what they do. And

[1] Many ancient authorities insert verse 17 *Now he must needs release unto them at the feast one* prisoner. Others add the same words after verse 19. [2] According to the Latin, *Calvary*, which has the same meaning. [3] Some ancient authorities omit *And Jesus said, Father, forgive them; for they know not what they do.*

15. Hath been done by him. By Jesus.

16. Chastise him. A sop to the Jews.

17. This verse of the Old Version is properly dropped. It is taken from the other Gospels.

27. This episode is given only by Luke. What a tender scene! There were those he had healed, and the mothers and sisters and wives of such, whose tears were the pure distillation of sympathy and affection, who now followed him to his cruel death.

28. Weep for yourselves. The coming judgment on Jerusalem must be re-announced.

30. Fall on us — Cover us. The cry (a proverbial one) is for the mountains and hills to hide them (by killing them) from the fearful scenes to be enacted on the earth.

31. "If they act thus cruelly when there is the restraint of the Roman Government upon them, what will they do when that restraint is overthrown by rebellion?" The figure is taken from the readiness to burn of dry wood, as compared with green and moist wood.

33. The skull. The Old Version uses the Latin word "Calvary" (see Matt. 27 : 33). The position in which they placed Jesus between two robbers, was a special mark of contempt.

34. Father, forgive them; for they know not what they do. Although the Vatican MS. omits this, it is clearly genuine. A clause may readily be omitted in transcription; but the insertion of such a clause, and its presence in so many authorities, could not be explained. It is probable that this prayer refers to the Roman soldiery engaged in the act of crucifying. It could scarcely be said of the chief priests that they knew not what they did, except in the general way that no man knows the full extent of his sin, or the complete character of his conduct. The priests and elders had had the fulness of light from God's revelation, while the Roman soldiers had probably never emerged from the blackness of heathen darkness.

35 And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the king of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 ¶ And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50 ¶ And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just:

parting his garments among them, they
35 cast lots. And the people stood beholding. And the rulers also scoffed at him, saying, He saved others; let him save himself, if this is the Christ of God, his
36 chosen. And the soldiers also mocked him, coming to him, offering him vinegar,
37 and saying, If thou art the king of the
38 Jews, save thyself. And there was also a superscription over him, THIS IS THE KING OF THE JEWS.

39 And one of the malefactors which were hanged railed on him, saying, Art not thou the Christ? save thyself and us.
40 But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemna-
41 tion? And we indeed justly; for we receive the due reward of our deeds: but
42 this man hath done nothing amiss. And he said, Jesus, remember me when thou
43 comest [1]in thy kingdom. And he said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

44 And it was now about the sixth hour, and a darkness came over the whole [2]land
45 until the ninth hour, [3]the sun's light failing: and the veil of the [4]temple was rent
46 in the midst. [5]And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and hav-
47 ing said this, he gave up the ghost. And when the centurion saw what was done, he glorified God, saying, Certainly this
48 was a righteous man. And all the multitudes that came together to this sight, when they beheld the things that were
49 done, returned smiting their breasts. And all his acquaintance, and the women that followed with him from Galilee, stood afar off, seeing these things.

50 And behold, a man named Joseph, who
51 was a councillor, a good man and a righteous (he had not consented to their counsel and deed), *a man* of Arimathæa, a city

[1] Some ancient authorities read *into thy kingdom.* [2] Or, *earth.* [3] Gr. *the sun failing.* [4] Or, *sanctuary.* [5] Or, *And Jesus, crying with a loud voice, said.*

39-43. It is only from Luke we learn this intensely interesting fact of the penitent robber. **One of the malefactors.** They both had railed on Jesus at first (Matt. 27 : 44).

40. Dost thou not even fear God? So to speak of the Christ as the railing robber had spoken of him was to insult God. He had no respect for the *man* on the cross by him; but had he no fear, even of God? **In the same condemnation.** The multitude might mock, but one in such deadly tortures ought not to join them against a fellow-sufferer.

41. This man has done nothing amiss. He not only rebukes his partner, but he confesses his own sins, and testifies to the innocence of Jesus.

42. When thou comest in thy kingdom. His faith saw the dying sufferer, who was being mocked by so many, coming as king over his people. He fully accepted Jesus as Messiah. He recognized him as his king, and looked forward to the overt establishment of his kingdom.

43. To-day shalt thou be with me in Paradise. Paul identifies paradise with the third heaven (2 Cor. 12 : 2, 4); and the best explanation of the phrase, "third heaven," is, that it means the spiritual heaven, and not the visible or invisible material heaven. In Rev. 2 : 7, compared with 22 : 2, 14, paradise is identified with the permanent abode of the glorified righteous. We must, therefore, interpret this declaration of our Lord to the penitent robber, that he should on that very day be with him in the heaven of bliss, where glorified saints forever dwell. There is no reference to a low hades or temporary prison-house. Paradise is "up" (2 Cor. 12 : 4), and not "down."

46. Father, into thy hands I commend my spirit. Given by Luke only. His corporeal part would go to the grave, but his spiritual part to *God*, not to "Abraham's bosom," as some would call the imagined halting-place in hades. **He gave up the ghost.** He gave up the spirit to God.

50. Joseph is described as a rich man, a good and righteous man, a disciple of Jesus, awaiting the kingdom of God; a member of the Sanhedrim ("councillor"), who had not consented to the design and action against Jesus; a timid man (John 19 : 38), and yet bold enough to go to Pilate, and ask for Jesus' body (see Matt. 27 : 57, 58, Mark 15 : 43, and John 19 : 38).

51 (The same had not consented to the counsel and deed of them;) *he was* of Arimathæa, a city of the Jews: who also himself waited for the kingdom of God.

52 This *man* went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath drew on.

55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

of the Jews, who was looking for the
52 kingdom of God: this man went to Pilate,
53 and asked for the body of Jesus. And he took it down, and wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet
54 lain. And it was the day of the Prepara-
55 tion, and the sabbath [1] drew on. And the women, which had come with him out of Galilee, followed after, and beheld the
56 tomb, and how his body was laid. And they returned, and prepared spices and ointments.

And on the sabbath they rested according to the commandment.

[1] Gr. *began to dawn.*

54. The sabbath drew on. Rather, "the sabbath was just about dawning." Jesus died at three o'clock in the afternoon; and Joseph, with Nicodemus (John 19:39), took down the body several hours afterwards. It was nearly dawn when the entombment was complete.

56. They prepared spices and ointments on the sabbath, but they postponed carrying them to the body till the sabbath should be past.

CHAPTER XXIV.

1. Christ's resurrection is declared by two angels to the women that come to the sepulchre. 9. These report it to others. 13. Christ himself appeareth to the two disciples that went to Emmaus: 36. afterwards he appeareth to the apostles, and reproveth their unbelief: 47. giveth them a charge: 49. promiseth the Holy Ghost: 51. and so ascendeth into heaven.

1 Now upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

1 But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had
2 prepared. And they found the stone
3 rolled away from the tomb. And they entered in, and found not the body [1] of
4 the Lord Jesus. And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling
5 apparel: and as they were affrighted, and bowed down their faces to the earth, they said unto them, Why seek ye [2] the living
6 among the dead? [3] He is not here, but is risen: remember how he spake unto
7 you when he was yet in Galilee, saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again.
8 And they remembered his words, and
9 returned [4] from the tomb, and told all these things to the eleven, and to all the
10 rest. Now they were Mary Magdalene, and Joanna, and Mary the *mother* of James: and the other women with them
11 told these things unto the apostles. And these words appeared in their sight as idle
12 talk; and they disbelieved them. [5] But Peter arose, and ran unto the tomb; and stooping and looking in, he seeth the linen cloths by themselves; and he [6] departed to his home, wondering at that which was come to pass.

[1] Some ancient authorities omit *of the Lord Jesus.* [2] Gr. *him that liveth.* [3] Some ancient authorities omit *He is not here, but is risen.* [4] Some ancient authorities omit *from the tomb.* [5] Some ancient authorities omit verse 12. [6] Or, *departed, wondering with himself.*

1. For the events after the resurrection, see note at the close of Matthew's Gospel.

10. Joanna. Wife of Chuza (chap. 8:3).

13 ¶ And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.
14 And they talked together of all these things which had happened.
15 And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them.
16 But their eyes were holden that they should not know him.
17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?
18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?
19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:
20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.
21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.
22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;
23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.
24 And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.
25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:
26 Ought not Christ to have suffered these things, and to enter into his glory?
27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.
28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.
29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.
30 And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

13 And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jeru-
14 salem. And they communed with each other of all these things which had hap-
15 pened. And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with
16 them. But their eyes were holden that
17 they should not know him. And he said unto them, [1]What communications are these that ye have one with another, as ye walk? And they stood still, looking
18 sad. And one of them, named Cleopas, answering said unto him, [2]Dost thou alone sojourn in Jerusalem, and not know the things which are come to pass there
19 in these days? And he said unto them, What things? And they said unto him, The things concerning Jesus of Nazareth, which was a prophet mighty in deed and
20 word before God and all the people: and how the chief priests and our rulers delivered him up to be condemned to death,
21 and crucified him. But we hoped that it was he which should redeem Israel. Yea and beside all this, it is now the third day since these things came to pass.
22 Moreover certain women of our company amazed us, having been early at the tomb;
23 and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was
24 alive. And certain of them that were with us went to the tomb, and found it even so as the women had said: but him
25 they saw not. And he said unto them, O foolish men, and slow of heart to believe [3]in all that the prophets have spoken!
26 Behoved it not the Christ to suffer these
27 things, and to enter into his glory? And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning him-
28 self. And they drew nigh unto the village, whither they were going: and he made as
29 though he would go further. And they constrained him, saying, Abide with us: for it is toward evening, and the day is now far spent. And he went in to abide
30 with them. And it came to pass, when he had sat down with them to meat, he took the [4]bread, and blessed it, and brake,

[1] Gr. *What words are these that ye exchange one with another.* [2] Or, *Dost thou sojourn alone in Jerusalem, and knowest thou not the things.* [3] Or, *after.* [4] Or, *loaf.*

13, Emmaus. Many have identified this with the Emmaus of the Maccabees (Nicopolis), about fourteen miles north of west of Jerusalem. But as this Emmaus was only sixty furlongs (seven miles) from Jerusalem, we must look for a place of the same name nearer to that city. Kuryet el Enab is at the right distance, and modern investigation seems to tend to this identification.

16. Were holden. Supernaturally.

18. One of them, named Cleopas. We do not know who this was. Neither was an apostle (verse 33). **Dost thou alone, etc.** These words are susceptible of two interpretations: First, "Art thou the one only man sojourning in Jerusalem that does not know?" etc. Second, "Dost thou sojourn in Jerusalem entirely by yourself, so as not to know?" etc.

19. A pretended ignorance, to draw them out.

21. We hoped. In the past. **Which should redeem Israel.** The Messiah, who was to be the Redeemer (the Hebrew "Goel"), to rescue the lost inheritance, and be both God and "next of kin" (see the Book of Ruth).

25. Slow of heart to believe; i.e., slow to believe in your hearts. **The prophets.** The fact that the Messiah was to be a *sufferer* was generally overlooked, although the prophets clearly announced it.

28. He made as though he would go further. Another pretended movement, to draw out the invitation of the two.

30. He took the bread, and blessed it, and brake. This was, doubtless, a well-known action of the Lord, and served to open the eyes of the two disciples (see chap. 9:16). Compare verse 35.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.
32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?
33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,
34 Saying, The Lord is risen indeed, and hath appeared to Simon.
35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.
36 ¶ And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.
37 But they were terrified and affrighted, and supposed that they had seen a spirit.
38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?
39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.
40 And when he had thus spoken, he shewed them *his* hands and *his* feet.
41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?
42 And they gave him a piece of a broiled fish, and of an honeycomb.
43 And he took *it*, and did eat before them.
44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.
45 Then opened he their understanding, that they might understand the scriptures,
46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:
47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.
48 And ye are witnesses of these things.
49 ¶ And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

31 and gave to them. And their eyes were
opened, and they knew him; and he van-
32 ished out of their sight. And they said
one to another, Was not our heart burn-
ing within us, while he spake to us in the
way, while he opened to us the scriptures?
33 And they rose up that very hour, and
returned to Jerusalem, and found the
eleven gathered together, and them that
34 were with them, saying, The Lord is risen
35 indeed, and hath appeared to Simon. And
they rehearsed the things *that happened*
in the way, and how he was known of
them in the breaking of the bread.
36 And as they spake these things, he
himself stood in the midst of them, [1] and
37 saith unto them, Peace *be* unto you. But
they were terrified and affrighted, and
38 supposed that they beheld a spirit. And
he said unto them, Why are ye troubled?
and wherefore do reasonings arise in your
39 heart? See my hands and my feet, that
it is I myself: handle me, and see; for a
spirit hath not flesh and bones, as ye be-
40 hold me having. [2] And when he had said
this, he shewed them his hands and his
41 feet. And while they still disbelieved for
joy, and wondered, he said unto them,
42 Have ye here any thing to eat? And
they gave him a piece of a broiled fish[3],
43 And he took it, and did eat before them.
44 And he said unto them, These are my
words which I spake unto you, while I
was yet with you, how that all things
must needs be fulfilled, which are written
in the law of Moses, and the prophets,
45 and the psalms, concerning me. Then
opened he their mind, that they might
46 understand the scriptures; and he said
unto them, Thus it is written, that the
Christ should suffer, and rise again from
47 the dead the third day; and that repent-
ance [4] and remission of sins should be
preached in his name unto all the [5] nations,
48 beginning from Jerusalem. Ye are wit-
49 nesses of these things. And behold, I
send forth the promise of my Father upon
you: but tarry ye in the city, until ye be
clothed with power from on high.

[1] Some ancient authorities omit *and saith unto them, Peace be unto you.* [2] Some ancient authorities omit verse 40. [3] Many ancient authorities add *and a honeycomb.* [4] Some ancient authorities read *unto.* [5] Or, *nations. Beginning from Jerusalem, ye are witnesses.*

32. Was not our heart burning, etc. The words of our Lord had kindled a fire of enthusiasm and desire in their hearts.

33. Returned to Jerusalem. If they left Jerusalem at one o'clock, they would have reached Emmaus (according to usual Oriental walking) at four; and, if they started back at half-past four, they would, with quickened pace, have arrived at Jerusalem about sundown. Four o'clock would be late enough to say (verse 29), "It is toward evening, and the day is now far spent" (or rather, *has declined*).

37. Terrified and affrighted. Frightened unto shrinking away from the object. **A spirit.** A ghost, as we say. They thought it an immaterial object. Our Lord's body, after his resurrection, is supposed by many to have been in a transitorial state; but verses 39 and 43 seem to contradict that idea. He told the disciples to note that his body was of flesh and bone, and (verse 43) he ate in their presence (compare John 20:27 and 21:13).

44. The law of Moses — the prophets — the psalms. These formed the three divisions of the Jewish Scriptures. The "law of Moses" was the Pentateuch. The "prophets" included all the books from Joshua to 2 Kings, and from Isaiah to Malachi (inclusive), excepting Ruth, Lamentations, and Daniel; and the "Psalms" comprised all the other books, called also "the holy writings;" but, as the Psalms formed the first of these, the whole are intended by this name.

45. Then opened he their mind. Or, understanding (Old Version). Their hearts were now fully open to him; and he proceeds to inform their minds, that they might see the conformity of all the sad scenes of suffering (so lately undergone) to the Scriptures, and might also see that their duty as witnesses now began in its full importance. The nations to the end of the earth were to be reached by the impulse of grace that should begin at Jerusalem.

49. The promise of my Father. The special outpouring of spiritual power promised by the Father in the Old Testament (Joel 2:28), which was to be one of the grand signs of the Messianic day. They were to wait quietly

50 ¶ And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.
51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.
52 And they worshipped him, and returned to Jerusalem with great joy:
53 And were continually in the temple, praising and blessing God. Amen.

50 And he led them out until *they were* over against Bethany: and he lifted up
51 his hands, and blessed them. And it came to pass, while he blessed them, he parted from them, [1] and was carried up into
52 heaven. And they [2] worshipped him, and
53 returned to Jerusalem with great joy: and were continually in the temple, blessing God.

[1] Some ancient authorities omit *and was carried up into heaven.* [2] Some ancient authorities omit *worshipped him, and.*

in Jerusalem until this power should come upon them. Then they would have a divine guidance in their apostolic work.

50. Over against Bethany. In the retirement behind the Mount of Olives, not on its summit.

51. While he blessed them. Better, "while he was blessing them." **Up into heaven.** He went upward, as far as human vision was concerned. This phenomenal movement proves nothing as to heaven's locality.

52. Worshipped. This worship must have been divine worship, for he was unseen.

53. Great joy — blessing God. In happy expectation of orders to march.

THE GOSPEL ACCORDING TO

ST. JOHN.

CHAPTER I.

1. The divinity, humanity, and office of Jesus Christ. 15. The testimony of John. 39. The calling of Andrew, Peter, etc.

1 IN the beginning was the Word, and the Word was with God, and the Word was God.
2 The same was in the beginning with God.
3 All things were made by him; and without him was not any thing made that was made.
4 In him was life; and the life was the light of men.
5 And the light shineth in darkness; and the darkness comprehended it not.

1 IN the beginning was the Word, and the Word was with God, and the Word was
2 God. The same was in the beginning with
3 God. All things were made [1] by him; and without him [2] was not any thing made that
4 hath been made. In him was life; and
5 the life was the light of men. And the light shineth in the darkness; and the
6 darkness [3] apprehended it not. There

[1] Or, *through*. [2] Or, *was not any thing made. That which hath been made was life in him; and the life, etc.* [3] Or, *overcame*. See chap. 12:35 (Gr.).

1. In the beginning. The likeness to the opening of the Book of Genesis is evident. The "beginning" and the action of "the Word," and the shining forth of "the light," make a parallel between the material world's creation and the spiritual renewal of man. In Genesis, the words "in the beginning" refer to the beginning of "the heavens and the earth:" here they refer to the beginning of the new life of man. At the time of that beginning, the Word was God. At a time subsequent to that beginning, the Word became flesh (verse 14). Many, however, consider the "beginning" here to refer to eternal existence. **The Word.** The fourteenth verse shows that Christ is here meant. John wrote his Gospel long after the other Gospels, when the Gnostic heresy was spreading, which used the Greek expression for "Word" (Logos) in a very false semi-rabbinical, semi-pagan way regarding Christ. He therefore shows that Christ, as the true "Word" of God, was a person, and came into the earth out of the Godhead. The rabbinical notion of the Logos would deny personality, and the pagan notion would put the Logos in a lower rank of divinities. Gnosticism was an attempt to harmonize all parties, Christian, Jewish, and pagan, exchanging the simplicity of the gospel for a philosophic eclecticism. It was the earliest attempt to subordinate revelation to the conclusions of independent reason. Even in Paul's day, it had begun to show itself, or the elements that formed it were at work, in the Judaizing teachers among the Galatians (for example), and the philosophic teachers of the Colossians.

"The Word" is a most striking title for Christ; as it awakens the analogy between mind and speech on one hand, and the incomprehensible God, and God manifest in the flesh, on the other. In seeing Christ, we see the mind of God (John 14:9). The Greek word *Logos* ("Word") is the translation of the "Debura" and "Memra" of the Targums, which, doubtless, existed (though unwritten) in John's day. John shows that what they counted to be a *power* was a *person*. **Was with God.** Existing independently of the creation (Christ is, therefore, not God in a manner only subjective to us), and yet fulfilling in the Godhead the idea of association. **And the Word was God.** Not divine, but God. He was as much God as was "God" *with* whom he was. Here is the mystery, which we can accept, while we cannot solve it.

2. The same was in the beginning with God. This is repeated in order to start again the story of Christ's coming, after the parenthesis to show that the Word was God.

3. All things were made by him. Rather, "through him" (as in margin). God made all things through the Word, — the personal fact being shadowed forth in Gen. 1, by the phrase, "And God said." An intensely strong sentence, to show that Christ was the mediator of the entire creation.

4. In him was life, etc. Christ had life in him (that is, *to impart*). He was a life-giving spirit (1 Cor. 15:45). It was this imparted Christ-life which was the only light sinful man had. Darkness reigned over the moral creation, except as that Christ-life shone forth.

5. Apprehended. In Old Version, "comprehended." Both wrong. The margin says, "overcame," and yet refers to chap. 12:35, where it is translated "overtake." "To come up with, and so catch," is the meaning of καταλαμβάνω (see chap. 6:17). It is here said that the light of the Christ-life is not followed by any darkness, as is the case with the material light upon our earth. Through Christ, God made the material worlds, and their light followed by darkness; but Christ himself was the life which enlightened men's hearts, where no darkness follows. The material world is thus separated altogether from the spiritual, and yet he who was the agent in the material creation is the life-giver of the spiritual creation. In this way both errors of Gnosticism are met, — the mingling of the material and spiritual, and the separation between the Creator and Christ.

6 ¶ There was a man sent from God, whose
name *was* John.
7 The same came for a witness, to bear witness
of the Light, that all *men* through him might
believe.
8 He was not that Light, but *was sent* to bear
witness of that Light.
9 *That* was the true Light, which lighteth every
man that cometh into the world.
10 He was in the world, and the world was
made by him, and the world knew him not.
11 He came unto his own, and his own received
him not.
12 But as many as received him, to them gave
he power to become the sons of God, *even* to them
that believe on his name:
13 Which were born, not of blood, nor of the will
of the flesh, nor of the will of man, but of God.
14 And the Word was made flesh, and dwelt
among us, (and we beheld his glory, the glory as
of the only begotten of the Father,) full of grace
and truth.

came a man, sent from God, whose name
7 was John. The same came for witness,
that he might bear witness of the light,
8 that all might believe through him. He
was not the light, but *came* that he might
9 bear witness of the light. [1]There was the
true light, *even the light* which lighteth
10 [2]every man, coming into the world. He
was in the world, and the world was made
11 [3]by him, and the world knew him not. He
came unto [4]his own, and they that were
12 his own received him not. But as many
as received him, to them gave he the right
to become children of God, *even* to them
13 that believe on his name: which were
[5]born, not of [6]blood, nor of the will of
the flesh, nor of the will of man, but of
14 God. And the Word became flesh, and
[7]dwelt among us (and we beheld his glory,
glory as of [8]the only begotten from the
15 Father), full of grace and truth. John

[1] Or, *The true light, which lighteth every man, was coming.* [2] Or, *every man as he cometh.* [3] Or, *through.* [4] Gr. *his own things.* [5] Or, *begotten.* [6] Gr. *bloods.* [7] Gr. *tabernacled.* [8] Or, *an only begotten from a father.*

6. There came a man. Of Jesus it would be said, "There came God, who became flesh." Of John it is said, "There came a man sent from God." The contrast is evident. **John.** John the Baptist. He was *sent from God*, as his name (God's gracious gift) indicates. The name was given him by God (Luke 1:13).

7. John was simply a witness, and the subject of his witnessing was the Christ-life (which is the light of men). **Through him.** Although most commentators make this refer to John, that reference appears to render the sentence very tame,—"John bore witness, that all might believe through John." We prefer (with Grotius) to refer the pronoun to "light," and read, "John bore witness of the light, that all might believe through *it*." That is, John sought to hold up Jesus and his life-giving power, so that, through that life thus bestowed, all might be true and enlightened believers in the grace of God.

8. He was not the light. John was a burning and shining lamp (chap. 5:35), but not the sunlight of heaven, as was Jesus with his life-giving power.

9. The margin seems to have the true rendering, "the true light, which lighteth every man, was coming into the world." That is, John was not the light; but, while John was preaching, the true light was in process of appearing. The true light (Christ's life-power) is spoken of as that which lighteth every man; that is, which alone can enlighten the heart of man.

10, 11. Two facts are stated of the true light. First, he was in the world (i.e., always). The world was made through him. But the world ignored him. This refers to the light as knowable from nature, and from the teachings of prophecy and type. The light is identified with the Word (compare verses 3 and 10), although from verse 4 we see that the light was the communicated life-power of the Word. That life-power of Christ was always in the world; and through it the holy men of old were saved, although the great mass of men ignored it. The second fact regarding the light is the incarnation. **He came unto his own.** The race of men for whom he suffered was his own property (*τὰ ἴδια*) by creation. To that race he came. He not only shone as the light in type and prophecy, but he shone in the character of a living man among men. **His own received him not.** His own apparent friends (*οἱ ἴδιοι*) rejected him. They were not only his property, but had by their privileges and profession become the closer associates of the Christ. These are the Jews, the chosen people of God. Although the prophets prophesied of him, they would not receive him from them (*παρέλαβον*).

12. But as many as received him. As many as accepted him without such prophetic deliverance (*ἔλαβον*); that is, the Gentile believers. **The right,** which the Jews thought they possessed exclusively (Jer. 31:9). They thought they had a right to *be* the children of God, but the Gentiles obtained the right to *become* the children of God. **To them that believe on his name.** They trust him as "the light," for that is the name given him in this whole context. Christ spiritually illuminates them.

13. These believers, by this illumination, become the children of God, begotten of him through this life-giving power of Christ. This begetting is to be distinguished from a corporeal begetting ("not of blood"), on which the Jews relied; and from any mere action of a natural human will, as is seen in choosing a party or system ("not of the will of the flesh"); and from any action of external human power, as is seen in the massing of men in colonies or armies ("nor of the will of man").

14. The Word, bearing this life-giving power as the light of men, **became flesh.** He became subject to the conditions of a man in the flesh. He was not a phantom, but a real man in all respects. **And dwelt among us.** As in margin, "and tabernacled among us." He dwelt in his own earthly tent (2 Cor. 5:1), as we do. He partook of this bodily tent-life, the temporary condition preparatory to dwelling in the "building of God." There is also another idea connected with this word. The Jewish tabernacle was a type of Christ (see how Jesus referred to his body as the true temple, John 2:21). It represented the dwelling of God with man. The Word, therefore, becoming flesh, was God dwelling in Christ, the fulfilment of the typical tabernacle (see Col. 2:9. "In him dwelleth all the fulness of the Godhead bodily"). **And we beheld his glory, etc.** An interjected sentence, referring to the glory of work and word and character exhibited by our Lord as man. So the old tabernacle was conspicuous above all the tents of Israel by the glory which so often rested upon it, and shone forth from it. **Glory as of the only begotten from the Father.** The stress is on *only*, and not on *begotten*. It was just such a glory as might have been expected from one who was peculiarly and uniquely the Son of God. **Full of grace and truth.** The common combination ascribed to God in the Old Testament. He deals out his grace consistently with truth. The Word, when in the flesh, showed this divine trait.

15 ¶ John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

16 And of his fulness have all we received, and grace for grace.

17 For the law was given by Moses, *but* grace and truth came by Jesus Christ.

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

19 ¶ And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

bareth witness of him, and crieth, saying, [1] This was he of whom I said, He that
cometh after me is become before me: for
16 he was [2] before me. For of his fulness we
17 all received, and grace for grace. For the law was given [3] by Moses; grace and truth
18 came [3] by Jesus Christ. No man hath seen God at any time; [4] the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

19 And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art
20 thou? And he confessed, and denied not; and he confessed, I am not the Christ.
21 And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered,
22 No. They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of
23 thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the
24 prophet. [5] And they had been sent from
25 the Pharisees. And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah,
26 neither the prophet? John answered them, saying, I baptize [6] with water: in the midst of you standeth one whom ye
27 know not, *even* he that cometh after me, the latchet of whose shoe I am not worthy
28 to unloose. These things were done in [7] Bethany beyond Jordan, where John was baptizing.

29 On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, which [8] taketh away the sin of the
30 world! This is he of whom I said, After me cometh a man which is become before
31 me: for he was [2] before me. And I knew him not; but that he should be made manifest to Israel, for this cause came I

[1] Some ancient authorities read (*this was he that said*). [2] Gr. *first in regard of me.* [3] Or, *through.* [4] Many very ancient authorities read *God only begotten.* [5] Or, *And* certain *had been sent from among the Pharisees.* [6] Or, *in.* [7] Many ancient authorities read *Bethabarah*, some, *Betharabah.* [8] Or, *beareth the sin.*

15. Beareth witness. John the Baptist's witness never ceases.

16. Of his fulness of grace and truth (verse 14). **And grace for grace.** Grace comes from Christ to us in constantly increasing measure. One grace comes in place of (*ἀντί*) another.

17. The law, which pointed to grace and truth, **was given by** (or through) **Moses. Grace and truth** in their full revelation **came by** (or through) **Jesus Christ.** Herein is the increment of grace upon grace to man.

18. The only begotten Son. The marginal reading, "God only begotten," is found in the Sinaitic and Vatican codices, with very many supporting authorities, and must have been a very early alteration. The internal evidence is certainly for our received rendering. He is the *Son* in the bosom of the *Father*. **Declared him.** Set him forth, or interpreted him.

21. The prophet predicted by Moses (Deut. 18:18), who was evidently expected by some to be other than the Messiah.

23. See on Matt. 3:3.

24. The Pharisees naturally wished to know on what authority John the Baptist undertook to teach the people, as they felt that his popularity would interfere with their influence.

26. John answers by referring to Jesus. **I baptize with water.** That is, I am able only to use a significant rite, but the one who can fulfil the meaning of that rite comes after me.

28. Bethany. Not to be confounded with the Bethany where Mary and Martha dwelt. The position of this Bethany beyond Jordan is unknown. The reading "Bethabara" cannot be sustained.

29. On the morrow, after the conversation with the priests and Levites sent by the Pharisees. That embassy had been a formal and deliberate one. Hence it is made here a starting-point of time. **Behold, the Lamb of God, etc.** John, thus pointing to Jesus approaching, tells the Jews that Jesus is the sacrifice for sin, the antitype of all the sacrifices which had been offered, and also proclaims his salvation to belong, not exclusively to the Jews, but to all the world. In this short sentence is given by the forerunner the universality of Jesus' Messiahship and its sacrificial character.

31. And I knew him not. Rather, "And even I did not know him." John was related to Jesus in the

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

35 ¶ Again the next day after John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

43 ¶ The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

32 baptizing [1] with water. And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and
33 it abode upon him. And I knew him not: but he that sent me to baptize [1] with water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that
34 baptizeth [1] with the Holy Spirit. And I have seen, and have borne witness that this is the Son of God.

35 Again on the morrow John was stand-
36 ing, and two of his disciples; and he looked upon Jesus as he walked, and
37 saith, Behold, the Lamb of God! And the two disciples heard him speak, and
38 they followed Jesus. And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, [2] Master), where abidest thou?
39 He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that
40 day: it was about the tenth hour. One of the two that heard John *speak*, and followed him, was Andrew, Simon Peter's
41 brother. He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being inter-
42 preted, [3] Christ). He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of [4] John: thou shalt be called Cephas (which is by interpretation, [5] Peter).

43 On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, Follow me.
44 Now Philip was from Bethsaida, of the
45 city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have

[1] Or, *in*. [2] Or, *Teacher*. [3] That is, *Anointed*. [4] Gr. *Joanes:* called in Matt. 16:17, *Jonah*. [5] That is, *Rock* or *Stone*.

flesh, and yet did not know that he was the Messiah until he was revealed at Jordan. Verses 32 and 33 show how John became aware of this fact. John had been proclaiming one of whose identity he was ignorant.

33. The Spirit descending. John, as well as Jesus, saw the Spirit descending in bodily form, like a dove; but the sight was probably confined to them.

35. Again on the morrow. On the day after Jesus had been pointed out by John (verse 29). Jesus had been baptized more than forty days before, and had returned from the wilderness to the place of John's baptism. John knew Jesus as a holy man before the baptism, and hence shrank from baptizing him (Matt. 3:14); but his certainty regarding the Messiahship came with the descent of the Spirit afterwards. **35. Two of his disciples.** One of these (we see from verse 40) was Andrew. The other was undoubtedly John, the evangelist and apostle.

37. They followed Jesus. They obeyed the direction of the forerunner, and were the first to greet the Messiah. See verse 41, "We have found the Messiah."

38. Which is to say, being interpreted, Master. John wrote his Gospel fifty years after these events, and in a distant land: hence he explains Jewish terms.

39. Tenth hour. Four o'clock in the afternoon.

41. Messiah. (Greek "Christ.") The Hebrew "Messiah" (anointed). **He findeth first.** It is thought by some that this word "first" indicates a second finding, and that was the finding of James by John.

42. Simon the son of John. Although the Sinaitic and Vatican manuscripts read John, yet this is just such a case as may depend on other than mere manuscript weight. We believe the reading of the Alexandrian manuscript, with the Latin and Syriac versions ("Jonas"), is the correct one. **Peter.** The Greek of Cepha or Cephas, which is Aramaic. Peter (or Petros) is the masculine name for rock; petra, the word for rock, being feminine. It is not to be considered the same as the Greek common noun "petros," which means a "stone."

43. On the morrow. After Simon had been brought to Jesus. It was the second day after the baptism, and the third day after the embassy of priests to John. **Into Galilee.** Jesus had come from Galilee (Matt. 3:13) to be baptized by John, and now he returns thither. If John's place of baptism was near Jericho, then the distance travelled from Nazareth would be about sixty-five or seventy miles, about three days' journey by Oriental calculation. However, Bethany (where John baptized) may have been much nearer Galilee.

44. Bethsaida. On the west side of the Sea of Galilee, near Capernaum. The word means "house of fish."

45. Nathanael. Supposed to be the same as Bartholomew. **Moses and the prophets.** The name for the Scriptures.

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.
46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.
47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!
48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.
49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.
50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.
51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

46. Can any good thing come out of Nazareth? The place seems to have been small, and not noted for any thing.

47. An Israelite indeed. One who rightly fills the name of Israel (prince with God). **No guile.** Nathanael's was an open, candid character. His religion was unfeigned.

50. Underneath the fig tree. Describing the position of Nathanael at a time when Jesus was far away. This decided Nathanael. The sign proved Jesus to be the Messiah, as Philip had asserted.

51. Verily, verily (Greek, amen, amen). The Hebrew for "true." Used double in Num. 5:22, Neh. 8:6, and Ps. 41:14, 72:19, 89:53. The "hereafter" of the old version is omitted. If retained, it should be rendered "henceforth" (ἀπάρτι). It is easier to imagine it accidentally dropped than to have been inserted. The angels of God were seen ascending and descending on Jacob's ladder. Christ is that which was betokened by the ladder. On him, as the bond of union between earth and heaven, the angels carry up our prayers, and bring down the answers (see Dan. 10:12). This great fact would now be made known to the world. Nathanael and the rest would see the character of Jesus and his work as connecting earth and heaven.

CHAPTER II.

1. Christ turneth water into wine, 12. departeth into Capernaum, and to Jerusalem, 14. where he purgeth the temple of buyers and sellers. 19. He foretelleth his death and resurrection. 23. Many believed because of his miracles, but he would not trust himself with them.

1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:
2 And both Jesus was called, and his disciples, to the marriage.
3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.
4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

1 And the third day there was a marriage in Cana of Galilee; and the mother
2 of Jesus was there: and Jesus also was bidden, and his disciples, to the marriage.
3 And when the wine failed, the mother of Jesus saith unto him, They have no wine.
4 And Jesus saith unto her, Woman, what have I to do with thee? mine hour is not

1. The third day. After the departure from the baptizing-place (chap. 1:43). **Cana of Galilee.** Some place this in the plain Buttauf, at a site supposed to be called Kana-el-jelil. The more common identification is with Kefr Kenna, about four miles north of Nazareth. **The mother of Jesus was there.** She seems to have been already there when Jesus and his six disciples arrived.

3. They have no wine. His mother was probably expecting his speedy manifestation as the Messiah. She had treasured up in her heart all the wonders of his birth and life, and must have felt that his journey to John meant something important in his career. Perhaps also his manner and appearance had changed, assuming a more exalted and heavenly character, after his baptism, and long experience in the wilderness.

4. Woman, what have I to do with thee? The title "woman" is not harsh (see chap. 19:26). But the phrase, "what have I to do with thee?" (τί ἐμοὶ καὶ σοί) is always used in rebuke, in the Old Testament and in the New, as also in the classics. Mary exhibited too much haste on her part, with a tinge of selfishness, a desire to have herself honored in his glory. **Mine hour is not yet come.** But Christ's hour had come. The words οὔπω ἥκει ἡ ὥρα μου are clearly a question, "Is not mine hour yet come?" Was it not the hour for Christ to assume the fulness of his office, and no longer be directed even by his human mother?

5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*.
6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.
7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.
8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.
9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,
10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.
11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.
12 ¶ After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.
13 ¶ And the Jews' passover was at hand, and Jesus went up to Jerusalem,
14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:
15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;
16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.
17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.
18 ¶ Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

5 yet come. His mother saith unto the servants, Whatsoever he saith unto you, do
6 it. Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece.
7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to
8 the brim. And he saith unto them, Draw out now, and bear unto the [1] ruler of the
9 feast. And they bare it. And when the ruler of the feast tasted the water [2] now become wine, and knew not whence it was (but the servants which had drawn the water knew), the ruler of the feast calleth
10 the bridegroom, and saith unto him, Every man setteth on first the good wine; and when *men* have drunk freely, *then* that which is worse: thou hast kept the
11 good wine until now. This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.
12 After this he went down to Capernaum, he, and his mother, and *his* brethren, and his disciples: and there they abode not many days.
13 And the passover of the Jews was at hand, and Jesus went up to Jerusalem.
14 And he found in the temple those that sold oxen and sheep and doves, and the
15 changers of money sitting: and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and
16 overthrew their tables; and to them that sold the doves he said, Take these things hence; make not my Father's house a
17 house of merchandise. His disciples remembered that it was written, The zeal of
18 thine house shall eat me up. The Jews therefore answered and said unto him, What sign shewest thou unto us, seeing

[1] Or, *steward*. [2] Or, *that it had become*.

5. Unto the servants. This shows that Mary had had some intimation that Jesus would perform a miracle, and use the servants in its performance.

6. Waterpots. Large jars used for purposes of ablution at feasts. **Firkins.** The Greek word (μετρητής) means a measure of nine gallons. Each jar would thus hold about twenty-two gallons, and the whole amount of liquid in the six when full would be a hundred and thirty-two gallons. The marriage was a prominent one, and perhaps a thousand persons were present as guests; so that this amount of wine would not be out of proportion to the need. The notion that the waterpots were filled by the servants for the uses of ablution, and the "drawing" for the ruler of the feast was *from the well*, is ingenious; but the interpretation is not natural. The verb (ἀντλεω) is used for drawing liquid from any receptacle. In the "Metalleis" of Pherecrates (lines 30, 31, of the first fragment), we find "full goblets of dark flower-scented wine they were drawing (ἠντλουν) *through a funnel* for those wishing to drink."

8. Ruler of the feast. The master of the ceremonies appointed for the occasion.

9. Calleth the bridegroom. The feast was at the bridegroom's house. The fact that the ruler of the feast *called* him at this time shows the marked excellence of this later wine.

10. Then that which is worse. Because the palate is not so able to discriminate.

11. This beginning. It was the opening of a constant stream of miraculous signs to flow for three years. **His glory.** Here it was his power over nature.

12. Capernaum. See on Matt. 8:5. **Not many days.** If the Passover was about the first of April, we may place our Lord's baptism about the first of February preceding. Of the sixty days, he had spent forty in the wilderness. This would leave twenty days for his going and coming from Galilee, and his brief abode in Capernaum before going to the Passover (verse 13).

13. The passover of the Jews. John is writing far away from Judæa, and long after the destruction of Jerusalem; hence this style of reference to the Passover. For the account of the Passover as established originally, see Exod. 12.

14. In the temple. Not in the temple-building (ναός), but in the temple-area (ἱερόν). The animals were for sacrifice, and the money for exchanging with the foreign coin brought by the worshippers from afar.

15. He did not use the scourge upon the men. His action was so supernaturally grand, that there was no questioning it on the part of the money-makers. They straightway retire.

17. See Ps. 69:9. This psalm is thoroughly Messianic. The future is the true reading, and very naturally from the prophetic nature of a Messianic psalm. The Seventy has the past.

18. The Jews. Not the traders, who had *felt* his authority.

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.
20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?
21 But he spake of the temple of his body.
22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.
23 ¶ Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did.
24 But Jesus did not commit himself unto them, because he knew all *men*,
25 And needed not that any should testify of man: for he knew what was in man.

19 that thou doest these things? Jesus answered and said unto them, Destroy this [1]temple, and in three days I will raise it
20 up. The Jews therefore said, Forty and six years was this [1]temple in building, and wilt thou raise it up in three days?
21 But he spake of the [1]temple of his body.
22 When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said.
23 Now when he was in Jerusalem at the passover, during the feast, many believed on his name, beholding his signs which he
24 did. But Jesus did not trust himself unto
25 them, for that he knew all men, and because he needed not that any one should bear witness concerning [2]man; for he himself knew what was in man.

[1] Or, *sanctuary*. [2] Or, *a man; for . . . the man*.

19. When hypocrites asked of Jesus a sign, he gave them one which they could not understand. These Jews had signs enough to convince them. **Destroy this temple.** A different word from that in verse 14. It is ναός, which is the inner building, comprising the sanctuary and the Holy of holies. This was the type of Christ's body, in which God's fulness dwelt on earth among men. So when Christ called his body the temple, he was using exact language, though enigmatical to the Jews.

20. Forty and six years, etc. The temple (in its form at this time) was begun by Herod the Great, and was not completed till thirty-five years after the death of Christ. The Jews here refer to its then state of semi-completion. It was eventually eighty-four years in building.

22. His disciples remembered. Prophecy is given largely for memory after the event.

23. During the feast. Literally "at the feast," added in distinction from the actual Passover-meal, and referring to the feast of unleavened bread for seven days following.

24. But Jesus did not trust himself, etc. Rather, "But on his part Jesus did not trust himself," etc. They were *believers* in the wonders, but not in the spirit, of Christ.

25. He himself knew what was in man, and yet he chose Judas as one of the twelve.

CHAPTER III.

1. Christ teacheth Nicodemus the necessity of regeneration. 14. Of faith in his death. 16. The great love of God towards the world. 18. Condemnation for unbelief. 23. The baptism, witness, and doctrine of John concerning Christ.

1 THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews:
2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.
3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.
4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

1 Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews:
2 the same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God: for no man can do these signs that thou doest, except
3 God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born [1]anew, he
4 cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be

[1] Or, *from above*.

1. Nicodemus. A Greek name. Greek names were common among the Jews after the time of Alexander the Great. For further notices of Nicodemus, see chap. 7:50, and chap. 19:39. **A ruler of the Jews.** One of the Sanhedrim.

2. By night. Through lack of moral courage (compare chap. 19:38).

3. Be born anew. The marginal reading "from above" is the original meaning of the word, but the Hellenistic usage as "anew" or "again" is also clear. See Josephus, A. J., 1, 18, 3, and Gal. 4:9. **The kingdom of God** is certainly here the true spiritual kingdom (chap. 18:36) of which Christ is king, the subjects of which are united to Christ by faith, being renewed in their hearts by the Spirit of God.

4. How can a man be born when he is old? Nicodemus, as a sensible man, must have known that Jesus did not refer to a natural birth. The eighty-seventh psalm speaks of a second birth in Zion; the first birth being in Philistia, Tyre, or Ethiopia. Nicodemus, like the Jews generally, applied that psalm to proselytes, and counted the new birth as meaning the union of a Gentile by circumcision with the Jewish people. With this idea in his mind, he did not see how Jesus could apply the necessity of a new birth to him who was a Jew by blood. It was like telling a man to be physically born again when he was old.

NICODEMUS COMING TO JESUS BY NIGHT

5 Jesus answered, Verily, verily, I say unto
thee, Except a man be born of water and *of* the
Spirit, he cannot enter into the kingdom of God.
6 That which is born of the flesh is flesh; and
that which is born of the Spirit is spirit.
7 Marvel not that I said unto thee, Ye must be
born again.
8 The wind bloweth where it listeth, and thou
hearest the sound thereof, but canst not tell
whence it cometh, and whither it goeth: so is
every one that is born of the Spirit.
9 Nicodemus answered and said unto him, How
can these things be?
10 Jesus answered and said unto him, Art thou
a master of Israel, and knowest not these things?
11 Verily, verily, I say unto thee, We speak
that we do know, and testify that we have seen;
and ye receive not our witness.
12 If I have told you earthly things, and ye
believe not, how shall ye believe, if I tell you
of heavenly things?
13 And no man hath ascended up to heaven,
but he that came down from heaven, *even* the
Son of man which is in heaven.
14 ¶ And as Moses lifted up the serpent in the
wilderness, even so must the Son of man be lifted
up:
15 That whosoever believeth in him should not
perish, but have eternal life.
16 ¶ For God so loved the world, that he gave
his only begotten Son, that whosoever believeth
in him should not perish, but have everlasting life.
17 For God sent not his Son into the world to
condemn the world; but that the world through
him might be saved.
18 ¶ He that believeth on him is not con-
demned: but he that believeth not is condemned
already, because he hath not believed in the name
of the only begotten Son of God.

5 born? Jesus answered, Verily, verily, I
say unto thee, Except a man be born of
water and the Spirit, he cannot enter into
6 the kingdom of God. That which is born
of the flesh is flesh; and that which is
7 born of the Spirit is spirit. Marvel not
that I said unto thee, Ye must be born
8 [1]anew. [2]The wind bloweth where it
listeth, and thou hearest the voice thereof,
but knowest not whence it cometh, and
whither it goeth: so is every one that is
9 born of the Spirit. Nicodemus answered
and said unto him, How can these things
10 be? Jesus answered and said unto him,
Art thou the teacher of Israel, and under-
11 standest not these things? Verily, verily,
I say unto thee, We speak that we do
know, and bear witness of that we have
12 seen; and ye receive not our witness. If
I told you earthly things, and ye believe
not, how shall ye believe, if I tell you
13 heavenly things? And no man hath as-
cended into heaven, but he that descended
out of heaven, *even* the Son of man,
14 [3]which is in heaven. And as Moses lifted
up the serpent in the wilderness, even so
15 must the Son of man be lifted up; that
whosoever [4]believeth may in him have
eternal life.
16 For God so loved the world, that he gave
his only begotten Son, that whosoever be-
lieveth on him should not perish, but
17 have eternal life. For God sent not the
Son into the world to judge the world; but
that the world should be saved through
18 him. He that believeth on him is not
judged: he that believeth not hath been
judged already, because he hath not be-
lieved on the name of the only begotten

[1] Or, *from above.* [2] Or, *The Spirit breatheth.* [3] Many ancient authorities omit *which is in heaven.* [4] Or, *believeth in him may have.*

5. Except a man be born of water and the Spirit. Unless a man be born again, not only in the outward sense of connection with God's church, but also in the inward sense of a spiritual change. The "water" stands for the rites generally connected with the reception of a proselyte.

6. That which is born of the flesh, etc. The outward rite avails nothing if the fleshly nature remains. Such a union with God's church, if made or held in a carnal way, is only carnal. There must be a spiritual change.

7. Marvel not. The Jew needed this new birth as much as any.

8. This verse can better read, "**The Spirit** breatheth where he willeth, and thou hearest his voice, but knowest not whence he cometh and whither he goeth; so is **every one who is born** (or begotten) **of the Spirit.**" The child is like the father. The Spirit's movements are mysterious, and so the movements of godliness in the heart are mysterious to the world.

9. How can these things be? They involved a complete revolution in the ecclesiastical ideas of Nicodemus, who had been an adherent of a formal religion.

10. Art thou the teacher, etc. *The* teacher, in the sense of being one of the guild of teachers recognized by the nation. **And understandest not these things?** Dost not recognize them when I show them to thee?

11. We speak. I, Jesus, and these disciples of mine, tell what I know, and they have experienced.

12. Heavenly things. Things that have no visible experiences here, but must be taught by a heavenly messenger, and received by faith.

13. No man hath ascended into heaven. No living man has ever gone up to heaven to bring down this knowledge. This is no denial that the godly of the ages before had gone to heaven. **Which is in heaven.** The heaven-dweller (ὁ ὢν ἐν τῷ οὐρανῷ). The words are omitted in the Sinaitic and Vatican codices.

14. And as Moses, etc. The "and" connects the two mentions of the Son of man, "he that descended out of heaven," and "the Son of man must be lifted up." The Son of man came down from heaven to reveal "heavenly things," *and* he also is to be lifted up as a sign and means of eternal life to sinners. The brazen serpent (Num. 21: 9) was a sign of deliverance through the punishment of sin, the tormentor of the race; and it was a means of deliverance to all who looked on it. The expiation by substitution was clearly denoted by it. Christ was slain for our *sins*.

16. For God so loved. The cause behind all was God's love. **Only begotten.** The emphasis is in the "only."

17. To judge the world; that is, in condemnation, as the Old Version rightly has it. So in verses 18 and 19.

18. Condemnation rests upon all men. The exceptional condition is found in union with the divine man, the only begotten Son of God.

19 And this is the condemnation, that light is
come into the world, and men loved darkness
rather than light, because their deeds were
evil.
20 For every one that doeth evil hateth the
light, neither cometh to the light, lest his deeds
should be reproved.
21 But he that doeth truth cometh to the light,
that his deeds may be made manifest, that they
are wrought in God.
22 ¶ After these things came Jesus and his dis-
ciples into the land of Judæa; and there he tarried
with them, and baptized.
23 ¶ And John also was baptizing in Ænon
near to Salim, because there was much water
there: and they came, and were baptized.
24 For John was not yet cast into prison.
25 ¶ Then there arose a question between *some*
of John's disciples and the Jews about puri-
fying.
26 And they came unto John, and said unto
him, Rabbi, he that was with thee beyond Jordan,
to whom thou bearest witness, behold, the same
baptizeth, and all *men* come to him.
27 John answered and said, A man can receive
nothing, except it be given him from heaven.
28 Ye yourselves bear me witness, that I said,
I am not the Christ, but that I am sent before
him.
29 He that hath the bride is the bridegroom:
but the friend of the bridegroom, which standeth
and heareth him, rejoiceth greatly because of
the bridegroom's voice: this my joy therefore is
fulfilled.
30 He must increase, but I *must* decrease.
31 He that cometh from above is above all: he
that is of the earth is earthly, and speaketh of
the earth: he that cometh from heaven is above
all.
32 And what he hath seen and heard, that he
testifieth; and no man receiveth his testimony.
33 He that hath received his testimony hath set
to his seal that God is true.

19 Son of God. And this is the judgement,
that the light is come into the world, and
men loved the darkness rather than the
20 light; for their works were evil. For every
one that [1]doeth ill hateth the light, and
cometh not to the light, lest his works
21 should be [2]reproved. But he that doeth
the truth cometh to the light, that his
works may be made manifest, [3]that they
have been wrought in God.
22 After these things came Jesus and his
disciples into the land of Judæa; and
there he tarried with them, and baptized.
23 And John also was baptizing in Ænon
near to Salim, because there [4]was much
water there: and they came, and were
24 baptized. For John was not yet cast into
25 prison. There arose therefore a question-
ing on the part of John's disciples with
26 a Jew about purifying. And they came
unto John, and said to him, Rabbi, he
that was with thee beyond Jordan, to
whom thou hast borne witness, behold,
the same baptizeth, and all men come to
27 him. John answered and said, A man
can receive nothing, except it have been
28 given him from heaven. Ye yourselves
bear me witness, that I said, I am not
the Christ, but, that I am sent before him.
29 He that hath the bride is the bridegroom:
but the friend of the bridegroom, which
standeth and heareth him, rejoiceth greatly
because of the bridegroom's voice: this
30 my joy therefore is fulfilled. He must
increase, but I must decrease.
31 He that cometh from above is above all:
he that is of the earth is of the earth, and
of the earth he speaketh: [5]he that cometh
32 from heaven is above all. What he hath
seen and heard, of that he heareth wit-
ness; and no man receiveth his witness.
33 He that hath received his witness hath set
34 his seal to *this*, that God is true. For he

[1] Or, *practiseth.* [2] Or, *convicted.* [3] Or, *because.* [4] Gr. *were many waters.* [5] Some ancient authorities read *he that cometh from heaven heareth witness of what he hath seen and heard.*

19. The light. See chap. 1:9. The light of Christ has lighted every man, and his rejection of that light is his condemnation. In many cases that light of Christ has not been a historic presentation, but a conscience application.

22. The land of Judæa. The Judæan *country*, in distinction from Jerusalem.

23. John also was baptizing. There was nothing incongruous in the fact that John continued to baptize when Jesus had begun his ministry. There were many yet to hear from him the announcement of the Messiah. **In Ænon near to Salim.** Places now unknown, though we may be certain that they were not near the Jordan; for, in that case, the words "there was much water there" (or, "there were many streams or springs there") would be out of place.

25. A Jew. The reading of the Old Version, "Jews," is strongly supported. **About purifying.** As by baptism.

26. Probably their trouble was, to know how a second baptism (that of Jesus) was needed, after they had been baptized by John. John's answer simply shows the immense difference between himself and Jesus. That would show the reason for a second baptism, — at least, that the two were not incongruous. The first sealed them as penitents, the second as belonging to Jesus as the Christ. John's baptism was unto God. Jesus' was unto himself. In John's, John was a mere agent; in Jesus', Jesus was the end and object.

27, 28. John was but one sent before the Messiah.

29. Christ was the bridegroom, and John was the bridegroom's friend.

30. The believer decreases in his offices, but increases in his Christ-life. His work here ends, but his life in Christ ever expands. "He must increase, but I decrease," is not, therefore, a melancholy statement for a believer. What we lose in self, we more than make up in Christ.

31. He that cometh from above. Christ. **He that is of the earth.** John. **Of the earth he speaketh.** He cannot tell the secrets of heaven. **He that cometh from heaven is above all.** This is repeated (with "from heaven," instead of "from above"), in order to introduce the next sentence regarding his revelation. In the first mention he was contrasted with John. In this his revelation is emphasized.

32. No man. Hyperbole for "a very few," as verse 33 shows.

33. That God is true in all his promises of a Redeemer. Christ came as the Truth; and every believer subscribes to the truth as it is in Jesus, the fulfilment of all the promises of grace.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him.*
35 The Father loveth the Son, and hath given all things into his hand.
36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

whom God hath sent speaketh the words of God: for he giveth not the Spirit by
35 measure. The Father loveth the Son, and
36 hath given all things into his hand. He that believeth on the Son hath eternal life; but he that [1]obeyeth not the Son shall not see life, but the wrath of God abideth on him.

[1] Or, *believeth not.*

34. A general expression, but having its special application in Christ. God does not measure out his Spirit by limited doles, and especially is this seen in Christ's spiritual wealth and power (see the next verse).
35. All things. Only God could hold all things in his hand.
36. Obeyeth not. Obedience is belief (see chap. 6 : 29).

CHAPTER IV.

1. Christ talketh with a woman of Samaria, and revealeth himself unto her. 27. His disciples marvel. 31. He declareth to them his zeal to God's glory. 39. Many Samaritans believe on him. 43. He departeth into Galilee, and healeth the ruler's son that lay sick at Capernaum.

1 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,
2 (Though Jesus himself baptized not, but his disciples,)
3 He left Judæa, and departed again into Galilee.
4 And he must needs go through Samaria.
5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.
6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.
7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.
8 (For his disciples were gone away unto the city to buy meat.)
9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.
10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.
11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

1 When therefore the Lord knew how that the Pharisees had heard that Jesus was making and baptizing more disciples
2 than John, (although Jesus himself bap-
3 tized not, but his disciples), he left Judæa,
4 and departed again into Galilee. And he
5 must needs pass through Samaria. So he cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob
6 gave to his son Joseph: and Jacob's [1]well was there. Jesus therefore, being wearied with his journey, sat [2]thus by the [1]well.
7 It was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus
8 saith unto her, Give me to drink. For his disciples were gone away into the city to
9 buy food. The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, which am a Samaritan woman? ([3]For Jews
10 have no dealings with Samaritans.) Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would
11 have given thee living water. The woman saith unto him, [4]Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?
12 Art thou greater than our father Jacob,

[1] Gr. *spring:* and so in verse 14; but not in verses 11, 12. [2] Or, *as he was.* [3] Some ancient authorities omit *For Jews have no dealings with Samaritans.* [4] Or, *Lord.*

1. He left Judæa probably not to interfere with John's peculiar work as forerunner.
2. Samaria. See Luke 9 : 52.
5. Sychar. Generally held to be the same as Shechem, but against strong authority. It is more likely the place now called Askar, not far from Jacob's well. **Jacob gave.** (See Gen. 48 : 22, and Josh. 24 : 32.)
6. Jacob's well. Literally, "Jacob's spring." No site in Palestine is more thoroughly identified than this. The well is seventy-five feet deep. It is at the northern end of the plain Mukhna, at the foot of Gerizim. **Sat thus.** Sat, wearied as he was.
8. The city. Sychar.
9. For Jews, etc. These are words, not of Jesus, but of the evangelist.
10. Jacob's spring was probably looked upon as a special gift of God. Jesus says to the woman, "If thou knewest *the* gift of God," that highest and best gift, the spring of salvation (Isa. 12 : 3), etc. **And who it is, etc.** Specializing the more general "gift of God." **Living water.** The woman understands this as *running* water from the well, which was a running spring.

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee am *he*.

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

which gave us the well, and drank thereof himself, and his sons, and his cattle?
13 Jesus answered and said unto her, Every
one that drinketh of this water shall thirst
14 again: but whosoever drinketh of the
water that I shall give him shall never
thirst; but the water that I shall give
him shall become in him a well of water
15 springing up unto eternal life. The
woman saith unto him, [1]Sir, give me this
water, that I thirst not, neither come all
16 the way hither to draw. Jesus saith unto
her, Go, call thy husband, and come
17 hither. The woman answered and said
unto him, I have no husband. Jesus saith
unto her, Thou saidst well, I have no hus-
18 band: for thou hast had five husbands;
and he whom thou now hast is not thy
19 husband: this hast thou said truly. The
woman saith unto him, [1]Sir, I perceive
20 that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought
21 to worship. Jesus saith unto her, Woman,
believe me, the hour cometh, when neither
in this mountain, nor in Jerusalem, shall
22 ye worship the Father. Ye worship that
which ye know not: we worship that
which we know: for salvation is from the
23 Jews. But the hour cometh, and now is,
when the true worshippers shall worship
the Father in spirit and truth: [2]for such
doth the Father seek to be his worship-
24 pers. [3]God is a Spirit: and they that
worship him must worship in spirit and
25 truth. The woman saith unto him, I
know that Messiah cometh (which is
called Christ): when he is come, he will
26 declare unto us all things. Jesus saith
unto her, I that speak unto thee am
he.
27 And upon this came his disciples; and
they marvelled that he was speaking with
a woman; yet no man said, What seekest
thou? or, Why speakest thou with her?
28 So the woman left her waterpot, and went
away into the city, and saith to the men,
29 Come, see a man, which told me all things

[1] Or, *Lord*. [2] Or, *for such the Father also seeketh*. [3] Or, *God is spirit*.

12. Himself, and his sons, and his cattle. Said to magnify Jacob's greatness, compared with a poor Jewish traveller like Jesus. The Samaritan says, "*our* father Jacob." There was Jewish blood in the Samaritan race.

14. A well of water. Rather, "a *spring* of water." Jesus gives a *life*, not a mere refreshment; and that life is eternal.

15. The woman does not catch the spiritual thought.

16. Jesus will now prove his divine mission to her by an evidence she cannot resist.

19. She at once sees that Jesus is a prophet.

20. But she turns off the edge of Christ's personal rebuke by introducing the great question of national religious controversy. **In this mountain.** Gerizim, on which the Samaritan temple was built.

21. *The place*, whether Jerusalem or Gerizim, would be abandoned. Both temples would be destroyed.

22. The Samaritan worship was full of inconsistencies, as it had to be, since it was a travesty of Judaism. **Salvation is from the Jews.** They were the depository of God's truth regarding salvation, and from among them was to come the personal Saviour.

23. In spirit and in truth. In a spiritual service, and in accordance with the truth as God had revealed it. The heart responding to God's word is necessary in an acceptable service.

24. God is a Spirit. The service must therefore be spiritual, not external, and God's truth, not man's fables.

25. The woman, not liking the spiritual character of our Lord's words, proposes to postpone these subjects until the Messiah should come.

26. He *had* come.

27. A woman. So contrary to Oriental custom, where woman is despised.

29. Which told me all things, etc. A natural exaggeration. **Can this be the Christ?** It was suggested to her mind, but she could not believe it.

29 Come, see a man, which told me all things that ever I did: is not this the Christ?
30 Then they went out of the city, and came unto him.
31 ¶ In the mean while his disciples prayed him, saying, Master, eat.
32 But he said unto them, I have meat to eat that ye know not of.
33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?
34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.
35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.
36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.
37 And herein is that saying true, One soweth, and another reapeth.
38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.
39 ¶ And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.
40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.
41 And many more believed because of his own word;
42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.
43 ¶ Now after two days he departed thence, and went into Galilee.
44 For Jesus himself testified, that a prophet hath no honour in his own country.
45 Then when he was come into Galilee, the Galilæans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.
46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.
47 When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.
48 Jesus therefore said unto him, that *ever* I did: can this be the Christ?
30 They went out of the city, and were com-
31 ing to him. In the mean while the disci-
32 ples prayed him, saying, Rabbi, eat. But he said unto them, I have meat to eat that
33 ye know not. The disciples therefore said one to another, Hath any man brought
34 him *aught* to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to accomplish his work.
35 Say not ye, There are yet four months, and *then* cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are [1] white already
36 unto harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that
37 reapeth may rejoice together. For herein is the saying true, One soweth, and an-
38 other reapeth. I sent you to reap that whereon ye have not laboured: others have laboured, and ye are entered into their labour.
39 And from that city many of the Samaritans believed on him because of the word of the woman, who testified, He told
40 me all things that *ever* I did. So when the Samaritans came unto him, they besought him to abide with them: and he
41 abode there two days. And many more
42 believed because of his word; and they said to the woman, Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world.
43 And after the two days he went forth
44 from thence into Galilee. For Jesus himself testified, that a prophet hath no hon-
45 our in his own country. So when he came into Galilee, the Galilæans received him, having seen all the things that he did in Jerusalem at the feast: for they also went unto the feast.
46 He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain [2] nobleman, whose
47 son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought *him* that he would come down, and heal his son; for he was at the point of
48 death. Jesus therefore said unto him,

[1] Or, *white unto harvest. Already he that reapeth, etc.* [2] Or, *king's officer.*

33. The disciples were not wide-awake to spiritual meanings.

35. Yet four months, etc. As the harvest in Palestine begins in April, the events described in this chapter must have occurred in December. Our Lord had thus remained in Judæa about nine months, before beginning his principal ministry in Galilee. **On the fields.** The spiritual fields, as seen in this Samaritan woman, and the Samaritan men who were now approaching him (verse 30) to hear him speak.

36. He that reapeth. The apostles. **He that soweth.** The prophets from Moses to John the Baptist (see verse 38).

40. Besought him to abide with them. This showed a profound conviction of his Messiahship. Contrast the Samaritan conduct described in Luke 9:53.

42. This is indeed the Saviour of the world. They accepted Jesus as the *world's* Saviour, not merely a Jewish Messiah. The Samaritan mind was quick to grasp that idea. The reading of the Old Version ("the Christ, the Saviour of the world") is well supported.

44. His own country. In one sense, Nazareth and its vicinity was his own country (Matt. 13:54, 57): but the phrase here is evidently used in a broader sense, and refers to Judæa, in which Christ was really born, and which, as containing Jerusalem, was the "own country" to every Jew. Jesus had for nine months taught and wrought in vain among the people of Judæa. He now enters Galilee, where he is welcomed ("the Galilæans received him," verse 45).

46. Cana of Galilee. See on chap. 2:1. **Nobleman.** Rather, "court-retainer" of Herod Antipas.

47. Besought him. He had perhaps been at the marriage at Cana nine months before, and had seen the mir-

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.
49 The nobleman saith unto him, Sir, come down ere my child die.
50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.
51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.
52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.
53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.
54 This *is* again the second miracle *that* Jesus did, when he was come out of Judæa into Galilee.

Except ye see signs and wonders, ye will
49 in no wise believe. The [1] nobleman saith unto him, [2] Sir, come down ere my child
50 die. Jesus saith unto him, Go thy way; thy son liveth. The man believed the word that Jesus spake unto him, and he
51 went his way. And as he was now going down, his [3] servants met him, saying, that
52 his son lived. So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the
53 seventh hour the fever left him. So the father knew that *it was* at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his
54 whole house. This is again the second sign that Jesus did, having come out of Judæa into Galilee.

[1] Or, *king's officer*. [2] Or, *Lord*. [3] Gr. *bond-servants*.

acle then wrought. He had, doubtless, also heard what Jesus had done at the last Passover at Jerusalem (chap. 2: 13-22, and especially 23; compare verse 45 of this chapter). The courtier had come about eighteen miles from Capernaum to Cana.

48. Except ye see signs and wonders, ye will not believe. This, though addressed to the court-officer ("said unto *him* "), is meant for the whole people (" ye see " — " ye will not," etc.). The officer may have had at this time a faith very dependent on the result of this application; but, if so, he speedily rose higher, as we see by verse 50; for he believed in his son's recovery, long before he could get news of it, simply from the word of Jesus.

49. Come down. As in verse 47. Capernaum was *down* on the shore of the lake. The court-officer's faith is rising. First, he asked Jesus to come down, and heal his son. Now he makes his child's death the alternative. Next, he accepts Christ's word, and is satisfied.

52. The seventh hour. One o'clock in the afternoon. The officer may have left Capernaum at six o'clock in the morning, and, after seven hours' travel, have met Jesus at Cana at one P.M. Then starting back for Capernaum, and resting six hours on the road through fatigue on so long a day's journey (thirty-six miles), made probably on foot, he would arrive at Capernaum at two o'clock in the morning, meeting his servants just outside the town.

53. Believed. This refers to the full acceptance of Jesus as the Messiah. Before, he had believed in his power to save his son.

54. He had wrought the miracle of the wine the year before on coming out of Judæa into Galilee, and now he works this miracle of healing the officer's son on coming out of Judæa into Galilee. Thus, a second time (as it were) he inaugurates his Galilæan career.

CHAPTER V.

1. Jesus on the sabbath day cureth him that was diseased eight and thirty years. 10. The Jews therefore cavil, and persecute him for it. 17. He answereth for himself, and reproveth them, shewing by the testimony of his Father, 32. of John, 36. of his works, 39. and of the scriptures, who he is.

1 After this there was a feast of the Jews; and Jesus went up to Jerusalem.
2 Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches.
3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

1 After these things there was [1] a feast of the Jews; and Jesus went up to Jerusalem.
2 Now there is in Jerusalem by the sheep *gate* a pool, which is called in Hebrew
3 [2] Bethesda, having five porches. In these lay a multitude of them that were sick,

[1] Many ancient authorities read *the feast*. [2] Some ancient authorities read *Bethsaida*, others, *Bethzatha*.

1. A feast. Tischendorf, following the Sinaitic and other authorities, reads "*the* feast." That would be the Passover, and not the Feast of Tabernacles as some affirm. Jesus had arrived in Galilee about the end of December: he spent three months in Galilee, in which time we may place the calling of the four fishermen to be his constant attendants, and a course of teaching and miracle through Galilee. Now, about the first of April, he again goes up to Jerusalem.

2. The sheep gate. "Gate" is not expressed in the Greek, but it is most naturally supplied (see Neh. 3:1, 32, and 12:39). The sheep-gate was at the north of the temple, and led directly into its courts from the country. Hence the sheep for sacrifice would be driven in by this gate. **Bethesda.** Written, in different MSS., Bethzatha, Bezatha, Belzetha, Belzatha, Betzeta, Berzeta, Bethsaida, Bithestha, etc. These names suggest the Bezetha hill, or district of Jerusalem lying north of the temple area, and so confirm the view, taken by many, that the Birket Israil (*Birket es Serain* of Vom de Velde) is the pool of Bethesda. **Porches.** Covered recesses at the side of the pool.

3. The words, "waiting for the moving of the water," found in the Old Version, and the whole of the fourth verse of the Old Version, are omitted in the Revised Text as an early gloss, not found in the Sinaitic, Vatican, Ephraem, and Beza MSS., and other important authorities.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus, which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

17 ¶ But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

5 blind, halt, withered.[1] And a certain
man was there, which had been thirty and
6 eight years in his infirmity. When Jesus
saw him lying, and knew that he had been
now a long time *in that case*, he saith unto
7 him, Wouldest thou be made whole? The
sick man answered him, [2] Sir, I have no
man, when the water is troubled, to put
me into the pool: but while I am coming,
8 another steppeth down before me. Jesus
saith unto him, Arise, take up thy bed,
9 and walk. And straightway the man was
made whole, and took up his bed and
walked.

10 Now it was the sabbath on that day. So
the Jews said unto him that was cured, It
is the sabbath, and it is not lawful for thee
11 to take up thy bed. But he answered
them, He that made me whole, the same
said unto me, Take up thy bed, and walk.
12 They asked him, Who is the man that said
unto thee, Take up *thy bed*, and walk?
13 But he that was healed wist not who it
was: for Jesus had conveyed himself away,
14 a multitude being in the place. Afterward
Jesus findeth him in the temple, and said
unto him, Behold, thou art made whole:
sin no more, lest a worse thing befall thee.
15 The man went away, and told the Jews
that it was Jesus which had made him
16 whole. And for this cause did the Jews
persecute Jesus, because he did these
17 things on the sabbath. But Jesus an-
swered them, My Father worketh even
18 until now, and I work. For this cause
therefore the Jews sought the more to
kill him, because he not only brake the
sabbath, but also called God his own
Father, making himself equal with God.

19 Jesus therefore answered and said unto
them,

Verily, verily, I say unto you, The Son
can do nothing of himself, but what he

[1] Many ancient authorities insert, wholly or in part, *waiting for the moving of the water: 4 for an angel of the Lord went down at certain seasons into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole, with whatsoever disease he was holden.* [2] Or, *Lord.*

7. When the water is troubled. It was water from an intermittent spring, like the water at the Fountain of the Virgin; and the popular belief was, that the water, at the time of boiling up, would cure (perhaps only the first person entering it). There is nothing in the narrative to sustain the miraculous character of the cures there wrought. From the peculiarity of the Fountain of the Virgin, we may suspect, that, under the old temple-site, there is a fountain which is intermittent in its effluents, and which formerly discharged its waters north into the Birket Israil, and south into the Fountain of the Virgin, and thence into the pool of Siloam.

9. Now it was the sabbath on that day. Rather, "and there was a sabbath on that day." It was one of the peculiar sabbaths, other than the seventh day. There was a holy rest on that day, which the Jews claimed Jesus had broken. This particular day may have been the first or the last day of the Feast of Unleavened Bread, both of which days were sabbaths (see Lev. 23:7, 8).

13. Wist not. Jesus was not as well known in Judæa as he was in Galilee.

14. Sin no more, lest a worse thing befall thee. That is, eternal death. These words may refer (although they do not necessarily so refer) to the fact that vice had brought on his crippled condition. If they do not so refer, our Saviour may be supposed to mean, "Turn now from your sins, for, if you persist in sin, you will come to a far worse condition than such bodily ailment as that from which I have released you.

16. Because he did these things on the sabbath. They would guard the sabbath, and leave unguarded the precious gem of which the sabbath was the casket.

17. My Father worketh even until now, and I work. God had always exercised his mercy and love on the sabbaths as on other days. His rest was from the physical creation, and the rest he wished for his people was rest from their ordinary worldly labors, but both he and they were to do good on the sabbaths. Christ also worked in accordance with his Father's example, healing the sick on the sabbath day.

18. Making himself equal with God. The Jews saw that Jesus spoke of God as his Father in a far different way from that in which Jews called God their Father. His assertion (in their view) made him claim equality with God. They could understand, what so many now fail to comprehend, that Sonship, though in some sense expressing subordination, yet essentially implies equality with the Father.

19. The Son can only copy the action of the Father.

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth *them;* even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this: For the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

31 If I bear witness of myself, my witness is not true.

32 ¶ There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

seeth the Father doing: for what things soever he doeth, these the Son also doeth
20 in like manner. For the Father loveth the Son, and sheweth him all things that himself doeth: and greater works than these will he shew him, that ye may
21 marvel. For as the Father raiseth the dead and quickeneth them, even so the
22 Son also quickeneth whom he will. For neither doth the Father judge any man, but he hath given all judgement unto the
23 Son; that all may honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father
24 which sent him. Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgement, but hath
25 passed out of death into life. Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that
26 hear shall live. For as the Father hath life in himself, even so gave he to the Son
27 also to have life in himself: and he gave him authority to execute judgement, be-
28 cause he is [1] the Son of man. Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice,
29 and shall come forth; they that have done good, unto the resurrection of life; and they that have [2] done ill, unto the resurrection of judgement.
30 I can of myself do nothing: as I hear, I judge: and my judgement is righteous; because I seek not mine own will, but the
31 will of him that sent me. If I bear witness of myself, my witness is not true.
32 It is another that beareth witness of me; and I know that the witness which he
33 witnesseth of me is true. Ye have sent unto John, and he hath borne witness unto

[1] Or, *a son of man.* [2] Or, *practised.*

20. But the Father shows *every* action to the Son to copy.

21-23. The raising of the dead, and judging them, will be assigned the Son (in accordance with this rule of "showing all things"), that the Son and Father may be equally honored.

24. Passed out of death. No longer a dead soul. The death is, of course, the spiritual death (see chap. 11:26).

25. The dead. The spiritually dead.

26. Life in himself. An original God-source. The Father did not give the Son *life*, but gave him *to have life* as a life-giving source for man's salvation (see 1 Cor. 15:45).

27. The Father gave him the authority to execute judgment, because, as Son of man, he had to receive an authorization. The life he always had; but, when he became flesh, the Father endowed him with the power to communicate this life, and to judge mankind.

28, 29. The physical resurrection at Christ's command will be a semblance and complement of the spiritual resurrection. Anticipations of that great physical resurrection would be given by Jesus, while in the flesh, in the revival of Jairus' daughter, the widow of Nain's son, and Lazarus. The thoughts from verse 19 to verse 29 may be thus outlined: "The Son is identified with the Father in every thing he does, even to the resurrection of dead souls and the judgment of the wicked; so that equal honors are due to the Father and the Son. By this oneness with the Father, I am the life-giver to every believer, and am now about to show this power to the world, as well as the correlative power of judging the wicked, of which the bodily resurrection and the final assize are the appropriate consummation."

30. As I hear, I judge. As Christ's actions of power were copies of (or identities with) the Father's, so his judgments are those of the Father. Christ's official acts are the acts of the Father, whether on earth or in heaven. The will of the Father is to him supreme (see Luke 22:42). The independence of his will ("mine own will") does not imply difference of impulse and direction.

31. Our Lord now brings forward his witnesses to his claims. He disclaims his own testimony.

32. And I know. The reading, "and ye know," is supported by the Sinaitic and Beza MSS. and by the Syriac (Curetonian) and Armenian texts. The internal evidence is plainly for it. His hearers knew that John's testimony was true. Jesus appealed to their own consciences.

33 Ye sent unto John, and he bare witness unto
the truth.
34 But I receive not testimony from man: but
these things I say, that ye might be saved.
35 He was a burning and a shining light: and
ye were willing for a season to rejoice in his light.
36 ¶ But I have greater witness than *that* of
John: for the works which the Father hath given
me to finish, the same works that I do, bear witness
of me, that the Father hath sent me.
37 And the Father himself, which hath sent me,
hath borne witness of me. Ye have neither heard
his voice at any time, nor seen his shape.
38 And ye have not his word abiding in you:
for whom he hath sent, him ye believe not.
39 ¶ Search the scriptures; for in them ye think
ye have eternal life: and they are they which tes-
tify of me.
40 And ye will not come to me, that ye might
have life.
41 I receive not honour from men.
42 But I know you, that ye have not the love of
God in you.
43 I am come in my Father's name, and ye re-
ceive me not: if another shall come in his own
name, him ye will receive.
44 How can ye believe, which receive honour
one of another, and seek not the honour that
cometh from God only?
45 Do not think that I will accuse you to the
Father: there is *one* that accuseth you, *even* Moses,
in whom ye trust.
46 For had ye believed Moses, ye would have be-
lieved me: for he wrote of me.
47 But if ye believe not his writings, how shall
ye believe my words?

34 the truth. But the witness which I receive
is not from man: howbeit I say these
35 things, that ye may be saved. He was the
lamp that burneth and shineth: and ye
were willing to rejoice for a season in his
36 light. But the witness which I have is
greater than *that of* John: for the works
which the Father hath given me to accom-
plish, the very works that I do, bear wit-
ness of me, that the Father hath sent me.
37 And the Father which sent me, he hath
borne witness of me. Ye have neither
heard his voice at any time, nor seen his
38 form. And ye have not his word abiding
in you: for whom he sent, him ye believe
39 not. [1] Ye search the scriptures, because
ye think that in them ye have eternal life;
and these are they which bear witness of
40 me; and ye will not come to me, that ye
41 may have life. I receive not glory from
42 men. But I know you, that ye have not
43 the love of God in yourselves. I am come
in my Father's name, and ye receive me
not: if another shall come in his own
44 name, him ye will receive. How can ye
believe, which receive glory one of another,
and the glory that *cometh* from [2] the only
45 God ye seek not? Think not that I will
accuse you to the Father: there is one
that accuseth you, *even* Moses, on whom
46 ye have set your hope. For if ye believed
Moses, ye would believe me; for he wrote
47 of me. But if ye believe not his writings,
how shall ye believe my words?

[1] Or, *search the scriptures.* [2] Some ancient authorities read *the only* one.

34. Although there was much higher testimony than John or any human witness, yet Jesus would use the evidence that was most adapted to their low appreciation, in order to save them.

35. He was the lamp that burneth and shineth. Or, "He was the burning and shining lamp." Reference is doubtless had to the statement of the son of Sirach (chap. 48:1) regarding Elijah, "and Elijah arose a prophet like a fire, and his word as a lamp was burning." Our Lord declares John the Baptist to be the real or antitypical Elijah,—the *lamp*, but not the *sun*. **For a season.** The enthusiasm for John's baptism was a fitful outburst, an ephemeral feeling.

36. The second witness Jesus produces is the miraculous power he exhibits.

37. The third witness is the Father himself, who, not by an audible voice or an apparent figure, but by his written word, had testified to the Jewish church concerning the Messiah.

38. If the Jews had accepted the written word in its fulness, they would have accepted Jesus as the Messiah.

39. They searched the Scriptures mechanically, as if, by some magic connected with such external knowledge, they would receive eternal life. Yet those Scriptures thoroughly testified of Christ.

40. That clear testimony they ignored, and hence would not yield their soul's allegiance to Jesus.

41. I receive not glory from men. The word "glory" is emphatic. Our Lord does not ask for glory from men. That he derives from the Father. All he seeks from men is faith on abundant evidence, and that love of God which is the concomitant of a true faith in the Messiah.

43, 44. They looked to earthly advantages and supports, not to heavenly ones. Hence, the spiritual character of Jesus' Messiahship was odious to them. "If another shall come" might better read, "If another may come;" pointing to their frame of mind, and not to any particular event. They were ready to receive any one who would flatter their prejudices, even if he should come without testimony; while the Messiah of the prophets and types, the Messiah of miracles, they would reject, because of the self-renunciation required in accepting him.

45. Moses. That is, the Bible. The Old Testament, so called in brief. Moses stands for all the prophets and prophetic writings, as well as all the types.

CHAPTER VI.

1. Christ feedeth five thousand men with five loaves and two fishes. 15. Thereupon the people would have made him king. 16. But withdrawing himself, he walketh on the sea to his disciples: 26. reproveth the people flocking after him, and all the fleshly hearers of his word: 32. declareth himself to be the bread of life to believers. 66. Many disciples depart from him. 68. Peter confesseth him. 70. Judas is a devil.

1 AFTER these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.
2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.
3 And Jesus went up into a mountain, and there he sat with his disciples.
4 And the passover, a feast of the Jews, was nigh.
5 ¶ When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?
6 And this he said to prove him: for he himself knew what he would do.
7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.
8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,
9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?
10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.
11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.
12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.
13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.
14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.
15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

1 AFTER these things Jesus went away to
the other side of the sea of Galilee, which
2 is *the sea* of Tiberias. And a great mul-
titude followed him, because they beheld
the signs which he did on them that were
3 sick. And Jesus went up into the moun-
tain, and there he sat with his disciples.
4 Now the passover, the feast of the Jews,
5 was at hand. Jesus therefore lifting up
his eyes, and seeing that a great multi-
tude cometh unto him, saith unto Philip,
Whence are we to buy [1]bread, that these
6 may eat? And this he said to prove
him: for he himself knew what he would
7 do. Philip answered him, Two hundred
[2]pennyworth of [1]bread is not sufficient
for them, that every one may take a little.
8 One of his disciples, Andrew, Simon
9 Peter's brother, saith unto him, There is
a lad here, which hath five barley loaves,
and two fishes: but what are these among
10 so many? Jesus said, Make the people
sit down. Now there was much grass in
the place. So the men sat down, in num-
11 ber about five thousand. Jesus therefore
took the loaves; and having given thanks,
he distributed to them that were set down;
likewise also of the fishes as much as they
12 would. And when they were filled, he
saith unto his disciples, Gather up the
broken pieces which remain over, that
13 nothing be lost. So they gathered them
up, and filled twelve baskets with broken
pieces from the five barley loaves, which
remained over unto them that had eaten.
14 When therefore the people saw the [3]sign
which he did, they said, This is of a
truth the prophet that cometh into the
world.
15 Jesus therefore perceiving that they
were about to come and take him by force,
to make him king, withdrew again into
the mountain himself alone.

[1] Gr. *loaves*. [2] See marginal note on Matt. 18:28. [3] Some ancient authorities read *signs*.

1. If the feast mentioned in chap. 5:1 be the Passover, then the events of this chapter occurred a year later than those of the preceding chapter; as we see by verse 4 that another Passover season had arrived. **Sea of Galilee—sea of Tiberias.** See Matt. 4:13. It was called the Sea of Tiberias from the town on its west shore, built by Herod Antipas, and named after the Roman Emperor Tiberius. This town, after the destruction of Jerusalem, was the seat of a celebrated Jewish academy. The modern town was sadly shattered by an earthquake in 1837.

3. Into the mountain. Perhaps as far as the lower portions of Jebel Heish, about seven miles from the north-eastern corner of the lake. For the narrative ensuing, see Matt. 14, Mark 6, and Luke 9.

6. To prove him. Philip, if we may judge from his answer here, and from his words as given in chap 14:8, was inclined to be petulant.

7. Two hundred pennyworth. This would be about thirty-five dollars' worth, probably having a purchasing-value then of five hundred and twenty-five dollars, which would buy fifty-two hundred and fifty of our ten-cent loaves, which would just be enough for the five thousand men, with the women and children mentioned by the other evangelists as present.

9. Five barley loaves, and two fishes. The very mention of so insignificant an amount by Andrew was a token of his faith, even though he added, "What are these among so many?"

14. The prophet that cometh into the world. See on chap. 1:9.

15. To make him king. To complete their idea of the Messiah. They would put him on Herod's throne,

16 And when even was *now* come, his disciples went down unto the sea,
17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.
18 And the sea arose by reason of a great wind that blew.
19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.
20 But he saith unto them, It is I; be not afraid.
21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.
22 ¶ The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;
23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)
24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.
25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?
26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.
27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.
28 Then said they unto him, What shall we do, that we might work the works of God?
29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.
30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?
31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

16 And when evening came, his disciples
17 went down unto the sea; and they entered into a boat, and were going over the sea unto Capernaum. And it was now dark, and Jesus had not yet come to them.
18 And the sea was rising by reason of a
19 great wind that blew. When therefore they had rowed about five and twenty or thirty furlongs, they behold Jesus walking on the sea, and drawing nigh unto the
20 boat: and they were afraid. But he saith
21 unto them, It is I; be not afraid. They were willing therefore to receive him into the boat: and straightway the boat was at the land whither they were going.
22 On the morrow the multitude which stood on the other side of the sea saw that there was none other [1]boat there, save one, and that Jesus entered not with his disciples into the boat, but *that* his dis-
23 ciples went away alone (howbeit there came [2]boats from Tiberias nigh unto the place where they ate the bread after the
24 Lord had given thanks): when the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the [2]boats, and came to
25 Capernaum, seeking Jesus. And when they found him on the other side of the sea, they said unto him, Rabbi, when
26 camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were
27 filled. Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you: for him the Father,
28 *even* God, hath sealed. They said therefore unto him, What must we do, that we
29 may work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom
30 [3]he hath sent. They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? what
31 workest thou? Our fathers ate the manna in the wilderness; as it is written, He gave

[1] Gr. *little boat.* [2] Gr. *little boats.* [3] Or, *he sent.*

and eventually on Cæsar's. **Again into the mountain himself alone,** after returning with the crowd to the vicinity of the sea, letting his disciples continue on the way without him, and then dismissing the crowd.

16-21. See on Matt. 14:22-33.

22-24. This somewhat involved sentence shows a gathering of the more ardent members of the former day's crowd on the eastern shore, and their observance of the fact that the disciples had gone without Jesus, leaving only one little boat on the shore, which Jesus had not as yet taken. They wonder where Jesus can be, and perhaps think that he has walked around the head of the lake. The "save one" of verse 22, and the twenty-third verse, are the details of an eye-witness.

24. Into the boats that had come over from Tiberias since the previous evening.

26. Because ye ate. They had no deep and solemn convictions aroused by the signs, but were filled with a frivolous curiosity. Jesus here speaks to them in the synagogue (verse 59).

27. Work not for the meat which perisheth. A hyperbole. Work not so much for the earthly sustenance as for the heavenly gifts that never fail, and to give which the Son of man is sealed by the Father. God sealed Jesus by prophecy, type, miracle, life, and doctrine.

28. They wish to know what this working for the abiding sustenance is. They call it "the works of God," because the wages, "eternal life," were to be given the workers in it by the Son of man as sealed by the Father for this (see verse 27). They expect from Jesus a rule of life, an order of conduct, by punctilious care of which they may earn the wages from God.

29. Faith in Christ is the service which God asks of all.

30. A sign. Since he openly declares himself sent of God, they ask him for a sign that shall support such a declaration. He had already shown many signs that would have convinced every unprejudiced mind. Hence he gives them no new sign now, but that which is contained in a spiritual experience, which they could not comprehend. This was our Lord's usual way of dealing with men who were rooted in their prejudices.

31. As it is written. Ps. 78:24.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, That ye also have seen me, and believe not.

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

32 them bread out of heaven to eat. Jesus
therefore said unto them, Verily, verily,
I say unto you, It was not Moses that
gave you the bread out of heaven; but
my Father giveth you the true bread out
33 of heaven. For the bread of God is that
which cometh down out of heaven, and
34 giveth life unto the world. They said
therefore unto him, Lord, evermore give
35 us this bread. Jesus said unto them, I
am the bread of life: he that cometh to
me shall not hunger, and he that believeth
36 on me shall never thirst. But I said unto
you, that ye have seen me, and yet believe
37 not. All that which the Father giveth
me shall come unto me; and him that
cometh to me I will in no wise cast out.
38 For I am come down from heaven, not to
do mine own will, but the will of him
39 that sent me. And this is the will of him
that sent me, that of all that which he
hath given me I should lose nothing, but
40 should raise it up at the last day. For
this is the will of my Father, that every
one that beholdeth the Son, and believeth
on him, should have eternal life; and [1]I
will raise him up at the last day.
41 The Jews therefore murmured concern-
ing him, because he said, I am the bread
42 which came down out of heaven. And
they said, Is not this Jesus, the son of
Joseph, whose father and mother we
know? how doth he now say, I am come
43 down out of heaven? Jesus answered
and said unto them, Murmur not among
44 yourselves. No man can come to me,
except the Father which sent me draw
him: and I will raise him up in the last
45 day. It is written in the prophets, And
they shall all be taught of God. Every
one that hath heard from the Father, and
46 hath learned, cometh unto me. Not that
any man hath seen the Father, save he
which is from God, he hath seen the
47 Father. Verily, verily, I say unto you,
48 He that believeth hath eternal life. I am
49 the bread of life. Your fathers did eat
the manna in the wilderness, and they
50 died. This is the bread which cometh
down out of heaven, that a man may eat
51 thereof, and not die. I am the living
bread which came down out of heaven:
if any man eat of this bread, he shall live
for ever: yea and the bread which I will
give is my flesh, for the life of the world.
52 The Jews therefore strove one with

[1] Or, *that I should raise him up.*

32. The true bread out of heaven. Christ himself, who is the antitype of the manna.

33. The really heavenly bread is that which comes truly from God's heaven, and has a universal application to the race ("unto the *world*"), not an application to Israel only.

37-39. The Father. Through his written Word (as shown in chap. 5:37-40). The Father draws men to Christ by his written Word, which is the third witness for Christ. Christ receives and retains all such.

40. It is the beholder of the Son, and believer in him, whom God gives to him.

42. The Jews could not reconcile a Messianic life with a humble condition.

44. Except the Father which sent me draw him. The next verse, regarding the hearing and learning (with the quotation from Isa. 54:13), plainly shows that the drawing of the Father is by the teaching of the Word.

46. This verse, like the latter clause of chap. 5:37, is inserted to show that the drawing of God is not direct, but mediate.

47. The hearer and learner of God's written Word "comes" (verse 45) and "believes." To him Christ becomes the bread of life.

51. My flesh. It is as the Son of man dying for sinners that Christ is the bread of life. Hence, afterwards (verse 53), our Lord speaks of eating his flesh, and *drinking his blood*, which shows that the giving of the flesh

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.
54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.
55 For my flesh is meat indeed, and my blood is drink indeed.
56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.
57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.
58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.
59 These things said he in the synagogue, as he taught in Capernaum.
60 Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?
61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?
62 *What* and if ye shall see the Son of man ascend up where he was before?
63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.
64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.
65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.
66 ¶ From that *time* many of his disciples went back, and walked no more with him.

another, saying, How can this man give
53 us his flesh to eat? Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in
54 yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and
55 I will raise him up at the last day. For my flesh is [1]meat indeed, and my blood is
56 [2]drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and
57 I in him. As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because
58 of me. This is the bread which came down out of heaven: not as the fathers did eat, and died: he that eateth this
59 bread shall live for ever. These things said he in [3]the synagogue, as he taught in Capernaum.
60 Many therefore of his disciples, when they heard *this*, said, This is a hard say-
61 ing; who can hear [4]it? But Jesus knowing in himself that his disciples murmured at this, said unto them, Doth this cause
62 you to stumble? *What* then if ye should behold the Son of man ascending where
63 he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you
64 are spirit, and are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who it was that
65 should betray him. And he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father.

[1] Gr. *true meat.* [2] Gr. *true drink.* [3] Or, *a synagogue.* [4] Or, *him.*

is the giving it as a torn and rent flesh, a suffering manhood. Men are to eat it; that is, to feed spiritually by faith on a crucified Saviour.

53. See preceding note. The eating and drinking (i.e., *faith*) connects the soul with Christ's life (compare chap. 6:27–29).

54. And I will raise him up at the last day. The eternal life obtained by a faith-union with Christ includes the body's redemption (see Rom. 8:11,'23).

55. Meat indeed—drink indeed. A sustenance infinitely more real, because more enduring, than any thing to which we are wont to give the name of food, even in figure.

56. The reason why Christ is meat and drink to the believer is here given. There is a mutual indwelling; so that Christ's life is the believer's life, and the believer's weakness is assumed and cancelled by Christ.

57. The action of Christ's life upon the believer is analogous to the action of the Father's life on Christ as the Sent of the Father.

60. Who can hear it? Who can hear it with approval? The doctrine that Christ and the believer must be identified was too hard for them. It has been ever since a hard doctrine to multitudes, who wish to imitate, or even to obey, Christ, but not to be united to him in his cross and resurrection.

62. If this doctrine of identification with Christ (eating and drinking his flesh and blood) cause you to draw back when I am here in the flesh with you, how much more will you draw back from it when you see me on my way to my primal glory with the Father! You will see then that the eating and drinking is not simply the eating and drinking a man, but the eating and drinking God; and that will stagger you more than ever.

The "ascending" of the Son of man cannot refer to his physical ascension, for only his apostles saw that. It must refer to his removal from the earthly scene. We may, however, take his "disciples" in verse 61 for the twelve apostles; and then the ascension may be his physical ascension, which they all (but Judas) witnessed. In this case, we must suppose even the apostles to be dissatisfied with this doctrine of eating and drinking the Messiah, as a spiritual doctrine at the farthest remove from the general idea of allegiance to the Messiah.

63. It is the spirit that quickeneth, or giveth life. The whole idea of the Messianic sway and life was spiritual, while the Jews counted it as outward and visible. **The flesh profiteth nothing.** Christ had spoken of eating his flesh; but by flesh he meant nothing earthly, but his own life as lived in the flesh, which was a spiritual life. That life of Jesus (including its great characteristic of suffering) was that which gave life to all believers; but it was not a fleshly life, but a spiritual life in the flesh. **The words, etc.** So Christ's words and teachings were a spiritual power to turn the heart unto God, and join it to him.

64. Who it was that should betray him. Our Lord therefore chose Judas as one of the twelve, knowing that he would prove a traitor.

65. For this cause. Because there are some of the disciples who are not believers. **Except it be given unto him by the Father.** Unless the *divine* drawing is felt. The mere human drawing of curiosity, or personal attachment, or partisan feeling, amounts to nothing.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe and are sure that thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

66 Upon this many of his disciples went back, and walked no more with him.
67 Jesus said therefore unto the twelve,
68 Would ye also go away? Simon Peter answered him, Lord, to whom shall we go? thou [1]hast the words of eternal life.
69 And we have believed and know that thou
70 art the Holy One of God. Jesus answered them, Did not I choose you the twelve,
71 and one of you is a devil? Now he spake of Judas *the son* of Simon Iscariot, for he it was that should betray him, *being* one of the twelve.

[1] Or, *hast words.*

69. Thou art the Holy One of God. This reading (or this with "the Christ" inserted before "the Holy One") is amply supported. "Living" is undoubtedly wrong; and "Son" has not the Sinaitic, Vatican, Ephraem, Beza, or Parisian (L.) for it. The form in the Old Version is taken from Matt. 16:16, a form which Peter gave a year later. "The Holy One of God" represented the Messiah as God's agent; but the "Son of the living God" represented him as of the divine essence, where the force is not in the word "Son," or in the word "living," but in the two combined. Nathanael could say to Christ, "Thou art the Son of God" (chap. 1:49), and only mean the Messiah; but to say "*Son* of the *living* God," meant the Son in whom God's life was, the *divine* Son. "Son of God" by itself is a title given to men of faith (1 John 3:2 compared with John 1:12. See also Job 38:7 for its reference to created beings other than men). The phrase in Hos. 1:10, *Bene el-chai,* "Sons of the living God," being plural, has not the distinctive character of the singular phrase; and yet that is a very strong, and probably Messianic, epithet.

70. One of you is a devil. Rather, "one of you is devil." That is, one of this little company acts as devil among the sons of God (see Job 2:1). There is only one devil. The literal translation of διάβολος as "slanderous," or "a slanderer," is not in accordance with New-Testament usage. The three cases in the pastoral epistles (1 Tim. 3:11; 2 Tim. 3:3; Tit. 3:3) even, appear to be "devils" (figuratively) rather than "slanderers."

71. Both father and son had the name Iscariot (see Matt. 10:4).

CHAPTER VII.

1. Jesus reproveth the ambition and boldness of his kinsmen: 10. goeth up from Galilee to the feast of tabernacles: 14. teacheth in the temple. 40. Divers opinions of him among the people. 45. The Pharisees are angry that their officers took him not, and chide with Nicodemus for taking his part.

1 AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2 Now the Jews' feast of tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest.

4 For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come: but your time is alway ready.

1 AND after these things Jesus walked in Galilee: for he would not walk in Judæa,
2 because the Jews sought to kill him. Now the feast of the Jews, the feast of taberna-
3 cles, was at hand. His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may behold
4 thy works which thou doest. For no man doeth any thing in secret, [1]and himself seeketh to be known openly. If thou doest these things, manifest thyself to the
5 world. For even his brethren did not be-
6 lieve on him. Jesus therefore saith unto them, My time is not yet come; but your

[1] Some ancient authorities read *and seeketh it to be known openly.*

1. He would not walk in Judæa. Hence the third Passover of his ministry he did not keep by going up to Jerusalem. The first Passover is mentioned in chap. 2:23; the second, in chap. 5:1; the third, in chap. 6:4.

2. The feast of tabernacles was at hand. John passes over the Galilæan life. The events recorded in the fifteenth, sixteenth, seventeenth, and eighteenth chapters of Matthew, and in the seventh, eighth, and ninth chapters of Mark, belong to this period. The Feast of Tabernacles began on the fifteenth of Tisri (about the 8th of October), and lasted eight days, if we include the appended sabbath (the "eighth day"), during the first seven of which the people lived in tabernacles (tents), or booths, in commemoration of the booth-living of their ancestors when they left Egypt (see Lev. 23:33–43, and compare Exod. 12:37, where *Succoth* means "booths;" also see Neh. 8:14–18). This feast occurred, therefore, six months after the Passover.

3. His brethren. His unbelieving relatives according to the flesh. **Thy disciples.** This seems to indicate that Jesus had many disciples in Judæa, made such at his visits to Jerusalem at the times of the feasts and at the beginning of his ministry.

6. My time is not yet come. My time for full manifestation and for full acceptance, such as they unbelievingly urged. **Your time is always ready** for your works, whatever they may be; but my works are done in the face of a hostile world, and so my time must be carefully chosen.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

9 When he had said these words unto them, he abode *still* in Galilee.

10 ¶ But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him for fear of the Jews.

14 ¶ Now about the midst of the feast Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me?

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

7 time is alway ready. The world cannot
hate you; but me it hateth, because I tes-
8 tify of it, that its works are evil. Go ye
up unto the feast: I go not up [1]yet unto
this feast; because my time is not yet ful-
9 filled. And having said these things unto
them, he abode *still* in Galilee.
10 But when his brethren were gone up
unto the feast, then went he also up, not
11 publicly, but as it were in secret. The
Jews therefore sought him at the feast,
12 and said, Where is he? And there was
much murmuring among the multitudes
concerning him: some said, He is a good
man; others said, Not so, but he leadeth
13 the multitude astray. Howbeit no man
spake openly of him for fear of the Jews.
14 But when it was now the midst of the
feast Jesus went up into the temple, and
15 taught. The Jews therefore marvelled,
saying, How knoweth this man letters,
16 having never learned? Jesus therefore
answered them, and said, My teaching is
17 not mine, but his that sent me. If any
man willeth to do his will, he shall know
of the teaching, whether it be of God, or
18 *whether* I speak from myself. He that
speaketh from himself seeketh his own
glory: but he that seeketh the glory of
him that sent him, the same is true, and
19 no unrighteousness is in him. Did not
Moses give you the law, and *yet* none of
you doeth the law? Why seek ye to kill
20 me? The multitude answered, Thou hast
21 a [2]devil: who seeketh to kill thee? Jesus
answered and said unto them, I did one
22 work, and ye all [3]marvel. For this cause
hath Moses given you circumcision (not
that it is of Moses, but of the fathers);
and on the sabbath ye circumcise a man.

[1] Many ancient authorities omit *yet*. [2] Gr. *demon*. [3] Or, *marvel because of this. Moses hath given you circumcision.*

8. I go not up yet unto this feast. The "yet" cannot be defended. If it had been originally here, it could not have been dropped out by so many high authorities. Jesus says, "I go not up unto this feast." Some say he changed his mind, and went. Not at all. He did not go up to the feast. He only reached Jerusalem on the fourth day of the feast (verse 14), and hence could not be said to have attended the feast. He did not go to Jerusalem to attend the feast, but to seek opportunity to teach the people. **My time is not yet fulfilled.** My time for preparatory work before exposing myself fully to the malice of men is not yet accomplished.

10. As it were in secret. Excellent authorities omit "as it were." It could readily be introduced by the desire to take off the edge of the bold statement that Christ did a clandestine deed.

13. For fear of the Jews. The Jews of Jerusalem had been bitter against Jesus ever since eighteen months before, at the Passover, he had healed the impotent man on the sabbath, and then spoken of himself as on the same plane with God (chap. 5:1–18).

14. This bold step of Jesus disconcerted the plotters, who would have waylaid him. Now that the people had seen him, and heard him, they could not safely attempt his assassination.

15. Letters. General learning.

16. Jesus declares his knowledge to be from God, and not from the schools.

17. If any man willeth to do his will, etc. The Godward heart can discriminate.

18. Christ sought no personal glory on earth.

19. Did not Moses give you the law? The connection is this: "I received my knowledge from God, and my self-abnegation should testify to the truth of my teaching as from God. But you do with me as you did with Moses. He gave you the law from God, and none of you doeth it: so you despise my teaching, and are ready to kill me."

20. The multitude answered — who seeketh to kill thee? The multitude were aware of the intention to kill him (see verse 1, and compare verse 25). Their question is, therefore, a falsehood in effect, either used contemptuously or craftily.

21. I did one work. The healing of the impotent man eighteen months before (see on verse 13). **Ye all marvel.** The marvel with them was, that a man professing to be the Messiah should (as they construed it) break the law of the sabbath.

22. For this cause. It is hard to make any sense with this clause connected with the following words. It seems better, therefore, to take it with the preceding sentence (as many commentators do); although the position of διὰ τοῦτο is, in John, usually at the beginning, not at the end, of a sentence. "And ye all marvel for this cause. Moses hath given you circumcision," etc.

23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

24 Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him: for I am from him, and he hath sent me.

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

32 ¶ The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me.

34 Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36 What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come?

37 In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

23 If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken; are ye wroth with me, because I made a man every whit whole on the
24 sabbath? Judge not according to appearance, but judge righteous judgement.
25 Some therefore of them of Jerusalem said, Is not this he whom they seek to
26 kill? And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers indeed know that this is the
27 Christ? Howbeit we know this man whence he is: but when the Christ com-
28 eth, no one knoweth whence he is. Jesus therefore cried in the temple, teaching and saying, Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom ye
29 know not. I know him; because I am
30 from him, and he sent me. They sought therefore to take him: and no man laid his hand on him, because his hour was not yet
31 come. But of the multitude many believed on him; and they said, When the Christ shall come, will he do more signs than
32 those which this man hath done? The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to
33 take him. Jesus therefore said, Yet a little while am I with you, and I go unto
34 him that sent me. Ye shall seek me, and shall not find me: and where I am, ye
35 cannot come. The Jews therefore said among themselves, Whither will this man go that we shall not find him? will he go unto the Dispersion [1] among the Greeks,
36 and teach the Greeks? What is this word that he said, Ye shall seek me, and shall not find me: and where I am, ye cannot come?
37 Now on the last day, the great *day* of the feast, Jesus stood and cried, saying. If any man thirst, let him come unto me,
38 and drink. He that believeth on me, as the scripture hath said, out of his belly

[1] Gr. *of.*

23. The law of grace controls the law of the sabbath.

26. Can it be that the rulers indeed know that this is the Christ? Rather, "Do the rulers really think this is the Christ?" It is a question expecting a negative answer.

27. Whence he is. They knew the place (Bethlehem), and the general descent (from David), but did not know the immediate family of which Messiah should spring. They expected he would appear mysteriously and suddenly.

28. Ye both know me, etc. The Jews *knew* Jesus was the Messiah sent of God; but their jealousy and wicked rage threw their knowledge in the background, and at length covered their knowledge with unbelief. The evil heart can crush out a wholesome knowledge from the mind. Men are given over to believe a lie (2 Thess. 2:11). **Whom ye know not.** They did not know God as they might and ought to have known him, or they would have welcomed his Son, who reflected his glory.

31. Believed on him. That he was the Messiah.

32. The chief priests and the Pharisees, acting in Sanhedrim, or as a committee of Sanhedrim, **sent officers to take him,** that they might accuse him before the Roman authority of assuming a power in rivalry to that of Rome. In verse 45, we see the return and report of these officers.

33. Ye shall seek me. Ye shall seek the Messiah (who I am).

34. Where I am. In heaven. Compare chap. 14:3, for a contrast to this passage.

35. Unto the Dispersion. The Jews living in foreign lands from the times of the captivities of Israel and Judah, and from the later troubles of the Maccabæan period. **And teach the Greeks.** A bitter speech for Jews to make. "Greeks" was a name in general for all outside the Jewish family who were cultured and civilized (see Rom. 1:14; 1 Cor. 1:22-24).

37. The great day. This was the appended sabbath, — the eighth day (Lev. 23:36) of the Feast of Tabernacles. The following words of our Lord are supposed to have been uttered when the golden pitcher of water was brought from the pool of Siloam, and its contents poured into two perforated jars as significant of the Messianic blessings to come.

38. Out of his belly. Just as the water poured into the perforated jars gushed forth in many streams. This

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given;* because that Jesus was not yet glorified.)

40 ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers or of the Pharisees believed on him?

49 But this people who knoweth not the law are cursed.

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

51 Doth our law judge *any* man, before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

39 shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive: [1] for the Spirit was not yet *given;* because Jesus
40 was not yet glorified. *Some* of the multitude therefore, when they heard these words, said, This is of a truth the prophet.
41 Others said, This is the Christ. But some said, What, doth the Christ come out of
42 Galilee? Hath not the scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where
43 David was? So there arose a division in
44 the multitude because of him. And some of them would have taken him; but no man laid hands on him.

45 The officers therefore came to the chief priests and Pharisees; and they said unto
46 them, Why did ye not bring him? The officers answered, Never man so spake.
47 The Pharisees therefore answered them.
48 Are ye also led astray? Hath any of the rulers believed on him, or of the Phari-
49 sees? But this multitude which knoweth
50 not the law are accursed. Nicodemus saith unto them (he that came to him
51 before, being one of them), Doth our law judge a man, except it first hear from him-
52 self and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and [2] see that out of Galilee ariseth no prophet.
53 [3] [And they went every man unto his own house:

[1] Some ancient authorities read *for the Holy Spirit was not yet given.* [2] Or, *see: for out of Galilee, etc.* [3] Most of the ancient authorities omit John 7:53–8:11. Those which contain it vary much from each other.

refers (as the next verse shows) to the reception of the Spirit on Pentecost, when those thus receiving it were able to carry the Spirit to the ends of the world in streams of gospel blessing. That wonderful work of the Spirit through human agency was to be seen, more or less, in every believer after that miraculous exhibition of grace. **As the scripture hath said.** Special allusion is probably had to Isa. 58:11; but there are other Scriptures (such as Ezek. 47:1–12) which predict the same spiritual blessings in this figure.

39. For the Spirit was not yet given. Literally, "For the Spirit was not yet." He had not appeared in his miraculous gifts to believers, as he did on and after the day of Pentecost (compare chap. 14:16; 15:26; and 16:7).

40. The prophet. Promised by Moses, and supposed by many to be different from the Messiah.

42. From Bethlehem. They supposed that Jesus had been born in Galilee.

44. Would have taken him. Rather, "were wishing to take him."

46. Never man so spake. These rough officers had been overawed by the presence and words of Jesus.

47. The Pharisees. The leading power in the Sanhedrim.

49. This multitude which knoweth not the law. "People of the earth," as the Jews called the common people. **Are accursed.** A burst of contempt.

50. Nicodemus. See chap. 3. **He that came to him before.** The Old Version has, "he that came to Jesus by night." Tischendorf considers both as additions.

52. Out of Galilee ariseth no prophet. They were hasty in their statement. Jonah was a Galilæan. They may have used the present for the future,—"out of Galilee will arise no prophet,"—referring to the Messianic days, as foretold in the Scriptures. Bethlehem and Jerusalem (Zion)—they may have thought—are mentioned as connected with Messiah, but not Galilee. But even then they would forget Isa. 9:1.

53. And they went every man unto his own house. This passage, with all that follows, to chap. 8:12, is bracketed, because it does not appear in most of the ancient authorities; and (as the margin states) those that do contain it vary much from each other. It is supposed by some to have been taken from the last "gospel according to the Hebrews" (see Euseb. H. E. 3, 39). It certainly bears the internal evidence of an apostolic origin, and was inserted in the Greek and Latin MSS. as early as the third century. The division of chapters here in the Old Version is most unfortunate.

CHAPTER VIII.

1. Christ delivereth the woman taken in adultery. 12. He preacheth himself the light of the world, and justifieth his doctrine: 33. answereth the Jews that boasted of Abraham, 59. and conveyeth himself from their cruelty.

1 JESUS went unto the mount of Olives.
2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.
3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,
4 They say unto him, Master, this woman was taken in adultery, in the very act.
5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?
6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.*
7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.
8 And again he stooped down, and wrote on the ground.
9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.
10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?
11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.
12 ¶ Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.
13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.
14 Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go
15 Ye judge after the flesh; I judge no man.

1 BUT Jesus went unto the mount of
2 Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down,
3 and taught them. And the scribes and the Pharisees bring a woman taken in adultery; and having set her in the midst,
4 they say unto him, [1]Master, this woman hath been taken in adultery, in the very
5 act. Now in the law Moses commanded us to stone such: what then sayest thou
6 of her? And this they said, [2]tempting him, that they might have *whereof* to accuse him. But Jesus stooped down, and with his finger wrote on the ground.
7 But when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him
8 first cast a stone at her. And again he stooped down, and with his finger wrote
9 on the ground. And they, when they heard it, went out one by one, beginning from the eldest, *even* unto the last: and Jesus was left alone, and the woman,
10 where she was, in the midst. And Jesus lifted up himself, and said unto her, Woman, where are they? did no man
11 condemn thee? And she said, No man, Lord. And Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no more.

12 Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life.
13 The Pharisees therefore said unto him, Thou bearest witness of thyself; thy wit-
14 ness is not true. Jesus answered and said unto them, Even if I bear witness of myself, my witness is true; for I know whence I came, and whither I go; but ye know not
15 whence I come, or whither I go. Ye

[1] Or, *Teacher*. [2] Or, *trying*.

2. Sat down. Jewish teachers taught in a sitting posture (compare Luke 4: 20, 21).

5. In the law Moses. Lev. 20: 10.

6. Tempting him. Testing, or trying, him. **With his finger wrote on the ground.** The Old Version adds, by way of comment, "as though he heard them not." It would be better to add, "as not caring to argue with them." **He that is without sin among you.** The easy divorces used by the Jewish scribes and Pharisees were a mere legal cover for real adulteries.

9. "Beginning from the elder ones unto the last," the older ones being the oftener sinners in regard to the sin in question. The phrase in the Old Version, "convicted by their own conscience," is probably a gloss from an original margin.

12. Again. On another occasion. **Therefore.** Because no man laid hands on him, and opportunity was thus given for more teaching (see chap. 7: 44, 46). **The light of the world.** Compare chap. 1: 4, 5, 9. **The light of life.** The light which comes from Christ's life, and communicates life to men (see chap. 1: 4).

13. Thou bearest witness of thyself. Compare chap. 5: 31, where Jesus shows that he does not come forward on his own testimony.

14. Even if, etc. The old adage they quoted, stated that one could not be a true witness for himself. But Jesus shows, that, in his case, there would be an exception, if he should use his own testimony, because of his relationship to the Father. Men could not be trusted as witnesses in their own behalf, but Messiah could be. **Ye know not whence I come.** An apparent contradiction to chap. 7: 28, "Ye know whence I am." They knew intellectually, but not morally.

15. They looked at the mere external circumstances of Jesus, and on the ground of his poverty, Galilæan

16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17 It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

judge after the flesh; I judge no man.
16 Yea and if I judge, my judgement is true;
for I am not alone, but I and the Father
17 that sent me. Yea and in your law it is
written, that the witness of two men is
18 true. I am he that beareth witness of
myself, and the Father that sent me bear-
19 eth witness of me. They said therefore
unto him, Where is thy Father? Jesus
answered, Ye know neither me, nor my
Father: if ye knew me, ye would know
20 my Father also. These words spake he in
the treasury, as he taught in the temple:
and no man took him; because his hour
was not yet come.

21 He said therefore again unto them, I go
away, and ye shall seek me, and shall die
in your sin: whither I go, ye cannot come.
22 The Jews therefore said, Will he kill him-
self, that he saith, Whither I go, ye cannot
23 come? And he said unto them, Ye are
from beneath; I am from above: ye are
24 of this world; I am not of this world. I
said therefore unto you, that ye shall die
in your sins: for except ye believe that [1] I
25 am *he*, ye shall die in your sins. They
said therefore unto him, Who art thou?
Jesus said unto them, [2] Even that which I
have also spoken unto you from the begin-
26 ning. I have many things to speak and
to judge concerning you: howbeit he that
sent me is true; and the things which I
heard from him, these speak I [3] unto the
27 world. They perceived not that he spake
28 to them of the Father. Jesus therefore
said, When ye have lifted up the Son of
man, then shall ye know that [4] I am *he*,
and *that* I do nothing of myself, but as

[1] Or, *I am.* [2] Or, How is it *that I even speak to you at all?* [3] Gr. *into.* [4] Or, *I am.* Or, *I am* he: *and I do.*

extraction, etc., condemned him; while he, though to be, as Messiah, the future judge of all (chap. 5:22), now in his fleshly life judged none.

16. Such a judgment on Jesus' part would be true, just as his witness of himself (verse 14) would be true, if he should see fit to exercise it. These Pharisees were constantly testifying of themselves, and condemning others, but objected to Christ's doing this; although in Christ's case was the infallibility of the Godhead, as they ought to have seen.

17. In your law. Deut. 17:6, and 19:15.

18. The Father that sent me beareth witness of me. By his prophetic word, typical church, and miraculous power.

19. The formalistic Jew was really ignorant both of God and of his Messiah, although they talked as if they understood the whole matter. A formal knowledge of spiritual things is no knowledge at all.

20. No man took him. Rather, "no one laid hold of him." **In the treasury.** The treasury (see Mark 12:41) was probably a portion of the Court of the Women in which the money-chests were kept, and where votive or memorial offerings were placed (see Jos. Antiq., 19, 6, 1).

21. Again. On another occasion. **Therefore.** Because their fear to arrest him gave him a new opportunity. **In your sin.** The one sin of rejecting the Messiah included all others.

22. The Jews therefore said. They had met this declaration of Christ before with the sarcastic question, whether he would go to the Diaspora, and teach the Gentiles (chap. 7:35). Now they ask if he will commit suicide; for the self-murderer went (according to the Jews) to the place of punishment (see Jos. B. J., 3, 8, 5, where he discourses on suicide), and they would not desire to follow him there. This is again a sarcastic reply to a solemn warning.

23. Our Lord's reply shows the difference of origin and belonging between him and them, and so substantiates his statement, "Whither I go, ye cannot come."

24. That I am he. Simply, "that I am" (compare verse 58). Christ's eternal being is involved in the words, as there is no predicate to be supplied from the context. Unless the Jews, with all the light of prophecy, type, and miracle shining upon them, accepted Jesus as the Son of God, they were lost.

25. Even that which I have also spoken unto you from the beginning. Rather, "In the first place, I am that which I say unto you." Christ's doctrine showed his essence.

26. His saying and judging were the results of his commission as sent of the Father, and thus showed his essential character. The "howbeit" before "he that sent me is true," seems to imply their opposition to him, perhaps exhibited in gestures or words.

28. Lifted up. One of Christ's enigmatical sayings (see chap. 3:14, and 12:32). It refers to his crucifixion. **I am he.** See note on verse 24.

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.
30 As he spake these words, many believed on him.
31 Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;
32 And ye shall know the truth, and the truth shall make you free.
33 ¶ They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?
34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.
35 And the servant abideth not in the house for ever: *but* the Son abideth ever.
36 If the Son therefore shall make you free, ye shall be free indeed.
37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.
38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.
39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.
40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.
41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God.
42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.
43 Why do ye not understand my speech? *even* because ye cannot hear my word.
44 Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.
45 And because I tell *you* the truth, ye believe me not.

the Father taught me, I speak these things.
29 And he that sent me is with me; he hath
not left me alone; for I do always the
30 things that are pleasing to him. As he
spake these things, many believed on
him.
31 Jesus therefore said to those Jews which
had believed him, If ye abide in my word,
32 *then* are ye truly my disciples; and ye
shall know the truth, and the truth shall
33 make you free. They answered unto him,
We be Abraham's seed, and have never
yet been in bondage to any man: how
sayest thou, Ye shall be made free?
34 Jesus answered them, Verily, verily, I
say unto you, Every one that committeth
35 sin is the bondservant of sin. And the
bondservant abideth not in the house for
36 ever: the son abideth for ever. If there-
fore the Son shall make you free, ye shall
37 be free indeed. I know that ye are Abra-
ham's seed; yet ye seek to kill me, be-
cause my word [1]hath not free course in
38 you. I speak the things which I have
seen with [2]*my* Father: and ye also do
the things which ye heard from *your*
39 father. They answered and said unto
him, Our father is Abraham. Jesus saith
unto them, If ye [3]were Abraham's chil-
dren, [4]ye would do the works of Abraham.
40 But now ye seek to kill me, a man that
hath told you the truth, which I heard
41 from God: this did not Abraham. Ye do
the works of your father. They said unto
him, We were not born of fornication;
42 we have one Father, *even* God. Jesus
said unto them, If God were your Father,
ye would love me: for I came forth and
am come from God; for neither have I
43 come of myself, but he sent me. Why do
ye not [5]understand my speech? *Even*
44 because ye cannot hear my word. Ye are
of *your* father the devil, and the lusts of
your father it is your will to do. He was
a murderer from the beginning, and [6]stood
not in the truth, because there is no truth
in him. [7]When he speaketh a lie, he
speaketh of his own: for he is a liar, and
45 the father thereof. But because I say the
46 truth, ye believe me not. Which of you

[1] Or, *hath no place in you.* [2] Or, *the Father: do ye also therefore the things which ye heard from the Father.* [3] Gr. *are.* [4] Some ancient authorities read *ye do the works of Abraham.* [5] Or, *know.* [6] Some ancient authorities read *standeth.* [7] Or, *When* one *speaketh a lie, he speaketh of his own: for his father also is a liar.*

29. Is with me. The Father had sent him, and yet the Father was ever with him. The unity is as perfect as the duality. **For I do, etc.** And this proves that he is with me. Jesus does not say that the Father was with him because he did what was pleasing to him. The "for" is logical, and not causal.

30. Many believed on him. Fully accepted him (πιστεύειν εἰς).

31. Believed him to be the Messiah (πιστεύειν τινί). The two phrases are very different. The former implies commitment of soul; the latter, commitment of the speculative intelligence. These latter had no spiritual faith, as we see from verse 44. Abiding in the word, is so using the word as to let it grow into the very texture of life. The "ye" here is emphatic. "If ye, who profess to believe me to be Messiah, abide," etc.

32. The truth enfranchises the true disciple, delivering him from the bondage of sin.

33. Have never yet been in bondage to any man. In their haste to argue, they forget Egypt and Babylon.

35. A bond-servant to God has no vital and permanent connection with him. The Son only has that. And those bond-servants (apparently to God, but really to sin) whom the Son frees, he makes free to be his brethren, and, like himself, free forever.

41. We were not born of fornication. We are not the offspring of idolatry. Spiritual fornication (idolatry) is intended.

43. They *could not* hear Christ's great message, or discourse (λόγον), and hence they did not catch the meaning of his language. The inability was through their sinfulness.

44. The marginal reading is the more probable: "When one speaketh a lie, he speaketh of his own" (i.e., of that

46 Which of you convinceth me of sin? And
if I say the truth, why do ye not believe me?
47 He that is of God heareth God's words: ye
therefore hear *them* not, because ye are not of God.
48 Then answered the Jews, and said unto him,
Say we not well that thou art a Samaritan, and
hast a devil?
49 Jesus answered, I have not a devil; but I
honour my Father, and ye do dishonour me.
50 And I seek not mine own glory: there is one
that seeketh and judgeth.
51 Verily, verily, I say unto you, If a man keep
my saying, he shall never see death.
52 Then said the Jews unto him, Now we know
that thou hast a devil. Abraham is dead, and the
prophets; and thou sayest, If a man keep my say-
ing, he shall never taste of death.
53 Art thou greater than our father Abraham,
which is dead? and the prophets are dead: whom
makest thou thyself?
54 Jesus answered, If I honour myself, my
honour is nothing: it is my Father that honoureth
me; of whom ye say, that he is your God:
55 Yet ye have not known him; but I know
him: and if I should say, I know him not, I shall
be a liar like unto you: but I know him, and keep
his saying.
56 Your father Abraham rejoiced to see my day:
and he saw *it*, and was glad.
57 Then said the Jews unto him, Thou art not
yet fifty years old, and hast thou seen Abraham?
58 Jesus said unto them, Verily, verily, I say
unto you, Before Abraham was, I am.
59 Then took they up stones to cast at him: but
Jesus hid himself, and went out of the temple,
going through the midst of them, and so passed by.

convicteth me of sin? If I say truth,
47 why do ye not believe me? He that is
of God heareth the words of God: for this
cause ye hear *them* not, because ye are not
48 of God. The Jews answered and said
unto him, Say we not well that thou art
49 a Samaritan, and hast a [1]devil? Jesus
answered, I have not a [1]devil; but I hon-
our my Father, and ye dishonour me.
50 But I seek not mine own glory: there is
51 one that seeketh and judgeth. Verily,
verily, I say unto you, If a man keep my
52 word, he shall never see death. The Jews
said unto him, Now we know that thou
hast a [1]devil. Abraham is dead, and the
prophets; and thou sayest, If a man keep
my word, he shall never taste of death.
53 Art thou greater than our father Abra-
ham, which is dead? and the prophets are
54 dead: whom makest thou thyself? Jesus
answered, If I glorify myself, my glory is
nothing: it is my Father that glorifieth
me; of whom ye say, that he is your God;
55 and ye have not known him: but I know
him; and if I should say, I know him not,
I shall be like unto you, a liar: but I
56 know him, and keep his word. Your
father Abraham rejoiced [2]to see my day;
57 and he saw it, and was glad. The Jews
therefore said unto him, Thou art not yet
fifty years old, and hast thou seen Abra-
58 ham? Jesus said unto them, Verily,
verily, I say unto you, Before Abraham
59 [3]was, I am. They took up stones there-
fore to cast at him: but Jesus [4]hid him-
self, and went out of the temple.[5]

[1] Gr. *demon.* [2] Or, *that he should see.* [3] Gr. *was born.* [4] Or, *was hidden, and went, etc.* [5] Many ancient authorities add *and going through the midst of them went his way and so passed by.*

which belongs to his family): "for his father also is a liar." The Jews, in their conduct toward Jesus, were both murderers and liars. The cross, and the accusation nailed to it, prove both.

48. A Samaritan, and hast a devil. The silly language of unreasonable rage. "Samaritan" was one of the strongest terms of reproach.

50. The Father is now seeking Christ's glory in the salvation of men. Hereafter he will judge men for the resistance to this merciful seeking.

51. Never see death. Compare chap. 11:26, also 2 Tim. 1:10. The dissolution of the body is not death. The only death is banishment from God. That was the death Adam and Eve died in the day they disobeyed God, although they lived on earth centuries afterward. Union with Jesus makes the soul partaker of his eternal glory. That is immortality.

54. Our Lord frequently reminds the Jews that the testimony to his divine character was not his own, but from without.

56. Rejoiced to see my day. Rather, "rejoiced in his desire to see my day." **He saw it.** By some special revelation.

58. Before Abraham was, I am. That is, "Before Abraham came into being, I am eternally the same." This is the strongest possible form of asserting his eternal Godhead.

CHAPTER IX.

1. The man that was born blind restored to sight. 8. He is brought to the Pharisees. 13. They are offended at it, and excommunicate him: 35. but he is received of Jesus, and confesseth him. 39. Who they are whom Christ enlighteneth.

1 AND as *Jesus* passed by, he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8 ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

1 AND as he passed by, he saw a man
2 blind from his birth. And his disciples asked him, saying, Rabbi, who did sin, this man, or his parents, that he should
3 be born blind? Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made
4 manifest in him. We must work the works of him that sent me, while it is day: the night cometh, when no man can
5 work. When I am in the world, I am the
6 light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, [1] and anointed his eyes
7 with the clay, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and came seeing.
8 The neighbours therefore, and they which saw him aforetime, that he was a beggar, said, Is not this he that sat and begged?
9 Others said, It is he: others said, No, but
10 he is like him. He said, I am *he*. They said therefore unto him, How then were
11 thine eyes opened? He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and
12 washed, and I received sight. And they said unto him, Where is he? He saith, I know not.
13 They bring to the Pharisees him that
14 aforetime was blind. Now it was the sabbath on the day when Jesus made the
15 clay, and opened his eyes. Again therefore the Pharisees also asked him how he received his sight. And he said unto

[1] Or, *and with the clay thereof anointed* his *eyes*.

2. Who did sin, this man, or his parents, etc. The Jews believed that children were born defective for their parents' sins, and also that children could do wrong in the womb.

3. But that the works of God, etc. Elliptical. Supply, "but this affliction has been permitted in order that the works," etc.

4. We must work. The Old Version has, "I must work." The plural is the better reading. It is the *pluralis excellentiæ*. **The night cometh, when no man can work.** He foretells the cessation of miraculous exhibitions. The "works" in this passage are evidently miracles.

5. In Christ's light these works were performed. This light shone upon the apostles; and, when they passed away, there was no more this light of miraculous manifestation. Hence the emphasis, "*When I am in the world*, I am the light of the world." The absence of the definite article here should be noticed, as contrasted with the expression in chap. 8:12. There it is, "I am *the* light of the world." Here it is, "I am a light of the world," not the spiritual light which renews the life of man (as in chap. 8:12), but a daylight for miraculous works to be wrought therein.

6. He spat on the ground, etc. Compare Mark 7:33 and 8:23. Spittle and clay were both considered beneficial for weak eyes by the ancients, as Tacitus, Pliny, and Suetonius testify. Our Lord does not produce a cure by their ordinary power (which certainly could not reach the case of one born blind), but miraculously increases their power, and shows *his* power over means. Lightfoot (on this passage) says that the Jews forbade the use of spittle as a cure on the sabbath. And this was the sabbath (verse 14). Moreover, the working of the clay would be odious to a Jew.

7. The pool of Siloam. South of Jerusalem, at the end of Moriah (or, rather, its continuation, Ophel), and between it and Mount Zion. From it a stream watered the king's garden, and to it the water was brought from the Fountain of the Virgin through a subterranean passage about seventeen hundred feet long; an inscription in which, relating the fact of its construction, has lately been discovered. **Which is by interpretation, Sent.** Shiloah is the participle of Shalah (to send), and, doubtless, was so called because the water was sent to the pool through the rock. But God had ordained that it should be a representation of him who was sent from heaven to refresh and renew the race of man. So the "Sent" here refers to Christ, and not to the blind man as applied to the pool.

11. The man that is called Jesus. Jesus was now so well known, there was no reason for this circumlocution. But the man knew how Jesus was hated, and was, doubtless, somewhat afraid to speak as if he knew Jesus.

15 Then again the Pharisees also asked him how
he had received his sight. He said unto them,
He put clay upon mine eyes, and I washed, and
do see.
16 Therefore said some of the Pharisees, This
man is not of God, because he keepeth not the
sabbath day. Others said, How can a man that
is a sinner do such miracles? And there was a
division among them.
17 They say unto the blind man again, What
sayest thou of him, that he hath opened thine
eyes? He said, He is a prophet.
18 But the Jews did not believe concerning him,
that he had been blind, and received his sight,
until they called the parents of him that had re-
ceived his sight.
19 And they asked them, saying, Is this your
son, who ye say was born blind? how then doth
he now see?
20 His parents answered them and said, We
know that this is our son, and that he was born
blind:
21 But by what means he now seeth, we know
not; or who hath opened his eyes, we know not:
he is of age; ask him: he shall speak for himself.
22 These *words* spake his parents, because they
feared the Jews: for the Jews had agreed already,
that if any man did confess that he was Christ, he
should be put out of the synagogue.
23 Therefore said his parents, He is of age; ask
him.
24 Then again called they the man that was
blind, and said unto him, Give God the praise: we
know that this man is a sinner.
25 He answered and said, Whether he be a sin-
ner *or no*, I know not: one thing I know, that,
whereas I was blind, now I see.
26 Then said they to him again, What did he to
thee? how opened he thine eyes?
27 He answered them, I have told you already,
and ye did not hear: wherefore would ye hear *it*
again? will ye also be his disciples?
28 Then they reviled him, and said, Thou art
his disciple; but we are Moses' disciples.
29 We know that God spake unto Moses: *as for*
this *fellow*, we know not from whence he is.
30 The man answered and said unto them, Why
herein is a marvellous thing, that ye know not from
whence he is, and *yet* he hath opened mine eyes.
31 Now we know that God heareth not sinners:
but if any man be a worshipper of God, and doeth
his will, him he heareth.
32 Since the world began was it not heard that
any man opened the eyes of one that was born
blind.
33 If this man were not of God, he could do
nothing.
34 They answered and said unto him, Thou wast
altogether born in sins, and dost thou teach us?
And they cast him out.
35 Jesus heard that they had cast him out; and
when he had found him, he said unto him, Dost
thou believe on the Son of God?
them, He put clay upon mine eyes, and I
16 washed, and do see. Some therefore of
the Pharisees said, This man is not from
God, because he keepeth not the sabbath.
But others said, How can a man that is
a sinner do such signs? And there was a
17 division among them. They say therefore
unto the blind man again, What sayest
thou of him, in that he opened thine
18 eyes? And he said, He is a prophet. The
Jews therefore did not believe concerning
him, that he had been blind, and had re-
ceived his sight, until they called the par-
ents of him that had received his sight,
19 and asked them, saying, Is this your son,
who ye say was born blind? how then
20 doth he now see? His parents answered
and said, We know that this is our son, and
21 that he was born blind: but how he now
seeth, we know not; or who opened his
eyes, we know not: ask him; he is of age;
22 he shall speak for himself. These things
said his parents, because they feared the
Jews: for the Jews had agreed already, that
if any man should confess him *to be* Christ,
he should be put out of the synagogue.
23 Therefore said his parents, He is of age;
24 ask him. So they called a second time
the man that was blind, and said unto
him, Give glory to God: we know that
25 this man is a sinner. He therefore an-
swered, Whether he be a sinner, I know
not: one thing I know, that, whereas I
26 was blind, now I see. They said there-
fore unto him, What did he to thee? how
27 opened he thine eyes? He answered
them, I told you even now, and ye did not
hear: wherefore would ye hear it again?
28 would ye also become his disciples? And
they reviled him, and said, Thou art his
disciple; but we are disciples of Moses.
29 We know that God hath spoken unto
Moses: but as for this man, we know not
30 whence he is. The man answered and
said unto them, Why, herein is the mar-
vel, that ye know not whence he is, and
31 *yet* he opened mine eyes. We know that
God heareth not sinners: but if any man
be a worshipper of God, and do his will,
32 him he heareth. Since the world began
it was never heard that any one opened
33 the eyes of a man born blind. If this
man were not from God, he could do
34 nothing. They answered and said unto
him, Thou wast altogether born in sins,
and dost thou teach us? And they cast
him out.
35 Jesus heard that they had cast him out;
and finding him, he said, Dost thou believe
36 on [1] the Son of God? He answered
and said, And who is he, Lord, that I may
37 believe on him? Jesus said unto him,
Thou hast both seen him, and he it is that

[1] Many ancient authorities read *the Son of man*.

17. In that he opened thine eyes. Seeing that he opened thine eyes. **He is a prophet.** It was the least he could say. He might have said the Messiah.

22. Put out of the synagogue by judicial excommunication.

24. Give glory to God. As in Josh. 7:19. Honor God by telling the truth.

30. Herein is the marvel, etc. The man grows bolder as the controversy proceeds.

34. Born in sins. Spoken in accordance with the superstitious notion that such a calamity as blindness was a punishment of sin (see verse 2). **Cast him out.** Cast him out of the court, intending, doubtless, to excommunicate him at the proper time.

35. The Son of God. The strongest manuscripts have "the Son of man," which is, doubtless, the correct

36 He answered and said, Who is he, Lord, that I might believe on him?
37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.
38 And he said, Lord, I believe. And he worshipped him.
39 ¶ And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.
40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?
41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

reading. The man would have known who the Son of God was. It was a familiar epithet of the Messiah. But "Son of man" was a title that was wholly obscure, but which Jesus used for himself to impress the fact of his humanity on men.

38. Lord, I believe. That is, "I believe *on* him," as in the two preceding questions. He put implicit confidence in Jesus for all he claimed to be.

39. For judgement came I into this world. In chap. 8:15, Jesus says, "I judge no man;" and in chap. 3:17, he says, "God sent not the Son into the world to judge the world." Jesus does not act as official judge under the gospel economy; but his word, by its acceptance or rejection, makes the great judgment or division between the humble who feel their need, and the proud who think they are in no need of his saving grace. **Which see not**; i.e., feel how blind they are spiritually. **Which see**; i.e., think they are, by their Jewish birth, full of spiritual insight. **Might be made blind.** Left to find out their blindness in the end.

41. If ye were blind. If ye humbly thought yourselves blind spiritually, as ye are. **Ye would have no sin.** Ye would have your sins removed by coming to me for sight.

CHAPTER X.

1. Christ is the door, and the good shepherd. 19. Divers opinions of him. 24. He proveth by his works that he is Christ the Son of God: 39. escapeth the Jews, 40. and went again beyond Jordan, where many believed on him.

1 VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.
2 But he that entereth in by the door is the shepherd of the sheep.
3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.
4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.
5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.
6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.
7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.
8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

1 VERILY, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other
2 way, the same is a thief and a robber. But he that entereth in by the door is [1]the
3 shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and
4 leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know
5 his voice. And a stranger will they not follow, but will flee from him: for they
6 know not the voice of strangers. This [2]parable spake Jesus unto them: but they understood not what things they were which he spake unto them.
7 Jesus therefore said unto them again, Verily, verily, I say unto you, I am the
8 door of the sheep. All that came before me are thieves and robbers: but the sheep
9 did not hear them. I am the door: by me

[1] Or, *a shepherd*. [2] Or, *proverb*.

1. As far as the eleventh verse Jesus designates himself as the *Door* of the *fold*, and the Pharisees as thieves and robbers who would not enter in to tend the flock by him, the door. In this representation, the apostles are the true shepherds. But at the eleventh verse Jesus suddenly, and yet naturally, changes the application of the figure, and shows himself the *Shepherd* of the *flock*.

2. The porter. The porter represents any means by which the Holy Spirit admits a true ministration to the hearts of men.

3. By name. The Oriental shepherds name their sheep, and use their names very tenderly in calling them.

6. They understood not. Parable-teaching demanded candid judgment in the application by the hearer. This these Pharisees had not.

7. Door of the sheep, in the fold. To the sheep in the pasture, he is the shepherd.

8. Before me. This, if genuine, is a step out of the parable to the thing signified, and hence a mingling of the ideas of door and shepherd. The robbers, who were contrasted with the true shepherds, are now contrasted with

9 I am the door: by me if any man enter in, he
shall be saved, and shall go in and out, and find
pasture.
10 The thief cometh not, but for to steal, and to
kill, and to destroy: I am come that they might
have life, and that they might have *it* more abun-
dantly.
11 I am the good shepherd: the good shepherd
giveth his life for the sheep.
12 But he that is an hireling, and not the shep-
herd, whose own the sheep are not, seeth the wolf
coming, and leaveth the sheep, and fleeth: and the
wolf catcheth them, and scattereth the sheep.
13 The hireling fleeth, because he is an hireling,
and careth not for the sheep.
14 I am the good shepherd, and know my *sheep*,
and am known of mine.
15 As the Father knoweth me, even so know I
the Father: and I lay down my life for the sheep.
16 And other sheep I have, which are not of
this fold: them also I must bring, and they shall
hear my voice; and there shall be one fold, *and*
one shepherd.
17 Therefore doth my Father love me, because
I lay down my life, that I might take it again.
18 No man taketh it from me, but I lay it down
of myself. I have power to lay it down, and I
have power to take it again. This commandment
have I received of my Father.
19 ¶ There was a division therefore again among
the Jews for these sayings.
20 And many of them said, He hath a devil, and
is mad; why hear ye him?
21 Others said, These are not the words of him
that hath a devil. Can a devil open the eyes of
the blind?
22 ¶ And it was at Jerusalem the feast of the
dedication, and it was winter.
23 And Jesus walked in the temple in Solomon's
porch.
24 Then came the Jews round about him, and
said unto him, How long dost thou make us to
doubt? If thou be the Christ, tell us plainly.
25 Jesus answered them, I told you, and ye
believed not: the works that I do in my Father's
name, they bear witness of me.
26 But ye believe not, because ye are not of my
sheep, as I said unto you.

if any man enter in, he shall be saved, and
shall go in and go out, and shall find pas-
10 ture. The thief cometh not, but that he
may steal, and kill, and destroy: I came
that they may have life, and may [1] have
11 *it* abundantly. I am the good shepherd:
the good shepherd layeth down his life for
12 the sheep. He that is a hireling, and not
a shepherd, whose own the sheep are not,
beholdeth the wolf coming, and leaveth
the sheep, and fleeth, and the wolf snatch-
13 eth them, and scattereth *them: he fleeth*
because he is a hireling, and careth not for
14 the sheep. I am the good shepherd; and I
15 know mine own, and mine own know me,
even as the Father knoweth me, and I
know the Father; and I lay down my life
16 for the sheep. And other sheep I have,
which are not of this fold: them also I must
[2] bring, and they shall hear my voice; and
[3] they shall become one flock, one shep-
17 herd. Therefore doth the Father love me,
because I lay down my life, that I may
18 take it again. No one [4] taketh it away
from me, but I lay it down of myself. I
have [5] power to lay it down, and I have
[5] power to take it again. This command-
ment received I from my Father.
19 There arose a division again among the
20 Jews because of these words. And many
of them said, He hath a [6] devil, and is
21 mad; why hear ye him? Others said,
These are not the sayings of one possessed
with a [6] devil. Can a [6] devil open the
eyes of the blind?
22 [7] And it was the feast of the dedication
23 at Jerusalem: it was winter; and Jesus
was walking in the temple in Solomon's
24 porch. The Jews therefore came round
about him, and said unto him, How long
dost thou hold us in suspense? If thou
25 art the Christ, tell us plainly. Jesus
answered them, I told you, and ye be-
lieve not: the works that I do in my
Father's name, these bear witness of me.
26 But ye believe not, because ye are not of

[1] Or, *have abundance.* [2] Or, *lead.* [3] Or, *there shall be one flock.* [4] Some ancient authorities read *took it away.* [5] Or, *right.* [6] Gr. *demon.* [7] Some ancient authorities read *At that time was the feast.*

the door! Tischendorf omits the words, "before me," on the authority of the Sinaitic codex and many other excellent authorities. It is easy to see how the words would be inserted. The words probably should be simply, "All that came are thieves and robbers;" meaning all that had come to the Jewish nation promising deliverance and salvation, *but not through him.*

9. He shall be saved. Christ is door to shepherd and to sheep. Here his relation to the sheep is mentioned.

10. I came. Here he begins to depart from the idea of the door, and enter upon that of the shepherd.

14, 15. The Old Version loses the beautiful and wonderful meaning of this passage.

16. The difference between fold and flock is lost in the Old Version. The folds are many on earth. The flock is one in heaven.

18. I lay it down of myself. The Son's independence in laying down his life is seen in the Father's loving him for doing it, and yet the Father's commandment is behind all.

22. Feast of the dedication. This was not a divinely appointed feast, but was instituted by Judas Maccabæus in commemoration of the cleansing of the temple, after it had been polluted by Antiochus Epiphanes, in the second century before Christ. The feast occurred in December.

23. Solomon's porch. The famous eastern portico of the temple-court, overlooking the Kedron valley. It was the great place of concourse for the inhabitants of Jerusalem. It was built by Herod, and named in honor of Solomon.

25. I told you. Our Lord had repeatedly, by such words as "Before Abraham was, I am" (chap. 8 · 58); "If any man thirst, let him come unto me, and drink" (chap. 7 : 37); "My Father worketh hitherto, and I work" (chap. 5 : 17), — declared himself the Christ (Messiah).

26. But ye believe not. This, and the preceding verse, are closely joined in the thought, "I told you I was the Christ, and the miracles were evidence of my assertion; and yet ye do not accept me, because ye are not of my sheep."

27 My sheep hear my voice, and I know them, and they follow me:
28 And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.
29 My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.
30 I and *my* Father are one.
31 Then the Jews took up stones again to stone him.
32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?
33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.
34 Jesus answered them, Is it not written in your law, I said, Ye are gods?
35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;
36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?
37 If I do not the works of my Father, believe me not.
38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him.
39 Therefore they sought again to take him: but he escaped out of their hand,
40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.
41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.
42 And many believed on him there.

27 my sheep. My sheep hear my voice, and
28 I know them, and they follow me: and I give unto them eternal life; and they shall never perish, and no one shall snatch them
29 out of my hand. [1] My Father, which hath given *them* unto me, is greater than all; and no one is able to snatch [2] *them* out of
30 the Father's hand. I and the Father are
31 one. The Jews took up stones again to
32 stone him. Jesus answered them, Many good works have I shewed you from the Father; for which of those works do ye
33 stone me? The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou, being a
34 man, makest thyself God. Jesus answered them, Is it not written in your law, I said,
35 Ye are gods? If he called them gods, unto whom the word of God came (and
36 the scripture cannot be broken), say ye of him, whom the Father [3] sanctified and sent into the world, Thou blasphemest; be-
37 cause I said, I am *the* Son of God? If I do not the works of my Father, believe
38 me not. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father
39 is in me, and I in the Father. They sought again to take him: and he went forth out of their hand.
40 And he went away again beyond Jordan into the place where John was at the first
41 baptizing; and there he abode. And many came unto him; and they said, John indeed did no sign: but all things whatsoever John spake of this man were true.
42 And many believed on him there.

[1] Some ancient authorities read *That which my Father hath given unto me.* [2] Or, aught. [3] Or, *consecrated.*

27. Christ's true sheep were marked by attention and obedience on their side, and by tender guidance and eternal life as imparted by him.

29. Which hath given them unto me. The Son's relation to the Father is emphasized, rather than the Father's relation to the sheep, in this passage. The best authorities, indeed, read, "That which my Father hath given to me" (to be his word, his only-begotten Son, the effulgence of his glory, says Augustine) "is greater than all." The thought is, "No one can pluck my sheep out of my hand; for I am so gifted by the Father that I am one with him, and hence my hand is his hand."

30. I and the Father are one. Though not necessarily implying essential unity (see John 5:18 and 17:21, and 1 Cor. 3:8), yet in this context it compels that interpretation.

31. The Jews certainly understood that he claimed essential unity with God, together with the distinction of Son and Father (see verse 33).

34. Ps. 82:6.

35, 36. The Saviour's argument is, "If the judges of the people were called gods" (Elohim) "by the inspired teaching of scripture, surely it is no blasphemy for the Christ to be called the Son of God." He shows that the divine guidance promised to the righteous judges of Israel was enough to dignify them with the title of gods. Much more should the one directly consecrated by God, and sent by him, be called the Son of God, even though that title implied essential unity with the Father.

38. Though ye believe not me, believe the works. If ye cannot at once have confidence in me, see the abundant evidence of the miracles, and from this conviction begin to learn that there is a mutual indwelling of the Father and me.

40. He went away again. He was now so closely pressed by his enemies, that at any moment he might be arrested. So he left Jerusalem, and went to the Bethany beyond Jordan, to await the proper time for his suffering and death (see chap. 1:28).

CHAPTER XI.

1. Christ raiseth Lazarus, four days buried. 45. Many Jews believe. 47. The high priests and Pharisees gather a council against Christ. 49. Caiaphas prophesieth. 54. Jesus hid himself. 55. At the passover they enquire after him, and lay wait for him.

1 Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.

2 (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that saith he to *his* disciples, Let us go into Judæa again.

8 *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had *lain* in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

1 Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her
2 sister Martha. And it was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose
3 brother Lazarus was sick. The sisters therefore sent unto him, saying, Lord,
4 behold, he whom thou lovest is sick. But when Jesus heard it, he said, This sickness is not unto death, but for the glory of God, that the Son of God may be
5 glorified thereby. Now Jesus loved Martha,
6 and her sister, and Lazarus. When therefore he heard that he was sick, he abode at that time two days in the place where
7 he was. Then after this he saith to the disciples, Let us go into Judæa again.
8 The disciples say unto him, Rabbi, the Jews were but now seeking to stone thee;
9 and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light
10 of this world. But if a man walk in the night, he stumbleth, because the light is
11 not in him. These things spake he: and after this he saith unto them, Our friend Lazarus is fallen asleep; but I go, that I
12 may awake him out of sleep. The disciples therefore said unto him, Lord, if he
13 is fallen asleep, he will [1]recover. Now Jesus had spoken of his death: but they thought that he spake of taking rest in
14 sleep. Then Jesus therefore said unto
15 them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless
16 let us go unto him. Thomas therefore, who is called [2]Didymus, said unto his fellow-disciples, Let us also go, that we may die with him.
17 So when Jesus came, he found that he had been in the tomb four days already.
18 Now Bethany was nigh unto Jerusalem,
19 about fifteen furlongs off; and many of the Jews had come to Martha and Mary, to console them concerning their brother.

[1] Gr. *be saved.* [2] That is, *Twin.*

1. Lazarus. Greek for the Hebrew Eleazar ("God-help"). **Bethany,** now el-Azariyeh (from Lazarus), at the eastern foot of the Mount of Olives, about two miles from Jerusalem.

2. Which anointed the Lord with ointment. See chap. 12:3.

3. He whom thou lovest is sick. This does not mean that Christ loved Lazarus above all others, any more than it means he loved him only. It is equivalent to "one whom thou lovest." So we are to regard the expression, "the disciple whom Jesus loved," as equivalent to one of those whom Jesus loved; the grateful apostle dwelling on the wonderful fact that Jesus loved him, but not boasting that Jesus loved him above all others (see verse 5).

6. Two days. Comparing this with verse 17, and remembering that the word was brought to Jesus that Lazarus was sick, not dead, we see that the Bethany beyond Jordan must have been about two days' journey from Bethany near Jerusalem.

9. A parabolic way of saying that a man must work while he has the opportunity (see chap. 9:4). **The light of this world.** The sun. Man's day for work is his earthly life of opportunity.

16. Didymus is the Greek of the Syro-Chaldee "Thomas," and means "a twin." Thomas expected what all expected (verse 8).

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him!

20 Martha therefore, when she heard that
Jesus was coming, went and met him: but
21 Mary still sat in the house. Martha there-
fore said unto Jesus, Lord, if thou hadst
22 been here, my brother had not died. And
even now I know that, whatsoever thou
shalt ask of God, God will give thee.
23 Jesus saith unto her, Thy brother shall
24 rise again. Martha saith unto him, I
know that he shall rise again in the resur-
25 rection at the last day. Jesus said unto
her, I am the resurrection, and the life:
he that believeth on me, though he die,
26 yet shall he live: and whosoever liveth
and believeth on me shall never die. Be-
27 lievest thou this? She saith unto him,
Yea, Lord: I have believed that thou art
the Christ, the Son of God, *even* he that
28 cometh into the world. And when she
had said this, she went away, and called
Mary [1]her sister secretly, saying, The
29 [2]Master is here, and calleth thee. And
she, when she heard it, arose quickly, and
30 went unto him. (Now Jesus was not yet
come into the village, but was still in the
31 place where Martha met him.) The Jews
then which were with her in the house,
and were comforting her, when they saw
Mary, that she rose up quickly and went
out, followed her, supposing that she was
going unto the tomb to [3]weep there.
32 Mary therefore, when she came where
Jesus was, and saw him, fell down at his
feet, saying unto him, Lord, if thou hadst
33 been here, my brother had not died. When
Jesus therefore saw her [4]weeping, and the
Jews *also* [4]weeping which came with her,
he [5]groaned in the spirit, and [6]was
34 troubled, and said, Where have ye laid
35 him? They say unto him, Lord, come
36 and see. Jesus wept. The Jews there-
37 fore said, Behold how he loved him! But
some of them said, Could not this man,

[1] Or, *her sister, saying secretly.* [2] Or, *Teacher.* [3] Gr. *wail.* [4] Gr. *wailing.* [5] Or, *was moved with indignation in the spirit.* [6] Gr. *troubled himself.*

20. Martha. The active and impulsive one (see Luke 10:40, 41). **Mary still sat.** Probably timid and undecided.

22. Even now. Martha seeks a blessing, she knows not what, in the midst of her grief. She expected some great, consoling manifestation of Christ's power, but (as her answer in verse 24, and her words in verse 39, show) she did not expect the raising of her brother to life.

25. I am the resurrection, and the life. Just as Christ is the life ("bread of life," chap. 6:35) of the believer, feeding on whom by faith the believer lives (in the high and heavenly sense of life), so is he the resurrection (resurrection-power, Phil. 3:10) of the believer's body. The life never ceases for a moment, but its bodily union is intermitted; the redemption of the *body* (Rom. 8:23) being the last and completing act of Christ's redemptive power. **He that believeth on me, though he die, yet shall he live.** This refers to the *resurrection*. The believer's *body* dies.

26. And whosoever liveth and believeth on me shall never die. This refers to the *life*. The believer's soul (his self) never dies.

27. Martha believed in Jesus as the Christ in whom both soul and body were safe.

28. The Master. We are to bear in mind that the Greek διδάσκαλος is rendered "Master" in the Revision (as in the Old Version) in its English sense of *Teacher*.

29. Arose quickly. Because Jesus had *called* her. Before that call, she hesitated to go (see verse 20).

30. Still in the place where Martha met him. Probably resting, after a long journey. Perhaps also to be near the tomb, as (from verse 31) Mary went out toward the tomb when she went to meet Jesus.

32. If thou hadst been here, my brother had not died. So Martha (in verse 21). The two had, doubtless, often repeated this refrain during the preceding four days. It was their uppermost thought of their Lord and Lazarus.

33. Groaned. The Greek word represents strong emotion that shows itself audibly. It is generally used for anger, but it cannot be that here. In Matt. 9:30, and Mark 1:43, it is translated "strictly charged," and can there only represent great earnestness. In Mark 14:5 it is translated "murmured against," where the anger or indignation is apparent.

34. Jesus wept. Why? At the loss of Lazarus? But he knew he was coming back immediately. Rather, at human trials made necessary by sin, especially such as came, or would come, upon this Bethany family.

"LAZARUS, COME FORTH!"

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 ¶ Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.

49 And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

which opened the eyes of him that was blind, have caused that this man also
38 should not die? Jesus therefore again [1]groaning in himself cometh to the tomb. Now it was a cave, and a stone lay [2]against
39 it. Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four
40 days. Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou
41 shouldest see the glory of God? So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank
42 thee that thou heardest me. And I knew that thou hearest me always: but because of the multitude which standeth around I said it, that they may believe that thou
43 didst send me. And when he had thus spoken, he cried with a loud voice, Laza-
44 rus, come forth. He that was dead came forth, bound hand and foot with [3]grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Many therefore of the Jews, which came to Mary and beheld [4]that which he
46 did, believed on him. But some of them went away to the Pharisees, and told them the things which Jesus had done.

47 The chief priests therefore and the Pharisees gathered a council, and said, What do we? for this man doeth many
48 signs. If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and
49 our nation. But a certain one of them, Caiaphas, being high priest that year, said
50 unto them, Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not.
51 Now this he said not of himself: but being high priest that year, he prophesied
52 that Jesus should die for the nation; and not for the nation only, but that he might also gather together into one the children
53 of God that are scattered abroad. So from that day forth they took counsel that they might put him to death.

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[1] Or, *being moved with indignation in himself.* [2] Or, *upon.* [3] Or, *grave-bands.* [4] Many ancient authorities read *the things which he did.*

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38. A cave. Dead bodies were commonly placed in caves, natural or artificial, or partly both, in that limestone region, so full of caverns.

39. Stinketh. The Greek word (ὄζει) is applied to all odors, the most delightful as well as the noxious, and hence is not well represented by the harsh English word.

40. Compare this gentle rebuke with a like one to Jairus (Mark 5:36). Our Lord refers probably to some unrecorded words of his.

42. I said it. The thanksgiving in verse 41.

46. Some of them went away to the Pharisees, etc. Leaving the resurrection and the life for the low trickery and cruelty of wicked men. How true is Luke 16:31!

47. On hearing that Jesus was so near as at Bethany, and that his presence and work there were attracting attention, the Sanhedrim again renew their sessions to consider how to be rid of him.

48. The Romans will come. So reasons of state must cause the rejection of the Messiah. Oh marvellous folly! **Our place.** Jerusalem.

49. Ye know nothing. "Ye" is emphatic. Ye hesitaters.

50. For you. "For us" (as in Old Version) has the stronger support. God made Caiaphas, as high priest, an unwitting prophet.

52. The children of God that are scattered abroad. These are the "people" (of verse 50) in the prophecy. Gentile and Jew were to be gathered in Christ.

53. They took counsel that they might put him to death. They had long been seeking to kill him (see chap. 7:1), but they now form a plan.

53 Then from that day forth they took counsel together for to put him to death.
54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.
55 ¶ And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.
56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?
57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him.

54 Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim; and there he tarried
55 with the disciples. Now the passover of the Jews was at hand: and many went up to Jerusalem out of the country before
56 the passover. to purify themselves. They sought therefore for Jesus, and spake one with another, as they stood in the temple, What think ye? That he will not come
57 to the feast? Now the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should shew it, that they might take him.

54. Ephraim. Supposed to be the Ephraim of 2 Chron. 13:19, and Ophrah of Josh. 18:23. The modern Taiyibeh, fifteen miles north of Jerusalem.

55. The passover. The fourth of our Saviour's ministry, counting the four as mentioned, chap. 2:13, chap. 5:1, chap. 6:4, and at this place.

56. That he will not come. Jesus is so completely in every one's mind, that they speak of him as "he," without further specification.

CHAPTER XII.

1. Jesus excuseth Mary anointing his feet. 9. The people flock to see Lazarus. 10. The high priests consult to kill him. 12. Christ rideth into Jerusalem. 20. Greeks desire to see Jesus. 23. He foretelleth his death. 37. The Jews are generally blinded: 42. yet many chief rulers believe, but do not confess him: 44. therefore Jesus calleth earnestly for confession of faith.

1 THEN Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.
2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.
3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.
4 Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him,
5 Why was not this ointment sold for three hundred pence, and given to the poor?
6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.
7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.
8 For the poor always ye have with you; but me ye have not always.
9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

1 JESUS therefore six days before the passover came to Bethany, where Lazarus was,
2 whom Jesus raised from the dead. So they made him a supper there: and Martha served; but Lazarus was one of them that
3 sat at meat with him. Mary therefore took a pound of ointment of [1]spikenard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour
4 of the ointment. But Judas Iscariot, one of his disciples, which should betray him,
5 saith, Why was not this ointment sold for three hundred [2]pence, and given to the
6 poor? Now this he said, not because he cared for the poor; but because he was a thief, and having the [3]bag [4]took away
7 what was put therein. Jesus therefore said, [5]Suffer her to keep it against the
8 day of my burying. For the poor ye have always with you; but me ye have not always.
9 The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that

[1] See marginal note on Mark 14:3. [2] See marginal note on Matt. 18:28. [3] Or, *box*. [4] Or, *carried what was put therein*. [5] Or, *Let her alone:* it was *that she might keep it*.

2. There is a difference of opinion as to the time when this supper was made. Some, following John's order, and supposing the first and second verses are here closely connected, put it six days before the Passover; and others, following Matthew's and Mark's order, put it four days later, two days before the Passover. The chief reason for the latter view is to synchronize the offer of Judas to the priests, which occurred on the second day before the Passover, and which seems to have sprung from resentment at Jesus' rebuke at this supper. Even if such were the cause of Judas's conduct, there can be no difficulty in believing that he waited four days after the occurrence before gaining courage enough to go to the priests. For notes on this narrative, see on Matt. 26.

6. Having the bag took away what was put therein. So the word βαστάζω is used in chap. 20:15. It agrees with the statement previous, "he was a thief."

7. Suffer her to keep it, etc. This is undoubtedly the true reading. Jesus speaks as if he were in the past, and the ointment had not yet been used. The figure is a striking one, and used in all languages. So, on the other hand, he speaks of his "burying" proleptically.

10 ¶ But the chief priests consulted that they might put Lazarus also to death;
11 Because that by reason of him many of the Jews went away, and believed on Jesus.
12 ¶ On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,
13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed *is* the King of Israel that cometh in the name of the Lord.
14 And Jesus, when he had found a young ass, sat thereon; as it is written,
15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.
16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.
17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.
18 For this cause the people also met him, for that they heard that he had done this miracle.
19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.
20 ¶ And there were certain Greeks among them that came up to worship at the feast:
21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.
22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.
23 ¶ And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.
24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.
25 He that loveth his life shall lose it: and he that hateth his life in this world shall keep it unto life eternal.
26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

they might see Lazarus also, whom he had
10 raised from the dead. But the chief priests
took counsel that they might put Lazarus
11 also to death; because that by reason of
him many of the Jews went away, and
believed on Jesus.
12 On the morrow [1]a great multitude that
had come to the feast, when they heard
13 that Jesus was coming to Jerusalem, took
the branches of the palm trees, and went
forth to meet him, and cried out, Hosanna:
Blessed *is* he that cometh in the name of
14 the Lord, even the King of Israel. And
Jesus, having found a young ass, sat
15 thereon; as it is written, Fear not, daughter
of Zion: behold, thy King cometh, sitting
16 on an ass's colt. These things understood
not his disciples at the first: but when
Jesus was glorified, then remembered they
that these things were written of him, and
that they had done these things unto him.
17 The multitude therefore that was with
him when he called Lazarus out of the
tomb, and raised him from the dead, bare
18 witness. For this cause also the multi-
tude went and met him, for that they
19 heard that he had done this sign. The
Pharisees therefore said among them-
selves, [2]Behold how ye prevail nothing:
lo, the world is gone after him.
20 Now there were certain Greeks among
those that went up to worship at the feast:
21 these therefore came to Philip, which was
of Bethsaida of Galilee, and asked him,
22 saying, Sir, we would see Jesus. Philip
cometh and telleth Andrew: Andrew com-
23 eth, and Philip, and they tell Jesus. And
Jesus answereth them, saying, The hour
is come, that the Son of man should be
24 glorified. Verily, verily, I say unto you,
Except a grain of wheat fall into the earth
and die, it abideth by itself alone; but if
25 it die, it beareth much fruit. He that
loveth his [3]life loseth it; and he that hat-
eth his [3]life in this world shall keep it
26 unto life eternal. If any man serve me,
let him follow me; and where I am, there
shall also my servant be: if any man serve

[1] Some ancient authorities read *the common people.* [2] Or, *Ye behold.* [3] Or, *soul.*

10. That they might put Lazarus also to death. This hostility to Lazarus may have made the synoptic evangelists silent about him, he still living when they wrote.

12. On the morrow. Jesus had arrived in Bethany on the sabbath. This "morrow" was Sunday, the first day of the week. **A great multitude.** Not only the Galilæans present at the feast, but all the Jerusalemites who had been impressed by the raising of Lazarus (see verse 17).

13. The branches of the palm trees that were by the side of the way. **Hosanna.** See on Matt. 21:9.

15. Zech. 9:9. The main point of the quotation is given. The prophet foretold the mild and gentle character of King Messiah by this figure, and the literal enacting of the figure by our Lord was typical of the same.

17. Bare witness by this demonstration.

19. The tide seemed to rise suddenly against the Pharisees, but it was a popular tide. The ebb soon came.

20. Certain Greeks. Gentiles, proselytes of the gate. The Greek (at this time, and in Palestine) was the non-Jew.

22. It is curious that the two apostles, Philip and Andrew, were the only ones who had *Greek* names.

23. The hour is come, etc. This, with what follows, was probably said in the presence of the Greeks. He speaks of his death and the benefits of his death to all, Greeks as well as Jews. The hour is that of his crucifixion, which is said to have arrived, so near was it. Christ would then be glorified by the completion of his satisfaction for sin.

24. A beautiful illustration of the benefit of his death. Christ's life had in it the potency of giving life to a vast church; but, in order to this, that life had to submit to death. This is not a general principle, but a special fact. It is Christ's life and Christ's death that are referred to.

25. The general principle is now added, that self-abnegation is characteristic of eternal life. A man preserves his higher life by holding light by his lower life. **Hateth.** An Oriental hyperbole for "careth comparatively little for." Compare Luke 14–26.

26. The disciple was to be like his Lord.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

29 The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all *men* unto me.

33 This he said, signifying what death he should die.

34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 ¶ But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41 These things said Esaias, when he saw his glory, and spake of him.

27 me, him will the Father honour. Now is
my soul troubled; and what shall I say?
Father, save me from this [1]hour. But for
28 this cause came I unto this hour. Father,
glorify thy name. There came therefore
a voice out of heaven, *saying*, I have both
29 glorified it, and will glorify it again. The
multitude therefore, that stood by, and
heard it, said that it had thundered:
others said, An angel hath spoken to him.
30 Jesus answered and said, This voice hath
not come for my sake, but for your sakes.
31 Now is [2]the judgement of this world: now
shall the prince of this world be cast out.
32 And I, if I be lifted up [3]from the earth,
33 will draw all men unto myself. But this
he said, signifying by what manner of
34 death he should die. The multitude there-
fore answered him, We have heard out of
the law that the Christ abideth for ever:
and how sayest thou, The Son of man
must be lifted up? who is this Son of
35 man? Jesus therefore said unto them,
Yet a little while is the light [4]among you.
Walk while ye have the light, that dark-
ness overtake you not: and he that walk-
eth in the darkness knoweth not whither
36 he goeth. While ye have the light, believe
on the light, that ye may become sons of
light.

These things spake Jesus, and he de-
37 parted and [5]hid himself from them. But
though he had done so many signs before
38 them, yet they believed not on him: that
the word of Isaiah the prophet might be
fulfilled, which he spake,

Lord, who hath believed our report?
And to whom hath the arm of the Lord
been revealed?

39 For this cause they could not believe, for
that Isaiah said again,
40 He hath blinded their eyes, and he hard-
ened their heart;
Lest they should see with their eyes,
and perceive with their heart,
And should turn,
And I should heal them.
41 These things said Isaiah, because he saw
42 his glory; and he spake of him. Never-

[1] Or, *hour?* [2] Or, *a judgement.* [3] Or, *out of.* [4] Or, *in.* [5] Or, *was hidden from them.*

27. Father, save me from this hour. Read (as in margin) interrogatively. He will not so pray, but he will pray for the glorifying of his Father's name.

28. The words uttered were probably heard and understood by the "Greeks;" although the people at large thought it was thunder, and some, the speaking of an angel (verse 29). The Father *had* glorified his name in the incarnation. He would now glorify it again in the crucifixion.

30. For your sakes. For the sake of the Greeks, who had sought this interview.

31. The judgement of this world. The critical moment of its history. **The prince of this world.** Chap. 14:30 and 16:11. Compare 2 Cor. 4:4, and Eph. 2:2 and 6:12. This is Satan. Christ's death was Satan's destruction, and his own exaltation.

32. Compare chap. 3:14, 15.

33. The key to the enigmatical phrase "lifted up," used by our Lord (chap. 3:14 and 8:28) twice before.

34. They understood "lifted up" to refer to death, or departure from the earth. The phrase "Son of man" staggered them. The phrase "Son of God," as applicable to the Messiah, they understood. The human side of the Messiah was to them a problem.

35. Jesus had (in chap. 8:12) declared himself the light of the world. He here represents himself as a *last* light, shining on the stupid multitude. Others, who believed, would by faith retain the light; but these enemies would soon lose their last opportunity in the withdrawal of Jesus' presence and signs.

36. The sons of light are made such through faith in the light. These retain the light.

38. That the word of Isaiah the prophet might be fulfilled. The fulfilment took place because of the prophecy, the prophecy being the expression of God's purpose. These words are found in Isa. 53:1.

39. For that Isaiah said again. See preceding note. God willed a judicial blindness to these opposers of his truth. Their judgment began in this world.

41. Because he saw his glory. Rather, with the Old Version, "*when* he saw his glory." This is a case

42 ¶ Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

43 For they loved the praise of men more than the praise of God.

44 ¶ Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me seeth him that sent me.

46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

theless even of the rulers many believed on him; but because of the Pharisees they did not confess [1]*it*, lest they should be put
43 out of the synagogue: for they loved the glory of men more than the glory of God.
44 And Jesus cried and said, He that believeth on me, believeth not on me, but on
45 him that sent me. And he that beholdeth
46 me beholdeth him that sent me. I am come a light into the world, that whosoever believeth on me may not abide in the dark-
47 ness. And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save
48 the world. He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the
49 same shall judge him in the last day. For I spake not from myself; but the Father which sent me, he hath given me a commandment, what I should say, and what
50 I should speak. And I know that his commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak.

[1] Or, him.

where the internal evidence is worth every thing, and the MSS. evidence worth very little. The difference between ὅτι and ὅτε is too small to get any safe decision from MSS. regarding them. It is as in ἡμῖν and ὑμῖν. The glory which Isaiah beheld (Isa., chap. 6:1–4) was Christ's glory. God appears to man in his Son. The quotation is from Isa., chap. 6:10, where the prophet is ordered judicially to stop the people's eyes and ears (i.e., to declare them stopped). They had reached a point where inability had set in. They *could not* believe.

42. Believed on him. Like the belief of chap. 8:31 (compare chap. 8:44); for we see, in verse 43, that they loved the glory of men more than the glory of God.

44. Jesus emphasizes the fact that it was *God's* glory which they set at naught by believing only with their intelligence, and not with their hearts, upon him, Jesus.

45. He that beholdeth me beholdeth him that sent me. Compare chap. 14:9. Jesus was the literal *representative* of the Father.

46. He lays stress on the *light*, which he only gave forth.

48. The word that I spake. The entire Old Testament is the expression of the Father (chap. 6:45), and hence the Son is the speaker throughout. "The word that I spake" is different from "my sayings," the latter being Christ's then present teachings.

49. What I should say, and what I should speak. The "say" refers to his present teaching, and the "speak" to the Old Testament, of which Christ was the speaker through his prophets.

50. His commandment is life eternal. His commandment, which begins with faith, if obeyed, admits the soul into the new and eternal life. Hence the enthusiasm (so to speak) of the Son in making known the Father's will by revelation.

CHAPTER XIII.

1. Jesus washeth the disciples' feet: exhorteth them to humility and charity. 18. He foretelleth, and discovereth to John by a token, that Judas should betray him: 31. commandeth them to love one another, 36. and forewarneth Peter of his denial.

1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him;

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

1 Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them
2 [1]unto the end. And during supper, the devil having already put into the heart of Judas Iscariot, Simon's *son*, to betray
3 him, *Jesus*, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth

[1] Or, *to the uttermost.*

1. Before the feast of the passover. Jesus knew that that Passover would be the time of his passion before it occurred. The comma should be removed between "passover" and "Jesus." **He loved them.** He gave an outward exhibition of his love in the washing of their feet.

3. In full view of his approaching glory, he takes the position of a servant.

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.
5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.
6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?
7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.
8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.
9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.
10 Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.
11 For he knew who should betray him; therefore said he, Ye are not all clean.
12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?
13 Ye call me Master and Lord: and ye say well; for *so* I am.
14 If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.
15 For I have given you an example, that ye should do as I have done to you.
16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.
17 If ye know these things, happy are ye if ye do them.
18 ¶ I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.
19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.
20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.
21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.
22 Then the disciples looked one on another, doubting of whom he spake.
23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

4 unto God, riseth from supper, and layeth aside his garments; and he took a
5 towel, and girded himself. Then he poureth water into the bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was
6 girded. So he cometh to Simon Peter. He saith unto him, Lord, dost thou
7 wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand here-
8 after. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part
9 with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands
10 and my head. Jesus saith to him, He that is bathed needeth not [1] save to wash his feet, but is clean every whit: and ye
11 are clean, but not all. For he knew him that should betray him; therefore said he, Ye are not all clean.
12 So when he had washed their feet, and taken his garments, and [2] sat down again, he said unto them, Know ye what I have
13 done to you? Ye call me, [3] Master, and,
14 Lord: and ye say well; for so I am. If I then, the Lord and the [3] Master, have washed your feet, ye also ought to wash
15 one another's feet. For I have given you an example, that ye also should do as I
16 have done to you. Verily, verily, I say unto you, A [4] servant is not greater than his lord; neither [5] one that is sent greater
17 than he that sent him. If ye know these
18 things, blessed are ye if ye do them. I speak not of you all: I know whom I [6] have chosen: but that the scripture may be fulfilled, He that eateth [7] my bread
19 lifted up his heel against me. From henceforth I tell you before it come to pass, that, when it is come to pass, ye
20 may believe that [8] I am *he*. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.
21 When Jesus had thus said, he was troubled in the spirit, and testified, and said, Verily, verily, I say unto you, that
22 one of you shall betray me. The disciples looked one on another, doubting of
23 whom he spake. There was at the table reclining in Jesus' bosom one of his dis-
24 ciples, whom Jesus loved. Simon Peter

[1] Some ancient authorities omit *save*, and *his feet*. [2] Gr. *reclined*. [3] Or, *Teacher*. [4] Gr. *bond-servant*. [5] Gr. *an apostle*. [6] Or, *chose*. [7] Many ancient authorities read *his bread with me*. [8] Or, *I am*.

4. This washing of the disciples' feet seems to have been a gentle rebuke to the contention which had just been indulged in by them (see Luke 22:24).

8. Thou shalt never wash my feet. Humility acting as master!

9. Not my feet only, but also my hands and my head. When Humility acts as master, the commands are apt to be contradictory. The paradoxical relation will beget paradoxical issue.

10. Needeth not save to wash his feet. The Orientals, with their feet bare, or only sandalled, needed frequent ablution to keep them clean, after the rest of the body had been thoroughly cleansed. The spiritual allusion is evident. The soul washed in Christ's blood needs to be cleansed only from the *remnants* of sin. The great washing has *been done*. **But not all.** Not all the disciples, as seen by verse 11. The Greek makes it plain. The English leaves it ambiguous, suggesting that they might be clean, but *not all of their persons*, the feet being soiled.

12–17. The lesson of a true humility and brotherly attention.

18. The scripture. Ps. 41:9. The Psalms are largely Messianic. This is not an *accommodation*, but a *fulfilment*.

19. Ye may believe with a stronger faith. **That I am he.** See on chap. 8:24. "That I am," is the better rendering. Reference is had to Christ's eternal all-sufficiency, directing events alike adverse and prosperous.

20. Whomsoever I send. My true ambassador or apostle, as contrasted with Judas, just alluded to.

21. The Saviour's troubles of soul now begin. In chap. 14:1, he bids his disciples not to be troubled. He suffered, that we should not suffer.

23. One of his disciples, whom Jesus loved. See note on chap. 11:3. The apostle John. So chap.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.
25 He then lying on Jesus' breast saith unto him, Lord, who is it?
26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.
27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.
28 Now no man at the table knew for what intent he spake this unto him.
29 For some *of them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.
30 He then having received the sop went immediately out: and it was night.
31 ¶ Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.
32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.
33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.
34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.
35 By this shall all *men* know that ye are my disciples, if ye have love one to another.
36 ¶ Simon Peter said unto him, Lord, Whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.
37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.
38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

therefore beckoneth to him, and saith unto him, Tell *us* who it is of whom he
25 speaketh. He leaning back, as he was, on Jesus' breast saith unto him, Lord,
26 who is it? Jesus therefore answereth, He it is, for whom I shall dip the sop, and give it him. So when he had dipped the sop, he taketh and giveth it to Judas,
27 *the son* of Simon Iscariot. And after the sop, then entered Satan into him. Jesus therefore saith unto him, That thou doest,
28 do quickly. Now no man at the table knew for what intent he spake this unto
29 him. For some thought, because Judas had the [1]bag, that Jesus said unto him, Buy what things we have need of for the feast; or, that he should give something
30 to the poor. He then having received the sop went out straightway: and it was night.
31 When therefore he was gone out, Jesus saith, Now [2]is the Son of man glorified,
32 and God [2]is glorified in him; and God shall glorify him in himself, and straight-
33 way shall he glorify him. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now
34 I say unto you. A new commandment I give unto you, that ye love one another; [3]even as I have loved you, that ye also
35 love one another. By this shall all men know that ye are my disciples, if ye have love one to another.
36 Simon Peter saith unto him, Lord, whither goest thou? Jesus answered, Whither I go, thou canst not follow me now; but thou shalt follow afterwards.
37 Peter saith unto him, Lord, why cannot I follow thee even now? I will lay down
38 my life for thee. Jesus answereth, Wilt thou lay down thy life for me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

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[1] Or, *box*. [2] Or, *was*. [3] Or, *even as I loved you, that ye also may love one another*.

19:26; 20:2; 21:7, 20, 24. **Reclining in Jesus' bosom.** The ancients reclined on couches before the table, on their left side, with their bodies extended at an acute angle with the table. Hence the next guest to the right of a man would have his head by the bosom of his neighbor. John was thus at the right of Jesus at the table.

25. Leaning back — on Jesus' breast. Here John actually touches Jesus, and leans upon him.

26. He it is, for whom I shall dip the sop, and give it him. This was an exact sign of the betrayer, spoken privately to John. Before this, Jesus had said to them all that it was one that dipped the hand with him in the dish (Matt. 26:23). That was but a general remark, not specifying any one. **Sop.** Better, "morsel."

28. No man at the table knew. Not even John, who knew that Judas would be the betrayer, as probably did Peter (see verse 24). They were slow to take in the situation.

30. Went out straightway. After the Passover, but before the Lord's Supper.

31. Now is the Son of man, etc. Rather, "Now *was* the Son of man glorified, and God was glorified in him." He refers to the moment when Judas abandoned the holy company, and began the delivering up of Jesus to be crucified. That crisis was one of the significant epochs in the Redeemer's career, of which the most significant epoch would be his resurrection and ascension after his crucifixion, now imminent. Christ, as the Son of man (as representative of the race), was glorified by this yielding to the traitor; and God (as represented in him) was glorified. So, at the resurrection and ascension, God would glorify Christ as the Son of God (Rom. 1:4) when his redemptive work should be accomplished.

33. Little children. The affectionate manner of addressing disciples. **Ye cannot come.** The Jews could *never* come. The disciples could not *then* come.

34. A new commandment. The newness of the commandment is in its central clause: "that ye love one another; EVEN AS I HAVE LOVED YOU, that ye also love one another." Universal love was an old commandment of the Pentateuch (Lev. 19:18, 34, Deut. 10:19); but now the form of the love, as given in Christ's example, is a new revelation, and makes the commandment new.

36. Thou shalt follow afterwards. To heaven. To the Jews he had said, "Ye shall die in your sins" (chap. 8:21-24).

CHAPTER XIV.

1. Christ comforteth his disciples with the hope of heaven: 6. professeth himself the way, the truth, and the life, and one with the Father: 13. assureth their prayers in his name to be effectual: 15. requesteth love and obedience, 16. promiseth the Holy Ghost the Comforter, 27. and leaveth his peace with them.

1 LET not your heart be troubled: ye believe in God, believe also in me.
2 In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you.
3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.
4 And whither I go ye know, and the way ye know.
5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?
6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.
7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.
8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.
9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?
10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.
11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.
12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

1 LET not your heart be troubled: [1] ye
2 believe in God, believe also in me. In my Father's house are many [2] mansions; if it were not so, I would have told you; for
3 I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, *there* ye may be also.
4 [3] And whither I go, ye know the way.
5 Thomas saith unto him, Lord, we know not whither thou goest; how know we the
6 way? Jesus saith unto him, I am the way, and the truth, and the life: no one
7 cometh unto the Father, but [4] by me. If ye had known me, ye would have known my Father also: from henceforth ye know
8 him, and have seen him. Philip saith unto him, Lord, shew us the Father, and
9 it sufficeth us. Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how
10 sayest thou, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his
11 works. Believe me that I am in the Father, and the Father in me: or else believe
12 me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father.

[1] Or, *believe in God*. [2] Or, *abiding-places*. [3] Many ancient authorities read *And whither I go ye know, and the way ye know*. [4] Or, *through*.

1. Ye believe in God, believe also in me. The verbs being the same in form, it is better to translate them alike, "Believe in God, believe also in me," which is the epigrammatic way (in John's style, or, more properly, our Saviour's) of saying, "Believe in me exactly as you believe in God." It is another of the very many assertions of his equality with the Father.

2. My Father's house. Heaven. **Mansions.** Margin, "abiding-places," homes for God's own, departed hence. **If it were not so, I would have told you.** It was the common Jewish belief. If it had been erroneous, Christ would have corrected it. Christ would not have left them in any false notion regarding the destiny of his own people. That would have been equivalent to false instruction.

3. I come again. As a believer's absence from the body is presence with the Lord (2 Cor. 5. 8), Christ receives the believer at the believer's departure from the body. His coming again is not, therefore, to be referred to his coming at the judgment and resurrection day. This text is an unspeakable comfort to every believer.

4. Whither I go, ye know the way. A more approved reading than that of the Old Version. It is the abbreviated form for, "Ye know the way *to the place* whither I go." They knew the way (which was Christ), but they did not know it *as* the way. They had still legal notions clinging to them.

5. We know not whither thou goest. Thomas, the matter-of-fact apostle, cannot overcome the idea that Jesus is going to some other earthly quarter.

6. I am the way, and the truth, and the life. This would correct Thomas's low conception. Christ is the *way* to the Father ("by me"). He is the *truth* of the Father ("If ye had known me, ye would have known my Father also"). He is the *life* of the Father ("I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son"). That is, in acquaintance with Christ, we become acquainted with the Father, and receive the divine life. Thus, faith in Christ leads to the mansions in the Father's house.

7. From henceforth. He speaks of the time of Pentecost, so near at hand, as if present. At that time and thenceforward they would understand the Father in Christ.

8-10. To Philip's demand, Jesus answers by emphasizing his own identity with the Father. Nothing could be stronger.

11. Or else. This has the force of "if in no other way." He asked of them a direct belief, heart answering to heart, but, if that could not be, then a belief logically derived from the miracles he wrought,

12. Which miracles would also be wrought in a larger sphere by them.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do *it*.

15 ¶ If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless: I will come to you.

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being *yet* present with you.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be
14 glorified in the Son. If ye shall ask [1]me
15 any thing in my name, that will I do. If ye love me, ye will keep my command-
16 ments. And I will [2]pray the Father, and he shall give you another [3]Comforter, that
17 he may be with you for ever, *even* the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you.
18 I will not leave you [4]desolate: I come
19 unto you. Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, [5]ye shall live
20 also. In that day ye shall know that I am in my Father, and ye in me, and I in you.
21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will
22 manifest myself unto him. Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world?
23 Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with
24 him. He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.
25 These things have I spoken unto you,
26 while *yet* abiding with you. But the [3]Comforter, *even* the Holy Spirit, whom

[1] Many ancient authorities omit *me*. [2] Gr. *make request of*. [3] Or, *Advocate*. Or, *Helper*. Gr. *Paraclete*. [4] Or, *orphans*. [5] Or, *and ye shall live*.

13. Asking the Father in his name, and glorifying the Father thus in the Son.

14. If ye shall ask me any thing in my name. The "me" is omitted in the Alexandrian MS. and many other authorities. It is probably, however, correct; as it would be difficult to account for its insertion. The Son is so identified with the Father, that he is addressed in his own name. Asking the Father is asking *him*, and *he* will do the thing asked. Our Lord's argument is this: "I wish you to see that I am in the Father, and the Father in me. If in no other way, let these miracles prove it; for you will find ere long that you will do these miracles by looking up to me as the supreme authority." The works wrought by Christ would only prove to them that the Father *had sent* him; but, when those works should be performed by themselves in calling upon him as the Supreme, then those works would prove that he was in the Father, and the Father in him.

15. Ye will keep. Not a command, as in the Old Version. The apostolic life will be a life of loving obedience.

16. Through Christ's intercession (for he alone can speak for man), the Spirit will be sent. **Comforter.** More exactly, "Helper" or "Strengthener," one who acts as friend, advocate, counsellor, sympathizer, and effective sustainer. The word "Comforter" is too weak. It would suit if the old meaning of the Latin *confortare* still clung to it.

17. The Spirit of truth. The Spirit who alone could reveal God's truth. The world could not receive this Spirit, because it had no knowledge of him, personal or otherwise. The Spirit would come to the Church, to those who already knew him in knowing spiritual things. The farther light would be given those who already possessed the light.

18. I will not leave you desolate. In margin, "I will not leave you orphans." Christ's nourishing presence would be made up to them in that of the Spirit.

19. But ye behold me in the visit of the Spirit. **Because I live, ye shall live also.** It is Christ ever present with them by the Spirit which will sustain their spiritual life.

20. The mutual indwelling of Christ and the believer, and the embrace of both by the Father, would be practically understood by them after the descent of the Spirit.

21. A recapitulation in brief. The true lover of Christ keeps his commandments, and receives the love of the Father and the Son, who will manifest himself to him (1 John 1:3).

22. Judas. The brother of James the little (Luke 6:14), called by Matthew and Mark "Thaddæus" (Matt. 10:3, Mark 3:18). He was the author of the epistle. Judas asks his question probably with the Jewish idea of Messiah's manifestation in his mind; to wit, an outward manifestation.

23. Jesus, in his answer to Judas, shows that the secret of revelation is in the love of Christ. God would reveal himself in the Son, and the Son would manifest himself only to those who loved him. The lover of Christ will cling to his word, and then his fellowship with the Father and the Son will be perfect (1 John 1:3).

26. The Paraclete, or Comforter, was the Spirit of truth. As such he would teach them all things, and bring all

26 But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you.
27 Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be trou-
28 bled, neither let it be fearful. Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father:
29 for the Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye
30 may believe. I will no more speak much with you, for the prince of the world
31 cometh: and he hath nothing in me; but that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

Christ's sayings to their remembrance. This would be a miraculous act. It was through this miraculous act they were able to write the Gospels and Epistles.

27. Peace I leave with you. The Spirit would secure them peace in the midst of the outward trials of their apostolic course. **Not as the world giveth.** The world gives outward peace: Christ gives the peace of the soul. **Troubled** with anxiety. *Fearful* of harm.

28. Ye would have rejoiced at my promotion.

30. The prince of the world cometh, etc. This is Satan. He is coming to strike his last blow, a fearful one, but vain for his purpose.

31. Christ would expose himself to this last onset of Satan through love and obedience to the Father. **Arise, let us go hence.** They probably all arise from the table here, and the words recorded in the next three chapters are uttered before they pass the city-gate on their way to Gethsemane.

CHAPTER XV.

1. The consolation and mutual love between Christ and his members, under the parable of the vine. 18. A comfort in the hatred and persecution of the world. 26. The office of the Holy Ghost, and of the apostles.

1 I AM the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

1 I AM the true vine, and my Father is the
2 husbandman. Every branch in me that beareth not fruit, he taketh it away: and every *branch* that beareth fruit, he cleans-
3 eth it, that it may bear more fruit. Already ye are clean because of the word
4 which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in
5 me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from
6 me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned.
7 If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall

1. I am the true vine. Christ was the body of the vine which was to supply the church with its spiritual joy. The Father so ordained and directed all.

2. The apostles were the branches of this vine, who would furnish the church from the fulness of Christ. The Judas Iscariot branch brought forth no fruit, and was removed.

3. Ye are clean. Judas was not with them.

6. If a man abide not in me. The connection of Judas with Jesus had been a real one, but not a deep one. He had not drawn from Jesus the power to bear fruit. His union was a defective one. **As a branch.** Literally, "as *the* branch." **And they gather them.** The better reading is, "and they gather *it*." These two expressions seem to point to the *one* Judas who was cut off from the apostolic vine.

7. My words abide in you. This explains verse 3, "I in you." We abide in Christ by *faith*. He abides in us in his *words*. The true disciples had a *carte blanche* (so to speak) on heaven.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.
9 As the Father hath loved me, so have I loved you: continue ye in my love.
10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.
11 These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.
12 This is my commandment, That ye love one another, as I have loved you.
13 Greater love hath no man than this, that a man lay down his life for his friends.
14 Ye are my friends, if ye do whatsoever I command you.
15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.
16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.
17 These things I command you, that ye love one another.
18 If the world hate you, ye know that it hated me before *it hated* you.
19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.
20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.
21 But all these things will they do unto you for my name's sake, because they know not him that sent me.
22 If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.
23 He that hateth me hateth my Father also.
24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.
25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

8 be done unto you. Herein [1]is my Father
glorified, [2]that ye bear much fruit; and *so*
9 shall ye be my disciples. Even as the
Father hath loved me, I also have loved
10 you: abide ye in my love. If ye keep my
commandments, ye shall abide in my love;
even as I have kept my Father's com-
11 mandments, and abide in his love. These
things have I spoken unto you, that my
joy may be in you, and *that* your joy may
12 be fulfilled. This is my commandment,
that ye love one another, even as I have
13 loved you. Greater love hath no man
than this, that a man lay down his life for
14 his friends. Ye are my friends, if ye do
15 the things which I command you. No
longer do I call you [3]servants; for the
[4]servant knoweth not what his lord doeth:
but I have called you friends; for all things
that I heard from my Father I have made
16 known unto you. Ye did not choose me,
but I chose you, and appointed you, that
ye should go and bear fruit, and *that* your
fruit should abide: that whatsoever ye
shall ask of the Father in my name, he
17 may give it you. These things I command
18 you, that ye may love one another. If the
world hateth you, [5]ye know that it hath
19 hated me before *it hated* you. If ye were
of the world, the world would love its
own: but because ye are not of the world,
but I chose you out of the world, therefore
20 the world hateth you. Remember the
word that I said unto you, A [4]servant
is not greater than his lord. If they
persecuted me, they will also persecute
you; if they kept my word, they will keep
21 yours also. But all these things will they
do unto you for my name's sake, because
22 they know not him that sent me. If I
had not come and spoken unto them, they
had not had sin: but now they have no
23 excuse for their sin. He that hateth me
24 hateth my Father also. If I had not done
among them the works which none other
did, they had not had sin: but now have
they both seen and hated both me and my
25 Father. But *this cometh to pass*, that the
word may be fulfilled that is written in
their law, They hated me without a cause.

[1] Or, *was.* [2] Many ancient authorities read *that ye bear much fruit, and be my disciples.* [3] Gr. *bond-servants.* [4] Gr. *bond-servant.* [5] Or, *know ye.*

8. Herein is my Father glorified. Rather, "Herein was my Father glorified;" i.e., by Christ's whole work, in order that (*ἵνα*) ye may bear much fruit.

9. Abide ye in my love. As in verse 4, we see that there is a side of human effort which is so independent that God appeals to it.

10. A continuance of loving relations to Christ is found in the obedient spirit.

11. My joy. Such joy as I have in the Father (see preceding verse). **Your joy.** The heavenly joy thus realized.

12. My commandment. See on chap. 13: 34.

15. All things. Implying their full preparedness to teach the church.

16. I chose you as my apostles. The whole tenor of this discourse shows that it is not of general application (except in some of its general principles), but is directed to the eleven apostles.

22. They had not had sin; i.e., the sin of rejecting Christ. As we say, "They would not have been to blame." So in verse 24. Christ's speech was too clear and evidenced to be resisted by any thing but sin.

23. Hostility to God was the root-principle by which they rejected Christ.

24. Christ's works evidenced his speech; and thus he showed himself clearly as the Son of God, and representative of the Father. This, and the two preceding verses, are closely connected, as completing one thought, the hatred of God by the Jews evinced in rejecting God's clearest evidence of his Messiah.

25. The word may be fulfilled. Ps. 69: 4. "Law" evidently here stands for "Scriptures."

26 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:
27 And ye also shall bear witness, because ye have been with me from the beginning.

26 But when the [1]Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which [2]proceedeth from the Father, he shall bear witness of
27 me: [3]and ye also bear witness, because ye have been with me from the beginning.

[1] Or, *Advocate.* Or, *Helper.* Gr. *Paraclete.* [2] Or, *goeth forth from.* [3] Or, *and bear ye also witness.*

26. The Comforter. Before (chap. 14: 16, 26), he had described the Comforter (Paraclete) as the Spirit of truth, the teacher of all things, and reminder of all Christ's sayings, and as sent by the Father in Christ's name. Moreover, he was to be perpetually with them. He now adds, that this Comforter was to bear witness of Christ. He was to be a new witness in the series. The Scriptures, the miracles, the doctrine and the life of Christ, had all been witnesses; and now the list was to be completed by the Spirit's wonders and the apostolic testimony in close connection. The apostles were to take the testimony of the Spirit, and hand it down to all ages.

CHAPTER XVI.

1. Christ comforteth his disciples against tribulation by the promise of the Holy Ghost, and by his resurrection and ascension: 23. assureth their prayers made in his name to be acceptable to his Father. 33. Peace in Christ, and in the world affliction.

1 THESE things have I spoken unto you, that ye should not be offended.
2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.
3 And these things will they do unto you, because they have not known the Father, nor me.
4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.
5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?
6 But because I have said these things unto you, sorrow hath filled your heart.
7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.
8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:
9 Of sin, because they believe not on me;
10 Of righteousness, because I go to my Father, and ye see me no more;

1 THESE things have I spoken unto you, that ye should not be made to stumble.
2 They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth
3 service unto God. And these things will they do, because they have not known
4 the Father, nor me. But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning,
5 because I was with you. But now I go unto him that sent me; and none of you
6 asketh me, Whither goest thou? But because I have spoken these things unto
7 you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the [1]Comforter will not come unto you; but if I go, I will send him unto you.
8 And he, when he is come, will convict the world in respect of sin, and of righteous-
9 ness, and of judgement: of sin, because
10 they believe not on me; of righteousness,

[1] Or, *Advocate.* Or, *Helper.* Gr. *Paraclete.*

1. Jesus had fortified them for their apostolic work by showing them their connection with him as the source of life and power, their love-principle as exciting the world's persecution, and their inspired agency as witnesses for Christ. Thus they would be prepared to suffer from an ungodly world.

2. Put you out of the synagogues. By excommunication. **Whosoever killeth you, etc.** Honesty is not a guaranty of righteousness, for behind the honesty may be an ignorance wilfully caused by hostility to the truth.

3. The Father, nor me. The constant binding of the Father and himself together is such as only essential unity would justify.

5, 6. None of you asketh me, etc. They could not bring themselves to believe that he was going to leave them, and yet he foretold afflictions coming upon them after his departure. A vague notion of impending calamity filled them with sorrow, but that notion was not sufficiently definite to guide their thoughts.

7. Here the Comforter, said before to be sent by the Father (chap. 14: 26, and 15: 26), is said to be sent by Christ. So in chap. 15: 26 we have, "whom I will send unto you *from the Father.*" Christ sends the Comforter from the Father, and the Father (chap. 14: 26) sends the Comforter in Christ's name. The essential oneness of the Father and Son is here most fully manifested.

8. In respect of sin, and of righteousness, and of judgement. The threefold power of the Spirit in the New Testament. The New Testament is the permanent witness of the Spirit of truth which is given by the Father and the Son through the apostles. This witness proves and judges. It shows the world its sin and the way of righteousness, as well as the final punishment.

9. Of sin, because they believe not on me. The rejection of a God-witnessed Christ was the rejection of God in Christ. This is the world's condemnation.

10. Of righteousness, because I go to the Father, and ye behold me no more. Christ's going to the

11 Of judgment, because the prince of this world is judged.
12 I have yet many things to say unto you, but ye cannot bear them now.
13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.
14 He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.
15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.
16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.
17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?
18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.
19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?
20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.
21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.
22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.
23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.
24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

because I go to the Father, and ye behold
11 me no more; of judgement, because the
12 prince of this world hath been judged. I have yet many things to say unto you,
13 but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, *these* shall he speak: and he shall declare unto you the
14 things that are to come. He shall glorify me: for he shall take of mine, and shall
15 declare *it* unto you. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall
16 declare *it* unto you. A little while, and ye behold me no more; and again a little
17 while, and ye shall see me. *Some* of his disciples therefore said one to another, What is this that he saith unto us, A little while, and ye behold me not; and again a little while, and ye shall see me: and,
18 Because I go to the Father? They said therefore, What is this that he saith, A little while? We know not what he
19 saith. Jesus perceived that they were desirous to ask him, and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a little
20 while, and ye shall see me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow
21 shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is
22 born into the world. And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy
23 no one taketh away from you. And in that day ye shall [1] ask me nothing. Verily, verily, I say unto you, If ye shall ask any thing of the Father, he will give it you in
24 my name. Hitherto have ye asked noth-

[1] Or, *ask me no question.*

Father, to be seen henceforward only by the eye of faith (2 Cor. 5:16), is the completing fact of the only true righteousness of man before God.

11. Of judgement, because the prince of this world hath been judged. Satan's condemnation is a token of the world's condemnation, for the world follows Satan. Of that condemnation the Spirit testifies in the word of Christ and his apostles, and in the miraculous incidents of the apostolic age.

Thus man's sin, God's righteousness, and Satan's judgment, are set before the world by the Spirit, that man may quit his sin for God's righteousness, or keep his sin for Satan's judgment.

13. What things soever he shall hear. As the Son did what he *saw* the Father do (chap. 5:19), and spoke what he *saw* (chap. 8:38) and *heard* (chap. 8:40) from the Father, so the Spirit speaks what he *hears*. Thus is described the perfect oneness of the Godhead, — separate in functions, and one in essence.

14, 15. The Father's entire possession is Christ's. So when the Spirit takes the truth of God, and reveals it to the apostles, he is taking of Christ's own truth, and declaring it.

16. Again a little while, and ye shall see me. Compare chap. 14:18. Christ was to be present with them in the Spirit. The last clause of the verse in the Old Version, "because I go to the Father," is omitted by the highest authorities. In verse 17 the phrase is echoed by the disciples from verse 10. They longed to know what was meant by this temporary departure to the Father, when, in verse 10, it was to be permanent. The visible Christ was to be permanently absent. The spiritual Christ was soon to return in the Spirit's manifestation.

20–22. Here is described the sorrowful loneliness of the disciples in the interval between the crucifixion and Pentecost, and the joy which should then become their lasting possession

23, 24. Ye shall ask me nothing. Rather, "ye shall interrogate me nothing." A different word from that used three times in this and the next verse. In that day of Pentecostal blessing they would understand all this, and have no more need to ask explanations of our Lord. Then will follow the era of asking God in the name of Christ, when his merits and intercession will be joyfully used by his saved ones.

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

ing in my name: ask, and ye shall receive, that your joy may be fulfilled.

25 These things have I spoken unto you in [1]proverbs: the hour cometh, when I shall no more speak unto you in [1]proverbs, but shall tell you plainly of the Father.
26 In that day ye shall ask in my name: and I say not unto you, that I will [2]pray the
27 Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came forth from
28 the Father. I came out from the Father, and am come into the world: again, I leave
29 the world, and go unto the Father. His disciples say, Lo, now speakest thou
30 plainly, and speakest no [3]proverb. Now know we that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest
31 forth from God. Jesus answered them,
32 Do ye now believe? Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and *yet* I am not alone,
33 because the Father is with me. These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.

[1] Or, *parables.* [2] Gr. *make request of.* [3] Or, *parable.*

25. Proverbs. Dark sayings. Enigmas.

26, 27. In the Pentecostal period, and afterward, Christ's name would be used as the all-prevailing name with the Father; and this attachment to Christ and his name approves itself to the Father, so that Christ need not add aught in prayer to the Father. The word "pray" is the same that we translated "interrogate" in verse 23. It is not the word which is translated "ask." The inferior asks, the equal interrogates. The fulness of union between the believer and the Father through the name of Christ is strongly shown by the words, "I say not unto you that I will pray the Father for you."

29, 30. Christ had declared that the enigmas he had uttered would be solved when the Spirit would visit them after his departure; but the disciples, in the face of that declaration, exclaim that already they are solved. They were mistaken, as their confused interpretation in verse 30 shows. **Should ask thee.** Rather, "should interrogate thee." They saw that Jesus, as a reservoir of truth, gave forth truth without any system of interrogation on their part. In this fact they saw a proof of his divine mission. But this knowledge of theirs was very far below the reality. They understood nothing of the oneness of Christ and the Father which he had so repeatedly insisted on. The enigma was still unsolved.

31, 32. Jesus rebukes their forwardness, which was a form of unbelief in his words, and shows them that they were not as complete in their spiritual preparations as they thought; for, though they had faith, it was not clear and strong enough to prevent them from forsaking him. Compare Mark 14:27, 31.

33. Christ has conquered the world. By being in Christ, we partake of his peace after such conquest. This is the offset to our tribulation while we are in the world

CHAPTER XVII.

1. Christ prayeth to his Father to glorify him, 6. to preserve his apostles, 11. in unity, 17. and truth, 20. to glorify them, and all other believers with him in heaven.

1 THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:
2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

1 THESE things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the
2 Son may glorify thee: even as thou gavest him authority over all flesh, that whatsoever thou hast given him, to them he

1. By some, this chapter is entitled "the intercessory prayer;" by others, "the prayer of consecration." It is really both. Christ offers his work, himself, and believers to the Father. **These things.** Those recorded in the fifteenth and sixteenth chapters. **The hour is come.** Of the sacrifice. **Glorify thy Son, that the Son may glorify thee.** The Son was glorified at Calvary and Olivet by the threefold accomplishment of his work in his crucifixion, his resurrection, and his ascension. Christ's glory was this triumph of his love. The Father was glorified by the Son when he brought to heaven millions of the saved (so verse 2).

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.
4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.
5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.
6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.
7 Now they have known that all things whatsoever thou hast given me are of thee.
8 For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.
9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.
10 And all mine are thine, and thine are mine; and I am glorified in them.
11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.
12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.
13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.
14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.
15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

3 should give eternal life. And this is life
eternal, that they should know thee the
only true God, and him whom thou didst
4 send, *even* Jesus Christ. I glorified thee
on the earth, having accomplished the
work which thou hast given me to do.
5 And now, O Father, glorify thou me with
thine own self with the glory which I had
6 with thee before the world was. I mani-
fested thy name unto the men whom thou
gavest me out of the world: thine they
were, and thou gavest them to me; and
7 they have kept thy word. Now they know
that all things whatsoever thou hast given
8 me are from thee: for the words which
thou gavest me I have given unto them;
and they received *them*, and knew of a
truth that I came forth from thee, and
they believed that thou didst send me.
9 I [1]pray for them: I [1]pray not for the
world, but for those whom thou hast given
10 me; for they are thine: and all things that
are mine are thine, and thine are mine:
11 and I am glorified in them. And I am no
more in the world, and these are in the
world, and I come to thee. Holy Father,
keep them in thy name which thou hast
given me, that they may be one, even as
12 we *are*. While I was with them, I kept
them in thy name which thou hast given
me: and I guarded them, and not one of
them perished, but the son of perdition;
13 that the scripture might be fulfilled. But
now I come to thee; and these things I
speak in the world, that they may have my
14 joy fulfilled in themselves. I have given
them thy word; and the world hated them,
because they are not of the world, even
15 as I am not of the world. I [1]pray not
that thou shouldest take them [2]from the
world, but that thou shouldest keep them

[1] Gr. *make request.* [2] Gr. *out of.*

3. Should know thee. Should know thee as God is known, by the heart.

4. I glorified thee. By saving the souls of men.

5. Glorify thou me. Here the glory of the Son goes beyond Calvary and Olivet to heaven and the supreme throne.

6. I manifested thy name unto the men whom thou gavest me out of the world. To the apostles, as see by verse 12. **Thine they were.** The apostles were godly men before they had Christ revealed to them. The Father gave them to Christ, and they treasured up the word of God in this new relation.

7, 8. They fully understood that Christ's words were from the Father.

9. I pray for them: I pray not for the world. The strong word for "pray," as in chap. 16: 23, 27. It here refers to Christ's official intercession. His prayer here is for his apostles (as representing his church); but this divine intercession cannot exist for the world, who reject it.

10. The apostles were God's; and all that Christ did or said for them was really God's, and all that God did for them was through Christ; and so Christ was glorified in them.

11. Christ visibly was to leave the world. These apostles would miss his visible presence, but God would provide some other support for their hearts. **Keep them in thy name which thou hast given me.** The Old Version reads, "keep through thine own name those whom thou hast given me," making "those" and "whom" correlative. The more approved reading, including nearly all the uncials, makes "name" and "whom" (i.e., "which") correlative. The sense is, "Let the name of the Father, as given to Christ by the revelation of the eternal oneness of the Father and the Son, be the constraining bond of the Christian brotherhood after his visible presence is removed." They would henceforth see Christ as God, and so be kept and guarded as by Christ's visible presence when in the flesh on earth. **That they may be one, even as we are.** That on earth there should be a union of the apostles around the God-man, corresponding to the union of the Son and Father in heaven.

12. When Christ was on the earth in the flesh, he guarded his apostles in God's name. They saw in him a messenger and agent of God. Now (as in verse 11) that he was going to be visible no longer with them, God would guard them in Christ's name. They would know Christ's guardianship still in God's care of them. **The son of perdition.** Hebraic style for "the lost one." This is Judas Iscariot.

13. Christ speaks this prayer openly, that his apostles may see that their joy in him will only be filled full (fulfilled) by his going away.

14. I have given them thy word. As Christ's disciples and apostles, they were the bearers of God's word (see verse 6), and that through a world that hated both them and Christ.

15. The evil one. See 1 John 5: 18.

16 They are not of the world, even as I am not
of the world.
17 Sanctify them through thy truth: thy word is
truth.
18 As thou hast sent me into the world, even so
have I also sent them into the world.
19 And for their sakes I sanctify myself, that
they also might be sanctified through the truth.
20 Neither pray I for these alone, but for them
also which shall believe on me through their word;
21 That they all may be one; as thou, Father,
art in me, and I in thee, that they also may be one
in us: that the world may believe that thou hast
sent me.
22 And the glory which thou gavest me I have
given them; that they may be one, even as we are
one:
23 I in them, and thou in me, that they may be
made perfect in one; and that the world may know
that thou hast sent me, and hast loved them, as
thou hast loved me.
24 Father, I will that they also, whom thou hast
given me, be with me where I am; that they may
behold my glory, which thou hast given me: for
thou lovedst me before the foundation of the
world.
25 O righteous Father, the world hath not known
thee: but I have known thee, and these have
known that thou hast sent me.
26 And I have declared unto them thy name, and
will declare *it:* that the love wherewith thou hast
loved me may be in them, and I in them.

16 [1]from [2]the evil *one*. They are not of the
world, even as I am not of the world.
17 [3]Sanctify them in the truth: thy word is
18 truth. As thou didst send me into the
world, even so sent I them into the world.
19 And for their sakes I [3]sanctify myself,
that they themselves also may be sanctified
20 in truth. Neither for these only do I
[4]pray, but for them also that believe on
21 me through their word; that they may all
be one; even as thou, Father, *art* in me,
and I in thee, that they also may be in us:
that the world may believe that thou didst
22 send me. And the glory which thou hast
given me I have given unto them; that
23 they may be one, even as we *are* one; I in
them, and thou in me, that they may be
perfected into one; that the world may
know that thou didst send me, and lovedst
24 them, even as thou lovedst me. Father,
[5]that which thou hast given me, I will
that, where I am, they also may be with
me; that they may behold my glory, which
thou hast given me: for thou lovedst me
25 before the foundation of the world. O
righteous Father, the world knew thee
not, but I knew thee; and these knew
26 that thou didst send me; and I made
known unto them thy name, and will
make it known; that the love wherewith
thou lovedst me may be in them, and I in
them.

[1] Gr. *out of.* [2] Or, *evil.* [3] Or, *consecrate.* [4] Gr. *make request.* [5] Many ancient authorities read *those whom.*

17. Christ prays that God's word, given his apostles to carry to the world, may be a consecrating agent in their own hearts.

19. Christ's own consecration to his work by his great sacrifice was to be an example to them.

20. I pray. As in verse 9. **Them also that believe on me.** Not the world (see verse 9).

21. That they may all be one; even as thou, Father, art in me, and I in thee. In verse 11 he prayed for the oneness of the apostles. Here he prays for the oneness of all believers. In each case the oneness of the Father and the Son is the analogy presented. **That they also may be in us.** A better reading than the Old Version, "that they also may be *one* in us." The ἓν could be readily slipped in by reason of the ἓν and the ἐν (three times) preceding. The fact of the believers being in the Father and the Son would be the ground of their fellowship with one another (see 1 John 1:3). The world would see this union in Christ's name, and so be led to believe.

22. The glory which God gave Christ was a glory of earthly self-denial for heavenly ends (see verse 1), and issuing in the heavenly ends: this same glory Christ gives to his people, and in it they find their unity. Thus their fellowship with Christ creates their fellowship with one another.

23. Christ is thus in them as representing the Father perfecting their union, and making them a testimony to the world.

24. The ultimate glory is in heaven with Christ. **Before the foundation of the world.** See verse 5.

25. The last passage of the prayer emphasizes the distinction between the world and believers. The whole prayer may be divided into three parts: (1) From verse 1 to verse 5, *for himself;* (2) from verse 6 to verse 19, *for the apostles;* and (3) from verse 20 to verse 26, *for all believers.* He asks glory for himself upon his accomplished work. He asks protection and consecration for his apostles in their work now before them. He asks unity and glory on earth and in heaven for all believers.

CHAPTER XVIII.

1. Judas betrayeth Jesus. 6. The officers fall to the ground. 10. Peter smiteth off Malchus' ear. 12. Jesus is taken, and led unto Annas and Caiaphas. 15. Peter's denial. 19. Jesus examined before Caiaphas. 28. His arraignment before Pilate. 36. His kingdom. 40. The Jews ask Barabbas to be let loose.

1 When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples.

3 Judas then, having received a band *of men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he:* if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

12 Then the band and the captain and officers of the Jews took Jesus, and bound him,

1 When Jesus had spoken these words, he went forth with his disciples over the [1] brook [2] Kidron, where was a garden, into the which he entered, himself and his dis-
2 ciples. Now Judas also, which betrayed him, knew the place: for Jesus oft-times
3 resorted thither with his disciples. Judas then, having received the [3] band *of soldiers*, and officers from the chief priests and the Pharisees, cometh thither with
4 lanterns and torches and weapons. Jesus therefore, knowing all the things that were coming upon him, went forth, and
5 saith unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, was standing
6 with them. When therefore he said unto them, I am *he*, they went backward, and
7 fell to the ground. Again therefore he asked them, Whom seek ye? And they
8 said, Jesus of Nazareth. Jesus answered, I told you that I am *he:* if therefore ye
9 seek me, let these go their way: that the word might be fulfilled which he spake, Of those whom thou hast given me I lost
10 not one. Simon Peter therefore having a sword drew it, and struck the high priest's [4] servant, and cut off his right ear. Now
11 the [4] servant's name was Malchus. Jesus therefore said unto Peter, Put up the sword into the sheath; the cup which the Father hath given me, shall I not drink it?
12 So the [3] band and the [5] chief captain,

[1] Or, *ravine.* Gr. *winter-torrent.* [2] Or, *of the Cedars.* [3] Or, *cohort.* [4] Gr. *bond-servant.* [5] Or, *military tribune.* Gr. *chiliarch.*

1. He went forth from the spot where he had stopped to speak and pray after leaving the supper-room (chap. 14:31), perhaps some friendly house on the way to Gethsemane. **The brook Kidron.** Rather, "the winter-torrent Kidron." It is the deep ravine running southwardly along the east side of Jerusalem, and separating the Mount of Olives from the city. It has water in it only in winter. The words "of the Cedars" for Kidron are not worth noticing, even, in the margin, they are so manifestly a misconception of the Hebrew "Kidron." **A garden.** This garden (Gethsemane, see Matt. 26:36) was probably not far above the Kidron on the slope of the Mount of Olives.

2. Knew the place. It was a place where Jesus and his disciples were accustomed to retire (an enclosed piece of ground, Matt. 26:36, Mark 14:32), probably the olive-press (Gethsemane) of some friend of Jesus.

3. The band of soldiers. The word is used for a maniple (about two hundred men) of the Roman army. In Acts 10:1, it is probably a cohort, or three maniples. Here it may be loosely used for a sufficient number to repress a mob. The Jewish leaders would not have arrested Jesus without the connivance of the Roman authorities. **Officers from the chief priests and the Pharisees.** Police officers. The Pharisees are named as the sect principally urging on the measure.

5. They answered him. The Jewish part of the company. The Roman soldiers kept, doubtless, in the background.

6. They went backward, and fell to the ground. The Jews, not the Roman soldiers.

9. The word might be fulfilled. In his prayer, chap. 17:12. The escape of the apostles from arrest and execution with Jesus was a part of that arrangement of the Lord's protection by which they were to be spared to proclaim his truth. None of them were to be lost from his active apostleship but Judas.

10. Simon Peter therefore having a sword. There had been two swords in the supper-chamber (Luke 22:38); and Peter had probably, taking the Lord's words (Luke 22:36) literally, carried one away with him to defend Jesus against attack. John gives Peter's name here, as well as that of the man whose ear he cut off. The synoptics do not give them, because they wrote when probably both were living.

11. The cup, etc. The struggle before God in the garden was now over, and Jesus was prepared to drink the cup of sorrow to the dregs. Our Lord added (Matt. 26:52) to his command to Peter the apophthegm, "they that take the sword shall perish with the sword," a protest against all violence in advancing the Redeemer's kingdom.

12. The band. See on verse 3. **The chief captain.** The Greek word which translates the Latin "military tribune." He was the highest military officer in Jerusalem under the procurator. **The officers.** Police-officers.

13 And led him away to Annas first; for he was
father in law to Caiaphas, which was the high
priest that same year.
14 Now Caiaphas was he, which gave counsel
to the Jews, that it was expedient that one man
should die for the people.
15 ¶ And Simon Peter followed Jesus, and *so*
did another disciple: that disciple was known unto
the high priest, and went in with Jesus into the
palace of the high priest.
16 But Peter stood at the door without. Then
went out that other disciple, which was known
unto the high priest, and spake unto her that kept
the door, and brought in Peter.
17 Then saith the damsel that kept the door
unto Peter, Art not thou also *one* of this man's
disciples? He saith, I am not.
18 And the servants and officers stood there,
who had made a fire of coals; for it was cold: and
they warmed themselves: and Peter stood with
them, and warmed himself.
19 ¶ The high priest then asked Jesus of his
disciples, and of his doctrine.
20 Jesus answered him, I spake openly to the
world; I ever taught in the synagogue, and in the
temple, whither the Jews always resort; and in
secret have I said nothing.
21 Why askest thou me? ask them which heard
me, what I have said unto them: behold, they
know what I said.
22 And when he had thus spoken, one of the
officers which stood by struck Jesus with the palm
of his hand, saying, Answerest thou the high priest
so?
23 Jesus answered him, If I have spoken evil,
bear witness of the evil: but if well, why smitest
thou me?
24 Now Annas had sent him bound unto Caia-
phas the high priest.
25 And Simon Peter stood and warmed himself.
They said therefore unto him, Art not thou also
one of his disciples? He denied *it*, and said, I am
not.
26 One of the servants of the high priest, being
his kinsman whose ear Peter cut off, saith, Did
not I see thee in the garden with him?
27 Peter then denied again: and immediately
the cock crew.
28 ¶ Then led they Jesus from Caiaphas unto
the hall of judgment: and it was early; and they
themselves went not into the judgment hall, lest
they should be defiled; but that they might eat
the passover.

and the officers of the Jews, seized Jesus
13 and bound him, and led him to Annas
first; for he was father in law to Caia-
phas, which was high priest that year.
14 Now Caiaphas was he which gave counsel
to the Jews, that it was expedient that
one man should die for the people.
15 And Simon Peter followed Jesus, and
so did another disciple. Now that disci-
ple was known unto the high priest, and
entered in with Jesus into the court of
16 the high priest; but Peter was standing
at the door without. So the other disci-
ple, which was known unto the high
priest, went out and spake unto her that
17 kept the door, and brought in Peter. The
maid therefore that kept the door saith
unto Peter, Art thou also *one* of this
man's disciples? He saith, I am not.
18 Now the [1] servants and the officers were
standing *there*, having made [2] a fire of
coals; for it was cold; and they were
warming themselves: and Peter also was
with them, standing and warming him-
self.
19 The high priest therefore asked Jesus
20 of his disciples, and of his teaching. Je-
sus answered him, I have spoken openly
to the world; I ever taught in [3] syna-
gogues, and in the temple, where all the
Jews come together; and in secret spake
21 I nothing. Why askest thou me? ask
them that have heard *me*, what I spake
unto them: behold, these know the things
22 which I said. And when he had said this,
one of the officers standing by struck
Jesus [4] with his hand, saying, Answerest
23 thou the high priest so? Jesus answered
him, If I have spoken evil, bear witness
of the evil: but if well, why smitest thou
24 me? Annas therefore sent him bound
unto Caiaphas the high priest.
25 Now Simon Peter was standing and
warming himself. They said therefore
unto him, Art thou also *one* of his disci-
ples? He denied, and said, I am not.
26 One of the [1] servants of the high priest,
being a kinsman of him whose ear Peter
cut off, saith, Did not I see thee in the
27 garden with him? Peter therefore denied
again; and straightway the cock crew.
28 They lead Jesus therefore from Caia-
phas into the [5] palace: and it was early;

[1] Gr. *bond-servants.* [2] Gr. *a fire of charcoal.* [3] Gr. *synagogue.* [4] Or, *with a rod.* [5] Gr. *Prætorium.*

13. For Annas and Caiaphas, see on Matt. 26:3.

14. See chap. 11:42.

15. Another disciple. John (compare chap. 13:23, and chap. 20:2).

17. For the order of Peter's denials, see Matt. 26:69–75.

19. The high priest. Annas. **Asked Jesus.** There was no need of asking. All Judæa and Galilee knew what was his teaching, and who were his disciples. Hence our Lord's reply.

22. Answerest thou the high priest so? An exclamation of anger at the high priest's discomfiture.

24. Unto Caiaphas. He also was high priest, and probably in the same building with Annas. Annas probably had the greater reverence paid him, and Caiaphas was the chief administrator.

28. Palace. Prætorium, in which the Roman procurator resided. **But might eat the passover.** If we consider our Saviour's last supper as taking place with the Passover meal, then this phrase refers to the Passover week generally with its various voluntary peace-offerings, especially the Khagigah of the fifteenth Nisan. We see in 2 Chron. 30:22, "wayyokelu eth hammoed shivath hayyamim" (and they ate the festival seven days) regarding this very feast of the Passover. The Passover meal had been eaten on its regular day, the fourteenth Nisan; but now they had before them the remaining days of the festival. The other view, that they were still to eat the Passover meal, and hence that the Lord's Supper of the evening before was not connected with the Passover, is inconsistent with the statements of the synoptics, who expressly identify the eating before the Lord's Supper as the Passover (Matt. 26:17–19; Mark 14:12–16; Luke 22:8–13). The notion that either the synoptics or John have

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all.*

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

and they themselves entered not into the [1]palace, that they might not be defiled,
29 but might eat the passover. Pilate therefore went out unto them, and saith, What
accusation bring ye against this man?
30 They answered and said unto him, If this man were not an evil-doer, we should not
31 have delivered him up unto thee. Pilate therefore said unto them, Take him yourselves, and judge him according to your law. The Jews said unto him, It is not lawful for us to put any man to death:
32 that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die.
33 Pilate therefore entered again into the [1]palace, and called Jesus, and said unto
him, Art thou the King of the Jews?
34 Jesus answered, Sayest thou this of thyself, or did others tell it thee concerning
35 me? Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto me, what hast thou
36 done? Jesus answered: My kingdom is not of this world: if my kingdom were of this world, then would my [2]servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.
37 Pilate therefore said unto him, Art thou a king then? Jesus answered, [3]Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the
38 truth heareth my voice. Pilate saith unto him, What is truth?
And when he had said this, he went out again unto the Jews, and saith unto them,
39 I find no crime in him. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?
40 They cried out therefore again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

[1] Gr. *Prætorium.* Or, *officers:* as in verses 3, 12, 18, 22. [2] Or, *Thou sayest it, because I am a king.*

made a mistake regarding the day (as Meyer teaches), is utterly subversive of all trust in the evangelists as truthful narrators, and completely destructive of belief in their supply of memory by the Spirit of truth (John 14:26, and 16:13). During the feast-week it would defile the Jews to enter the prætorium, whence leaven had not been removed.

29. What accusation, etc. Pilate wished a formal charge.

30. If this man were not, etc. The Jews do not wish to prefer a formal charge, and hence inform Pilate that they had found him in their court an evil-doer, and now simply wish Pilate, as Roman governor, to execute sentence.

31. Take him yourselves. Pilate throws sentence and all back on the Jews. **It is not lawful.** The Roman power, though it allowed the Jews to do much independently in the way of trial and punishment, did not allow them to punish by death. That was reserved for the Roman tribunals.

32. The word of Jesus. Matt. 20:19. Crucifixion was a Roman capital punishment, while stoning was the Jewish form.

34. Jesus speaks, not as a criminal, but as Pilate's Lord.

35. Am I a Jew? Pilate thus acknowledges that others caused him to ask that question. He thus puts himself in the false position of a Roman magistrate meddling with a purely Jewish question in nothing (according to his own view) affecting his government. Pilate knew well that Jesus claimed no earthly kingdom.

36. Jesus thoroughly disclaims all interference with Roman authority. His kingdom was on another and higher plane.

37. Art thou a king then? This is sarcastic. **Thou sayest that I am a king.** Jewish style for, "Thou sayest what is true, that I am a king." **To this end, etc.** Jesus adds that he was a king who was to win subjects, not by carnal weapons, but by witnessing to the truth.

38. What is truth? An impatient response of a sceptical soul. **I find no crime in him.** Jesus' acquittal and Pilate's condemnation. At this point in John's narrative we may insert the sending of Jesus to Herod (Luke 23:6–16).

39, 40. See Matt. 27:15–26.

CHAPTER XIX.

1. Christ is scourged, crowned with thorns, and beaten. 4. Pilate is desirous to release him, but being overcome with the outrage of the Jews, he delivered him to be crucified. 23. They cast lots for his garments. 26. He commendeth his mother to John. 28. He dieth. 31. His side is pierced. 38. He is buried by Joseph and Nicodemus.

1 THEN Pilate therefore took Jesus, and scourged *him*.
2 And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,
3 And said, Hail, King of the Jews! and they smote him with their hands.
4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.
5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!
6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.
7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.
8 ¶ When Pilate therefore heard that saying, he was the more afraid;
9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.
10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?
11 Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.
12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.
13 ¶ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.
14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

1 THEN Pilate therefore took Jesus, and
2 scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple garment;
3 and they came unto him, and said, Hail, King of the Jews! and they struck him
4 [1] with their hands. And Pilate went out again, and saith unto them, Behold, I bring him out to you, that ye may know
5 that I find no crime in him. Jesus therefore came out, wearing the crown of thorns and the purple garment. And *Pilate* saith unto them, Behold, the man!
6 When therefore the chief priests and the officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take him yourselves, and crucify him: for I find no crime in him.
7 The Jews answered him, We have a law,
8 and by that law he ought to die, because he made himself the Son of God. When Pilate therefore heard this saying, he was
9 the more afraid; and he entered into the [2] palace again, and saith unto Jesus, Whence art thou? But Jesus gave him
10 no answer. Pilate therefore saith unto him, Speakest thou not unto me? knowest thou not that I have [3] power to release thee, and have [3] power to crucify thee?
11 Jesus answered him, Thou wouldest have no [3] power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin.
12 Upon this Pilate sought to release him: but the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend: every one that maketh himself a
13 king [4] speaketh against Cæsar. When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgement-seat at a place called The Pavement, but in Hebrew, Gabbatha.
14 Now it was the Preparation of the passover: it was about the sixth hour. And

[1] Or, *with rods*. [2] Gr. *Prætorium*. [3] Or, *authority*. [4] Or, *opposeth Cæsar*.

1-3. See Matt. 27 : 26-30.

4. Pilate went out again from the prætorium to the Jews assembled before the building. It was Pilate's last feeble attempt to release Jesus. **I find no crime in him.** Pilate thus lays emphasis on his own condemnation.

5. Behold, the man! He certainly cannot be considered as claiming to be a king.

6. Take him yourselves, and crucify him. A desperate appeal.

8. He was the more afraid. His superstition (not faith) was aroused at the announcement that Jesus claimed to be the Son of God.

9. Whence art thou? A pettish question, from a man angry with his circumstances.

11. We read this answer of Jesus thus: "Thou wouldest have no authority against me" (as Messiah), "except it were given thee" (of God) "from above. Because of this" (which the high priest well knew), "Caiaphas" (and the Jews) "has sinned more than thou." The Jews had given up one whom they inwardly knew was the Messiah, but Pilate was about to put to death an innocent person. The former was the greater sin.

12. The weakness of Pilate is seen in his allowing such outcries from the Jews.

13. Gabbatha. Simply "high place." Josephus calls the town of Gibbethon, *Gabatho*. It is a derivative of the verb *Gabah*.

14. Preparation of the passover. Preparation day of the sabbath of Passover week; i.e., Friday. **The sixth hour.** Comparison with the other evangelists shows that this is an error in transcription, an error very easily

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.

16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

17 And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 ¶ Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 ¶ Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.

28 ¶ After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

he saith unto the Jews, Behold, your
15 King! They therefore cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered,
16 We have no king but Cæsar. Then therefore he delivered him unto them to be crucified.

17 They took Jesus therefore: and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in Hebrew Gol-
18 gotha: where they crucified him, and with him two others, on either side one,
19 and Jesus in the midst. And Pilate wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH,
20 THE KING OF THE JEWS. This title therefore read many of the Jews: [1]for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew,
21 *and* in Latin, *and* in Greek. The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but, that he said, I am King of the Jews.
22 Pilate answered, What I have written I have written.

23 The soldiers therefore, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also the [2]coat: now the [2]coat was without seam, woven from the top
24 throughout. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith,

They parted my garments among them,
And upon my vesture did they cast lots.

These things therefore the soldiers did.
25 But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Clopas, and Mary Mag-
26 dalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother,
27 Woman, behold, thy son! Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own *home*.

28 After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, I thirst.
29 There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to
30 his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.

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[1] Or, *for the place of the city where Jesus was crucified was nigh at hand.* [2] Or, *tunic.*

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made in numbers. The characters for 3 and 6 are very similar. Some suppose that John used the Roman mode of reckoning from midnight, but this is difficult to establish. Our Lord was crucified about nine o'clock in the morning (the third hour). **Behold, your King!** A taunt to the Jews. He is going to yield, as the weaker party; and so he revenges himself by a taunt.

15. Shall I crucify your King? See preceding remark.

17. They took Jesus therefore. For the details of the crucifixion, see on Matt. 27 : 31–56.

24. Ps. 22 : 18.

25. Some hold "Mary, the wife of Clopas," to be the name of "his mother's sister." Others think these were two distinct persons, and that "his mother's sister" was Salome, the mother of James and John (from Mark 15 : 40). The Peshito version confirms this latter view by putting "and" between "his mother's sister" and "Mary, the wife of Clopas."

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

35 And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, They shall look on him whom they pierced.

38 ¶ And after this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*.

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore because of the Jews' preparation *day;* for the sepulchre was nigh at hand.

31 The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high *day*), asked of Pilate that their legs might be broken, and *that* they might be taken
32 away. The soldiers therefore came, and brake the legs of the first, and of the
33 other which was crucified with him: but when they came to Jesus, and saw that he was dead already, they brake not his
34 legs: howbeit one of the soldiers with a spear pierced his side, and straightway
35 there came out blood and water. And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe.
36 For these things came to pass, that the scripture might be fulfilled, A bone of
37 him shall not be [1]broken. And again another scripture saith, They shall look on him whom they pierced.

38 And after these things Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came
39 therefore, and took away his body. And there came also Nicodemus, he who at the first came to him by night, bringing a [2]mixture of myrrh and aloes, about a
40 hundred pound *weight*. So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the
41 Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new tomb wherein was
42 never man yet laid. There then because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus.

[1] Or, *crushed*. [2] Some ancient authorities read *roll*.

31. The day of that sabbath was a high day. Because it was the sabbath occurring in Passover week.
That their legs might be broken. To expedite death.

35. And he knoweth that he saith true, that ye also may believe; i.e., and he affirms that his whole object in telling these true incidents is your faith.

36. The scripture. Exod. 12 : 46, and Ps. 34 : 20.

37. Another scripture. Zech. 12 : 10.

38–42. See Matt. 27 : 57–60.

39. About a hundred pound weight. A costly offering of a rich disciple (Isa. 53 : 9).

CHAPTER XX.

1. Mary cometh to the sepulchre: 3. so do Peter and John, ignorant of the resurrection. 11. Jesus appeareth to Mary Magdalene, 19. and to his disciples. 24. The incredulity, and confession of Thomas. 30. The scripture is sufficient to salvation.

1 THE first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

1 Now on the first *day* of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone
2 taken away from the tomb. She runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him.
3 Peter therefore went forth, and the other disciple, and they went toward the tomb.

1. See on Matt. 28 : 1. Also see on Matthew for the order of appearances after the resurrection.

2. We know not. This shows that Mary had not been alone at the tomb.

Appearance to Mary Magdalene.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.
5 And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in.
6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,
7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.
8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.
9 For as yet they knew not the scripture, that he must rise again from the dead.
10 Then the disciples went away again unto their own home.
11 ¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre,
12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.
13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.
14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.
15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.
16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.
17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.
18 Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.
19 ¶ Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.
20 And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.
21 Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.
22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

4 And they ran both together: and the other disciple outran Peter, and came first to the
5 tomb; and stooping and looking in, he seeth the linen cloths lying; yet entered he
6 not in. Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths
7 lying, and the napkin, that was upon his head, not lying with the linen cloths, but
8 rolled up in a place by itself. Then entered in therefore the other disciple also, which came first to the tomb, and he saw,
9 and believed. For as yet they knew not the scripture, that he must rise again from
10 the dead. So the disciples went away again unto their own home.
11 But Mary was standing without at the tomb weeping: so, as she wept, she
12 stooped and looked into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where
13 the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not
14 where they have laid him. When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not
15 that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.
16 Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew,
17 Rabboni; which is to say, [1]Master. Jesus saith to her, [2]Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my
18 God and your God. Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and *how that* he had said these things unto her.
19 When therefore it was evening, on that day, the first *day* of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto
20 them, Peace *be* unto you. And when he had said this, he shewed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord.
21 Jesus therefore said to them again, Peace *be* unto you: as the Father hath sent me,
22 even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the [3]Holy Ghost:
23 whose soever sins ye forgive, they are for-

[1] Or, *Teacher*. [2] Or, *Take not hold on me*. [3] Or, *Holy Spirit*.

7. But rolled up in a place by itself. The exactness of an eye-witness.

17. Touch me not. Jesus had declared (chap. 14:12; 16:16) that he would go to the Father, and then in a little while come again to his disciples, meaning that he would come by his spirit (chap. 14:16-18). Mary seems to have considered his presence after his resurrection as this coming, and runs to grasp him in joy and worship. Jesus gently rebukes her by saying, "*Touch me not:* this is not a time for intimate communion, nor is this my promised coming; *for I am not yet ascended to my Father*, and my promised coming was to be after that." Christ's appearance after his resurrection was only to fulfil his work by commissioning the witnesses (1 Cor. 15:4-9, Acts 1:2, 3).

20. His hands and his side, pierced by the spear and nails.

22. He breathed on them. A symbolic act.

23. A special promise made to those on whom Christ breathed, and not to all the church, nor to all Christian ministers. It was part of the apostolic preparation.

23 Whosesoever sins ye remit, they are remitted unto them; *and* whosesoever *sins* ye retain, they are retained.

24 ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 ¶ And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

30 ¶ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

23 given unto them: whose soever *sins* ye retain, they are retained.

24 But Thomas, one of the twelve, called [1]Didymus, was not with them when Jesus
25 came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace *be* unto
27 you. Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach *hither* thy hand, and put it into my side: and be not faithless, but believing.
28 Thomas answered and said unto him, My
29 Lord and my God. Jesus saith unto him, Because thou hast seen me, [2]thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

30 Many other signs therefore did Jesus in the presence of the disciples, which are
31 not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

[1] That is, *Twin*. [2] Or, *hast thou believed?*

24. Thomas. Didymus is the Greek translation (i.e., twin).

27. See my hands. By the touch helping the eye.

28. My Lord and my God. The notion that this is an exclamation is absurd. Neither the circumstances nor the Greek words permit such an interpretation. It is, simply, "Thou art, indeed, my Lord and my God."

CHAPTER XXI.

1. Christ appearing again to his disciples was known of them by the great draught of fishes. 12. He dineth with them: 15. earnestly commandeth Peter to feed his lambs and sheep: 18. foretelleth him of his death: 22. rebuketh his curiosity touching John. 25. The conclusion.

1 After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

1 After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested *himself*
2 on this wise. There were together Simon Peter, and Thomas called [1]Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his
3 disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and that night
4 they took nothing. But when day was now breaking, Jesus stood on the beach: howbeit the disciples knew not that it was

[1] That is, *Twin*.

1. This chapter is an appendix or epilogue to the Gospel, which naturally finishes with chap. 20:31. It is supposed that John added it at a later period to account for the popular notion that he was not to die. He shows the whole incident whence that report arose. The twenty-fourth and twenty-fifth verses of this chapter are evidently written by another hand. That John wrote this last chapter (to the twenty-fourth verse), there can be no reasonable doubt. External and internal evidences are all one way. Sea of Tiberias. See chap. 6:1.

2. There were together, etc. These apostles were yet to see Jesus in Jerusalem, and to hear his last commands there before the ascension. **Nathanael.** Supposed to be the same as Bartholomew (see chap. 1:45, compared with the lists of the apostles in Matthew, and elsewhere). **The sons of Zebedee.** James and John. **Two other.** Perhaps Andrew and Philip, who would be likely to be with Peter and Bartholomew (Nathanael). **Or** they may have been two disciples who were not apostles.

3. I go a fishing. His regular vocation, suspended while he followed Jesus in the daily ministry.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.
6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.
7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.
8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.
9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.
10 Jesus saith unto them, Bring of the fish which ye have now caught.
11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.
12 Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.
13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.
14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.
15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.
16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.
17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

5 Jesus. Jesus therefore saith unto them, Children, have ye aught to eat? They
6 answered him, No. And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to
7 draw it for the multitude of fishes. That disciple therefore whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea.
8 But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), drag-
9 ging the net *full* of fishes. So when they got out upon the land, they see [1]a fire of coals there, and [2]fish laid thereon, and
10 [3]bread. Jesus saith unto them, Bring of
11 the fish which ye have now taken. Simon Peter therefore went [4]up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were
12 so many, the net was not rent. Jesus saith unto them, Come *and* break your fast. And none of the disciples durst inquire of him, Who art thou? knowing
13 that it was the Lord. Jesus cometh, and taketh the [5]bread, and giveth them, and
14 the fish likewise. This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead.
15 So when they had broken their fast, Jesus saith to Simon Peter, Simon, *son* of [6]John, [7]lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I [8]love thee. He saith unto
16 him, Feed my lambs. He saith to him again a second time, Simon, *son* of [6]John, [7]lovest thou me? He saith unto him, Yea, Lord; thou knowest that I [8]love thee. He saith unto him, Tend my sheep.
17 He saith unto him the third time, Simon, *son* of [6]John, [7]lovest thou me? Peter was grieved because he said unto him the

[1] Gr. *a fire of charcoal.* [2] Or, *a fish.* [3] Or, *a loaf.* [4] Or, *aboard.* [5] Or, *loaf.* [6] Gr. *Joanes.* See chap. 1:42, margin. [7] [8] *Love* in these places represents two different Greek words.

7. That disciple therefore whom Jesus loved. See on chap. 19:26. **It is the Lord.** As he had made himself known to the two disciples at Emmaus (Luke 24:30, 31, 35) by the breaking of bread, a familiar way, so here he makes himself known by a miraculous draught of fishes, such as had occurred when, three years before, he had called them to be his followers (Luke 5:1–11). **Naked.** "Slightly clad," for so the word is used. **And cast himself into the sea.** Not necessarily into deep water.

8. Two hundred cubits. Three hundred feet.

9. Fire—fish—bread. Prepared (perhaps miraculously) by our Lord.

11. A hundred and fifty and three. Ancient commentators make this number symbolic in various ways. If we are to follow that method, perhaps the best combination is $(12\times12)+(3\times3)$; i.e., the earthly redemptive number squared, *plus* the divine number squared, the whole representing the redeemed (Rev. 7:4, and 14:1) with the divine agency. It may be, however, that the exact number caught is given merely to show how many there were without the net breaking.

12. Break your fast. Or, "breakfast," the "fast" not being a prominent idea.

13. Jesus cometh to them after they had, at his command, seated themselves on the ground.

14. The third time. The first time was on the evening of his resurrection day, when Thomas was absent. The second time was on the succeeding Sunday evening (see chap. 20:19, 26).

15. Simon, son of John. See on chap. 1:42. **Lovest thou me more than these?** More than these other disciples love me. Peter's demonstrative zeal seems to be the source of the question. "Lovest" here is a word that indicates the love of principle. **Thou knowest that I love thee.** Here "love" is another word indicating the love of emotion. **Feed my lambs.** Give spiritual food to my weak and ignorant followers.

16. The same difference in the words translated "lovest" and "love," as in verse 15. **Tend my sheep.** Be a shepherd to my flock. Some read "my little sheep," which may be a mere term of endearment.

17. Lovest thou me? Here "lovest" is the word which Peter had twice used, the word for the love of emotion. **Feed my sheep.** Give spiritual food to my whole flock. By the first injunction, the weak ones are especially to be fed. All were to be fed, and all were to receive the shepherd's care; but the weaker ones should chiefly be sought after to cherish.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, and what *shall* this man *do?*

22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

third time, [1]Lovest thou me? And he said unto him, Lord, thou knowest all things; thou [2]knowest that I [3]love thee. Jesus saith unto him, Feed my sheep.
18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest
19 not. Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he
20 saith unto him, Follow me. Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned back on his breast at the supper, and said, Lord, who
21 is he that betrayeth thee? Peter therefore seeing him saith to Jesus, Lord, [4]and
22 what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou
23 me. This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what *is that* to thee?
24 This is the disciple which beareth witness of these things, and wrote these things: and we know that his witness is true.
25 And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

[1] [3] *Love* in these places represents two different Greek words. [2] Or, *perceivest.* [4] Gr. *and this man, what?*

19. Signifying by what manner of death, etc. Tradition makes Peter to have been crucified with his head downward (see Euseb., H. E.). **Follow me** in glorifying God by death.

20. The disciple whom Jesus loved. As above, on verse 7.

21. And what shall this man do? Literally, "and this one, what?"

22. Follow thou me. As above, in verse 19. **Till I come.** At the destruction of the Jewish polity with the holy city. This was Christ's coming in the first instance. Other comings are to each believer at death, and the coming at the judgment day.

23. Should not die. The disciples only thought of one coming, — the final coming to judgment.

24. This verse seems to be added (some suppose by the Ephesian elders). It is a seal to the genuineness of the book.

25. This last verse is not found in the Sinaitic (originally); but the other uncials and the Sinaitic as corrected have it, though in different forms. It seems to have been an early addition of a scribe. The "we" of verse 24, and "I" of verse 25, seem to indicate different sources for the two verses.

THE

ACTS OF THE APOSTLES.

CHAPTER I.

1. Christ, preparing his apostles to the beholding of his ascension, gathereth them together into the mount Olivet, commandeth them to expect in Jerusalem the sending down of the Holy Ghost, promiseth after few days to send it: by virtue whereof they should be witnesses unto him, even to the utmost parts of the earth. 9. After his ascension they are warned by two angels to depart, and to set their minds upon his second coming. 12. They accordingly return, and, giving themselves to prayer, choose Matthias apostle in the place of Judas.

1 THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,
2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:
3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:
4 And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.
5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.
6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?
7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

1 THE [1]former treatise I made, O Theophilus, concerning all that Jesus began
2 both to do and to teach, until the day in which he was received up, after that he had given commandment through the [2]Holy Ghost unto the apostles whom he
3 had chosen: to whom he also [3]shewed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things
4 concerning the kingdom of God: and, [4]being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, *said he*, ye heard from me:
5 for John indeed baptized with water; but ye shall be baptized [5]with the Holy Ghost not many days hence.
6 They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to
7 Israel? And he said unto them, It is not for you to know times or seasons,

[1] Gr. *first.* [2] Or, *Holy Spirit:* and so throughout this book. [3] Gr. *presented.* [4] Or, *eating with them.* [5] Or, *in.*

1. The former treatise. The Gospel of Luke. Internal and external evidence agree that Luke is the author of this book. The present chapter is introductory, and a connecting link between the Gospel and the ensuing history. The Acts of the Apostles, as the inspired founders of the church (Rev. 21:14), properly begin with the events of the day of Pentecost, recorded in the second chapter. **Theophilus.** See Luke 1:3. **Began.** The doing and teaching which Jesus "began," the apostles continued (compare John 14:12).

2. In which he was received up. Luke 24:51. **Through the Holy Ghost.** The Holy Ghost's guidance of Christ shows that he was very man, as his work and word show he was very God.

3. Forty days. Pentecost was the fiftieth day from (and counting) the day after the Passover sabbath (Lev. 23:15, 16). The forty days here probably were in exactness forty-three days, if we suppose our Lord ascended on a Sunday, as he arose on a Sunday. Exactly a week would thus intervene between the ascension and Pentecost. **The kingdom of God.** The church so soon to be founded as the successor of the Jewish church now cast aside as having performed its work.

4. Wait. This word appears to denote that no official action was to be taken by the apostles until **the promise of the Father** (i.e., the Spirit promised from the Father) should come (see Luke 24:49).

5. These words of Christ are not given in the Gospels. They were adopted by him from John the Baptist (Matt. 3:11), with specification as to time ("not many days hence").

6. The kingdom to Israel. They were still looking for a temporal kingdom (see Matt. 20:21, and Luke 17:20).

7. Which the Father hath set within his own authority. Rather, as in the margin, "which the Father hath appointed by his own authority."

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alphæus, and Simon Zelotes, and Judas *the brother* of James.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)

16 Men *and* brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbered with us, and had obtained part of this ministry.

18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

which the Father hath [1] set within his own
8 authority. But ye shall receive power, when the Holy Ghost is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.
9 And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight.
10 And while they were looking stedfastly into heaven as he went, behold, two men
11 stood by them in white apparel; which also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.
12 Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem, a sabbath day's
13 journey off. And when they were come in, they went up into the upper chamber, where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son* of Alphæus, and Simon the Zealot, and Judas *the* [2] *son* of James.
14 These all with one accord continued stedfastly in prayer, [3] with the women, and Mary the mother of Jesus, and with his brethren.
15 And in these days Peter stood up in the midst of the brethren, and said (and there was a multitude of [4] persons *gathered* together, about a hundred and twenty),
16 Brethren, it was needful that the scripture should be fulfilled, which the Holy Ghost spake before by the mouth of David concerning Judas, who was guide to them
17 that took Jesus. For he was numbered among us, and received his [5] portion in
18 this ministry. (Now this man obtained a field with the reward of his iniquity; and falling headlong, he burst asunder in the
19 midst, and all his bowels gushed out. And it became known to all the dwellers at Jerusalem; insomuch that in their language that field was called Akeldama, that
20 is, The field of blood.) For it is written in the book of Psalms,

[1] Or, *appointed by.* [2] Or, brother. See Jude 1. [3] Or, *with* certain *women.* [4] Gr. *names.* [5] Or, *lot.*

8. When the Holy Ghost is come upon you. Another injunction to *wait.* **Unto the uttermost part of the earth.** This was accomplished literally, if tradition is to be believed, which asserts, that, to the extreme borders of the known world, the apostles went preaching the gospel.

10. In white apparel. The usual appearance of angelic visitants (see John 20:12, Acts 10:30, etc.).

11. So come in like manner. A bodily and visible coming.

12. The mount called Olivet rises beautifully on the east side of Jerusalem, beyond the gorge of the Kidron. Bethany, near which our Saviour ascended (Luke 24:50), was on its eastern slope. **A sabbath day's journey.** A rabbinical distance of about three-fifths of a mile, supposed to have been the distance from the tabernacle to the outermost line of tents in the wilderness encampment.

13. The upper chamber. Probably the same in which the Lord's Supper was instituted, and where Jesus had, after his resurrection, twice at least, appeared to them. **Both Peter, etc.** All twelve but Judas Iscariot.

14. With the women. The two Marys, Salome, Joanna, and probably Martha and Mary of Bethany. There may have been others whose names are not mentioned (see the "many others" of Luke 8:3). **His brethren.** The immediate kinsmen of Jesus (Matt. 13:55), probably cousins.

15. Peter, who in his impulsive nature could not *wait* till the promised Spirit should come.

16. The scripture. The quotation does not come till verse 20.

17. In this ministry of apostleship.

18. Obtained a field. Judas probably got possession, but did not pay for it; and the priests afterwards confirmed the purchase (Matt. 27:5–10). **18, 19.** Luke inserts this narrative of Judas's death. He, as a physician, gives a more exact description of Judas' death than does Matthew. Judas hung himself; and then, probably by the rope's breaking, or by the violence of his leap, a rupture was produced. **Akeldama.** Aramaic.

20. Ps. 69:25 and 109:8.

The Ascension.

20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen,

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

Let his habitation be made desolate,
And let no man dwell therein:
and,
His [1] office let another take.

21 Of the men therefore which have compa-
nied with us all the time that the Lord
22 Jesus went in and out [2] among us, begin-
ning from the baptism of John, unto the
day that he was received up from us, of
these must one become a witness with us
23 of his resurrection. And they put for-
ward two, Joseph called Barsabbas, who
24 was surnamed Justus, and Matthias. And
they prayed, and said, Thou, Lord, which
knowest the hearts of all men, shew of
these two the one whom thou hast chosen,
25 to take the place in this ministry and
apostleship, from which Judas fell away,
26 that he might go to his own place. And
they gave lots [3] for them; and the lot fell
upon Matthias; and he was numbered with
the eleven apostles.

[1] Gr. *overseership.* [2] Or, *over.* [3] Or, *unto.*

22. A witness with us of his resurrection. This was deemed a necessary qualification for an apostle. Hence they have no successors.

24. And they prayed. After they had chosen two.

26. Matthias. The election of Matthias was made: (1) Before the descent of the Spirit, for which the apostles were enjoined to *wait;* (2) by the suggestion of impulsive Peter (compare John 13:8, 38); (3) and without prayer, the prayer only asking God to decide between two, and not asking whether God would have any one appointed at all. We may add (4) that Paul was the twelfth apostle; and, from Rev. 21:14, we see there are but twelve. From these arguments, we cannot believe that Matthias was truly an apostle. He was only for a time numbered together (*συνκατεψηφίσθη, — voted together*) with the eleven apostles. The words in chap. 2:14, "Peter, standing up with the eleven," may refer to all twelve, including Matthias, who, up to that time, would be considered an apostle by the little Christian company; or it may be a loose way of saying, "Peter, standing up in conjunction with the rest, who made up the eleven." This loose style is seen in the somewhat similar and very common Greek phrase, "Those with Philocrates," for "Philocrates and those with him."

CHAPTER II.

1. The apostles, filled with the Holy Ghost, and speaking divers languages, are admired by some, and derided by others. 14. Whom Peter disproving, and shewing that the apostles spake by the power of the Holy Ghost, that Jesus was risen from the dead, ascended into heaven, had poured down the same Holy Ghost, and was the Messias, a man known to them to be approved of God by his miracles, wonders, and signs, and not crucified without his determinate counsel and foreknowledge: 37. He baptizeth a great number that were converted. 41. Who afterwards devoutly and charitably converse together: the apostles working many miracles, and God daily increasing his church.

1 And when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

1 And when the day of Pentecost [1] was
now come, they were all together in one
2 place. And suddenly there came from
heaven a sound as of the rushing of a
mighty wind, and it filled all the house
3 where they were sitting. And there ap-
peared unto them tongues [2] parting asun-

[1] Gr. *was being fulfilled.* [2] Or, *parting among them.* Or, *distributing themselves.*

1. The day of Pentecost. The word "Pentecost" is Greek, and means "fiftieth." The feast is called in Exod. 23:16, "the feast of harvest;" and in Exod. 34:22, "the feast of weeks." It was held on the fiftieth day after the sheaf of barley was waved before the Lord in Passover week, and that occurred on the day after the sabbath of that week. Pentecost was thus a week of weeks after that day. The offering was of bread made of fine wheat-flour, as first-fruits to God. This was not offered, however, till long after the crop had been ingathered. It will be seen that Pentecost always came on Sunday. **In one place.** Probably "the upper chamber" of chap. 1:13.

2. As of the rushing of a mighty wind. Not any wind, but a sound like a hurricane's sound. **It filled.** The sound filled the house. It seemed to have its centre everywhere in the house.

3. Tongues parting asunder. Much better, "tongues distributed." The same word is here used as in verse 45. "Tongues parting asunder" has an ambiguity in it, which might lead one to suppose that "cloven tongues" (the erroneous translation of Old Version) was meant. The tongues of fire were *distributed* to every one in the assembly, or, at least, to each one of the apostles. **It sat.** The singular refers to each single one of the tongues.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine.

14 ¶ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.

16 But this is that which was spoken by the prophet Joel;

der, like as of fire; and it sat upon each
4 one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.
5 Now there were dwelling at Jerusalem Jews, devout men, from every nation
6 under heaven. And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language.
7 And they were all amazed and marvelled, saying, Behold, are not all these which
8 speak Galilæans? And how hear we, every man in our own language, wherein
9 we were born? Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judæa and Cappadocia, in
10 Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome,
11 both Jews and proselytes, Cretans and Arabians, we do hear them speaking in our tongues the mighty works of God.
12 And they were all amazed, and were perplexed, saying one to another, What
13 meaneth this? But others mocking said, They are filled with new wine.
14 But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, *saying*, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words.
15 For these are not drunken, as ye suppose; seeing it is *but* the third hour of the day;
16 but this is that which hath been spoken [1] by the prophet Joel;
17 And it shall be in the last days, saith God,
I will pour forth of my Spirit upon all flesh:

[1] Or, *through*.

4. Filled with the Holy Spirit. After the tongues of fire had sat upon each one of them. This phrase always refers to the possession of miraculous powers (compare chap. 8:15–19, and chap. 10:44–46). These miraculous exhibitions were peculiarities of the Messianic day, one of the promised evidences that would cluster around the Christ. **With other tongues.** In other languages. **As the Spirit gave them utterance.** Taught by no human agency, their knowledge was a direct impartation of God.

6. When this sound was heard. The sound which was like a hurricane. The Old Version misses the meaning altogether when it has, "when this was noised abroad." Either the same noise which so filled the house extended to the street without, or else news of the strange sound within the house was carried to some outside, who spread the tidings. **Speaking in his own language.** The Jews of various regions, where the vernacular was not Aramaic nor Greek, were surprised to hear the local languages and dialects used by the apostles and brethren, almost all of whom were Galilæans, reckoned the most unlearned of the Jews.

9–11. Parthians and Medes and Elamites. Nations east of the Tigris. **Mesopotamia.** Between the Tigris and Euphrates. **Cappadocia — Pontus — Asia — Phrygia — Pamphylia.** Nearly all Asia Minor. "Asia" is the west portion of Asia Minor, including Mysia, Lydia, and Caria. **Both Jews and proselytes.** This refers to all that precede. They were all divided into two classes, born Jews and proselyted Gentiles. **Cretans and Arabians.** These are mentioned by way of appendix. With the exception of these, the enumeration is from east to west.

13. Others mocking. Evidently those who knew not any of the languages in which the disciples talked, for those whom they addressed in their own language could never have supposed that drunkenness could have wrought the miracle. Those who made this suggestion could not have discerned any thing miraculous in the event. They were probably Jerusalem Jews (see verse 14).

14. Peter. Now fulfilling the Saviour's promise that he should be the foundation of the church (Matt. 16:18), by constituting the first Christian assembly consecrated by the descent of the Holy Spirit. By his preaching this day of Pentecost, he also used one of the keys assigned him, and opened the church of Christ to the Jews (Matt. 16:19).

15. Third hour of the day. About nine o'clock in the morning. This was the first of the three hours of prayer, up to which time on a feast-day (like Pentecost) no Jew would either eat or drink.

16. The prophet Joel. Joel 2:28–32. The terms of this prophecy are, of course, figurative, referring to great spiritual truths.

17. All flesh; i.e., all kinds of people, not only on a few chosen prophets. The apostolic age saw probably

17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

21 And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.

22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

And your sons and your daughters shall prophesy,
And your young men shall see visions,
And your old men shall dream dreams:
18 Yea and on my [1]servants and on my [2]handmaidens in those days
Will I pour forth of my Spirit; and they shall prophesy.
19 And I will shew wonders in the heaven above,
And signs on the earth beneath;
Blood, and fire, and vapour of smoke:
20 The sun shall be turned into darkness,
And the moon into blood,
Before the day of the Lord come,
That great and notable *day:*
21 And it shall be, that whosoever shall call on the name of the Lord shall be saved.
22 Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty [3]works and wonders and signs, which God did by him in the midst
23 of you, even as ye yourselves know; him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of [4]lawless men did crucify and
24 slay: whom God raised up, having loosed the pangs of death: because it was not possible that he should be holden of it.
25 For David saith concerning him,
I beheld the Lord always before my face;
For he is on my right hand, that I should not be moved:
26 Therefore my heart was glad, and my tongue rejoiced;
Moreover my flesh also shall [5]dwell in hope:
27 Because thou wilt not leave my soul in Hades,
Neither wilt thou give thy Holy One to see corruption.
28 Thou madest known unto me the ways of life;
Thou shalt make me full of gladness [6]with thy countenance.

[1] Gr. *bondmen.* [2] Gr. *bond-maidens.* [3] Gr. *powers.* [4] Or, *men without the law.* [5] Or, *tabernacle.* [6] Or, *in thy presence.*

every convert thus gifted. Sons and daughters, young and old, and slaves of both sexes, had prophetic knowledge given them in visions and dreams (verses 17, 18).

19. Wonders in the heaven—signs on the earth. Manifestations of divine power in the church, which should be signs to the state. Heaven and earth are symbolic terms in prophecy for the church and the state (in which the church has its earthly settlement). **Blood—fire—smoke.** These are the "signs on the earth;" to wit, war, devastation, and confusion. The history of the Jewish state under Babylonian and Syrian rule shows the fulfilment of this.

20. Sun into darkness—moon into blood. The ecclesiastical rulers of the Jews would be overwhelmed with calamity. The loss of the high priesthood from the direct line, and the bloody character of the contentions for the high priesthood, and the entire worldliness of the office, fulfil this prophecy. These are the "wonders in heaven." **The day of the Lord.** The day of the destruction of the Jewish polity and church, and the transfer of the Spirit to the Christian church. It is a day in which some are saved; to wit, those that call on the name of the Lord. The Jews that turned to Christ, and called on his name, were saved from the experience of ruin which befel the Jewish church and people. The day of the destruction of the Jewish church was a type of the last judgment. Like all "days of the Lord," it was a time of woe and of blessing,—of woe to the persistently rebellious, and of blessing to the obedient and believing.

22. Mighty works—wonders—signs. Described from their character, effect, and meaning.

23. Lawless. As in margin, "without the law;" i.e., the Gentile Romans.

24. The pangs of death through which Jesus passed were not victorious over him. They were temporary, not eternal. His resurrection showed that he was loosed from them. **Of it.** Of death.

25. David saith. Ps. 16:8–11. A Messianic psalm. The close presence of the Father made Christ's heart and lips glad.

26, 27. His body also would not be given up to the corruption of the grave, as it would be if he (his soul) should be abandoned to the dark world.

28. Along the ways of life (not death) he would find constant joy from the Father's face.

29 Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 ¶ Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 ¶ Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

29 Brethren, I may say unto you freely of
the patriarch David, that he both died
and was buried, and his tomb is with us
30 unto this day. Being therefore a prophet,
and knowing that God had sworn with an
oath to him, that of the fruit of his loins
31 [1]he would set *one* upon his throne; he
foreseeing *this* spake of the resurrection
of the Christ, that neither was he left in
Hades, nor did his flesh see corruption.
32 This Jesus did God raise up, [2]whereof we
33 all are witnesses. Being therefore [3]by
the right hand of God exalted, and having
received of the Father the promise of the
Holy Ghost, he hath poured forth this,
34 which ye see and hear. For David as-
cended not into the heavens: but he saith
himself,

The Lord said unto my Lord, Sit thou
on my right hand,
35 Till I make thine enemies the footstool
of thy feet.
36 Let [4]all the house of Israel therefore
know assuredly, that God hath made him
both Lord and Christ, this Jesus whom
ye crucified.
37 Now when they heard *this*, they were
pricked in their heart, and said unto Peter
and the rest of the apostles, Brethren, what
38 shall we do? And Peter *said* unto them,
Repent ye, and be baptized every one of
you in the name of Jesus Christ unto the
remission of your sins; and ye shall re-
39 ceive the gift of the Holy Ghost. For
to you is the promise, and to your chil-
dren, and to all that are afar off, *even* as
many as the Lord our God shall call unto
40 him. And with many other words he
testified, and exhorted them, saying, Save
yourselves from this crooked generation.
41 They then [5]that received his word were
baptized: and there were added *unto them*
in that day about three thousand souls.
42 And they continued stedfastly in the

[1] Or, one *should sit.* [2] Or, *of whom.* [3] Or, *at.* [4] Or, *every house.* [5] Or, *having received.*

31. Spake of the resurrection of the Christ. The psalm is not accommodated to Christ. It was intended for him.

34, 35. Ps. 110:1.

36. The *Lord* who was to reign over Israel, and the *Christ* who was to redeem Israel.

37. What shall we do? Conviction of the truth that Jesus was the Messiah was complete. They naturally ask for instruction in the new circumstances in which they find themselves placed. They feel, that so far as they had approved, tacitly or openly, of Jesus' death (verse 23), they had opposed God's Messiah. At this thought they are pierced with remorse.

38. Repent ye, and be baptized. The repentance (μετάνοια) was not simply sorrow for sin, but a complete change of mental perception, and hence of spiritual life. They were to see Jesus as Messiah. The sorrow for sin was rather a consequence of repentance than repentance itself. Some of these referred to may have been godly men, who had been, up to this time, unaware that Jesus was the Messiah, having been resident in a distant country, and not hearing distinctly of his life and works. These godly men could "repent;" i.e., change their whole view of divine things, and act accordingly.

The baptism was an acknowledgment on their part that they saw their sins to be remitted only through Jesus Christ. Baptism did not remit their sins. They came to baptism because their sins were remitted. If baptism was a power necessary to remit sins, then a penitent dying before baptism would be lost! **The gift of the Holy Ghost.** The external and miraculous manifestations are here designated. Not even for this external gift was baptism necessary, as we see by chap. 10:44–48, where the gift was bestowed, and baptism followed. On this particular occasion, Peter promised that the miraculous gift would follow on their baptism.

39. The promise of this miraculous gift of the Holy Ghost as made in Joel. **To all that are afar off.** Not distant Jews, but Gentiles (see Eph. 2:13). This miraculous outpouring of power from on high would come on Jewish and Gentile believers alike for two generations, and then be the historical possession of the church to the end, as one of the evidences of her truth and divine origin.

40. Crooked. Moral crookedness is wickedness. **With many other words.** We have a mere epitome of Peter's address.

42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.
43 And fear came upon every soul: and many wonders and signs were done by the apostles.
44 And all that believed were together, and had all things common;
45 And sold their possessions and goods, and parted them to all *men*, as every man had need.
46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,
47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

apostles' teaching and [1] fellowship, in the breaking of bread and the prayers.
43 And fear came upon every soul: and
many wonders and signs were done [2] by
44 the apostles.[3] And all that believed were
45 together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man
46 had need. And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness and single-
47 ness of heart, praising God, and having favour with all the people. And the Lord added [4] to them day by day those that were being saved.

[1] Or, *in fellowship*. [2] Or, *through*. [3] Many ancient authorities add *in Jerusalem; and great fear was upon all*. [4] Gr. *together*.

42. Apostles' teaching and fellowship. Receiving constant instruction in the new revelation of the Messiah. **In the breaking of bread and the prayers.** Evidently both are worship. The Lord's Supper ("the breaking of *the* bread") was probably celebrated daily at first, and then weekly (see chap. 20:7).

43. Fear. A solemn feeling of being in the presence of divine movements.

45. A local, voluntary, and temporary communism, suggested probably by the numbers of foreign Jews converted, and now staying unexpectedly in Jerusalem.

46. They held public meetings in the temple-court, and private Christian conferences "at home" (in the upper room of chap. 1:13, and probably chap. 2:1, and in other centres), where they partook of the Lord's Supper. **They did take their food.** This should be understood spiritually to agree with the whole passage, "day by day, meeting in the temple, and partaking of the Lord's Supper at home, they received their spiritual nourishment gladly," etc.

47. Those that were being saved. The σωζόμενοι are the opposite of the ἀπολλύμενοι (1 Cor. 1:18). The former are saved, inasmuch as they are in the way to the final salvation (Rom. 13:11). The latter are lost, as they are in the way of the final catastrophe.

CHAPTER III.

1. Peter preaching to the people that came to see a lame man restored to his feet, 12. professeth the cure not to have been wrought by his or John's own power, or holiness, but by God, and his Son Jesus, and through faith in his name: 13. withal reprehending them for crucifying Jesus. 17. Which because they did it through ignorance, and that thereby were fulfilled God's determinate counsel, and the scriptures: 19. he exhorteth them by repentance and faith to seek remission of their sins, and salvation in the same Jesus.

1 Now Peter and John went up together into the temple at the hour of prayer, *being* the ninth *hour*.
2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;
3 Who seeing Peter and John about to go into the temple asked an alms.
4 And Peter, fastening his eyes upon him with John, said, Look on us.
5 And he gave heed unto them, expecting to receive something of them.
6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

1 Now Peter and John were going up into the temple at the hour of prayer, *being*
2 the ninth *hour*. And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the
3 temple; who seeing Peter and John about to go into the temple, asked to receive an
4 alms. And Peter, fastening his eyes upon
5 him, with John, said, Look on us. And he gave heed unto them, expecting to re-
6 ceive something from them. But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk.

1. The ninth hour. About three P.M., the time of the evening sacrifice. There were three times of prayer daily,—the third, sixth, and ninth hours.

2. Lame from his mother's womb. He was over forty years old (chap. 4:22), and therefore well known to all Jerusalem. **The door of the temple which is called Beautiful.** A magnificent structure of Corinthian brass built by Herod the Great on the eastern side of the temple area. It overlooked the valley of the Kidron, and commanded a fine view of the Mount of Olives. Josephus describes it (B. J., 5, 5, 3). Through it was the main entrance into the temple-court. Hence the lame man would have here the best opportunity of receiving alms.

4. With John. A united movement of the two, although Peter speaks.

6. In the name of Jesus Christ of Nazareth. Understand "I say unto thee." The miracle was wrought by Peter in the name of Jesus. The man did not receive it in the name of Jesus, although he doubtless accepted the

7 And he took him by the right hand, and lifted *him* up: and immediately his feet and ancle bones received strength.

8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12 ¶ And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go.

14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

16 And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers.

18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 ¶ Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

7 And he took him by the right hand, and raised him up: and immediately
his feet and his ankle-bones received
8 strength. And leaping up, he stood, and
began to walk; and he entered with them
into the temple, walking, and leaping,
9 and praising God. And all the people
10 saw him walking and praising God: and
they took knowledge of him, that it was
he which sat for alms at the Beautiful
Gate of the temple: and they were filled
with wonder and amazement at that which
had happened unto him.
11 And as he held Peter and John, all the
people ran together unto them in the
[1]porch that is called Solomon's, greatly
12 wondering. And when Peter saw it, he
answered unto the people, Ye men of
Israel, why marvel ye at this [2]man? or
why fasten ye your eyes on us, as though
by our own power or godliness we had
13 made him to walk? The God of Abra-
ham, and of Isaac, and of Jacob, the God
of our fathers, hath glorified his [3]Servant
Jesus; whom ye delivered up, and denied
before the face of Pilate, when he had
14 determined to release him. But ye denied
the Holy and Righteous One, and asked
for a murderer to be granted unto you,
15 and killed the [4]Prince of life; whom God
raised from the dead; [5]whereof we are
16 witnesses. And [6]by faith in his name
hath his name made this man strong,
whom ye behold and know: yea, the faith
which is through him hath given him this
perfect soundness in the presence of you
17 all. And now, brethren, I wot that in
ignorance ye did it, as did also your rulers.
18 But the things which God foreshewed by
the mouth of all the prophets, that his
Christ should suffer, he thus fulfilled.
19 Repent ye therefore, and turn again, that
your sins may be blotted out, that so there
may come seasons of refreshing from the
20 presence of the Lord; and that he may

[1] Or, *portico*. [2] Or, *thing*. [3] Or, *Child:* and so in verse 26; 4:27, 30. See Matt. 12:18. Isa. 42:1; 52:13; 53:11. [4] Or, *Author*. [5] Or, *of whom*. [6] Or, *on the ground of*.

truth in Jesus afterward. Peter raised the man up (verse 7). He did not raise himself up. "Christ" is not here as yet a name. It is still Messiah, the Anointed One: "in the name of Jesus the Messiah, the Nazarene." The absence of the article before Christ does not forbid this.

7. His feet and his ankle-bones. The particularity of Luke the physician. The word for "feet" is rarely used in this sense. We find it in Plato and the poets. Perhaps it was used in medical language.

8. Walking and leaping, as one wholly unused to managing his legs.

10. Wonder and amazement. A strong combination of words, indicating a very remarkable excitement. It was *the* great event of the day, and the whole city became agitated.

11. Held. A strong word. "Held fast to." The man clung to the two apostles in overwhelming gratitude. **The porch that is called Solomon's.** Probably erected on the site of a porch built by Solomon. Some say it was the only relic of the original Solomonian structure. It was a long and broad portico skirting a portion of the temple-mount, and adapted to concourse or promenade, even in stormy weather. **Greatly wondering.** Gr., ἐκθαμβοι. Like the combination in verse 10, a very strong expression.

12. At this man. Rather (as in margin), "at this thing," the *healing* of the man. **Power or godliness.** A hendiadys for "godly power," or "power arising from godliness." It was believed, that, the holier a man was, the more power he had over physical relations.

13. His Servant Jesus. See Isa. 42:1. **Delivered up, and** then **denied,** or "refused" to release.

14. Denied, or "refused." **Holy and Righteous One.** Character and conduct. **A murderer.** Barabbas.

15. And killed the Prince of life. Note the contrast of words. The "Prince of life" is, rather, the "originator of life."

16. By faith. The faith was exercised by the apostles.

17. I wot. I know. **In ignorance.** No excuse for the crime, but an argument for accepting light.

18. All the prophets. The Messiah's sufferings are found literally in all the prophets.

19. Repent. Take on the new life in Christ. **Turn again** from pursuing false ways. In this double action, sin is blotted out; and, as sin is overcome in the world, Christ will come again, and bring seasons of refreshing.

20 And he shall send Jesus Christ, which before was preached unto you:
21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.
22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.
23 And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people.
24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.
25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.
26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

send the Christ who hath been appointed
21 for you, *even* Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets which have
22 been since the world began. Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, [1] like unto me; to him shall ye hearken in all things whatsoever he shall speak unto
23 you. And it shall be, that every soul, which shall not hearken to that prophet, shall be utterly destroyed from among the
24 people. Yea and all the prophets from Samuel and them that followed after, as many as have spoken, they also told of
25 these days. Ye are the sons of the prophets, and of the covenant which God [2] made with your fathers, saying unto Abraham, And in thy seed shall all the families of
26 the earth be blessed. Unto you first God, having raised up his Servant, sent him to bless you, in turning away every one of you from your iniquities.

[1] Or, *as* he raised up *me*. [2] Gr. *covenanted*.

21. Until the times of restoration of all things, whereof, etc. Not absolutely "all things," but "all things, whereof," etc. The restoration of perfect holiness to the saints and to the earth will be at the judgment day. There are other comings of Christ, which are times of refreshing, and which will come according to the church's earnestness in purifying itself; but there is no other coming from his seat in heaven, — a visible, personal coming, — but that at the end of the dispensation ("whom the heaven must receive until the times of restoration of all things").

22. Moses. In Deut. 18:15, 19.

24. All the prophets from Samuel and them that followed after, as many as have spoken. Rather, "All the prophets from Samuel, even as many of those that followed him as have spoken."

25. Sons of the prophets. Belonging to the prophets as believers in them. **Of the covenant.** Belonging to the Abrahamic covenant (see Gen. 12:3).

26. Because of this Abrahamic covenant, the Messiah was first sent to the Jews. **Servant.** See on verse 13. The Messiah's blessing was not to be a temporal rule of Solomonian prosperity to Israel, as they had carnally supposed, but the turning man away from his sins. All the promise of this in type and prophecy the Jews failed to perceive. The outline of Peter's address is as follows: "God's promised Servant, the Messiah, whom ye killed, is now glorified, and his name has wrought this miracle. Ye acted in ignorance; but God's design that the Messiah should suffer was accomplished, unto whom, if ye turn, your sins will be forgiven, and through you the world will be revived, and the Messiah return in glory, according to all the prophets, who have foretold Messiah's career, and who were of the same stock and in the same covenant as ye, to whom the Messiah has first come in the course of his blessing."

CHAPTER IV.

1. The rulers of the Jews offended with Peter's sermon, 4. (though thousands of the people were converted that heard the word,) imprison him and John. 5. After, upon examination Peter boldly avouching the lame man to be healed by the name of Jesus, and that by the same Jesus only we must be eternally saved, 13. they command him and John to preach no more in that name, adding also threatening, 23. whereupon the church fleeth to prayer. 31. And God, by moving the place where they were assembled, testified that he heard their prayer: confirming the church with the gift of the Holy Ghost, and with mutual love and charity.

1 And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them,
2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

1 And as they spake unto the people, [1] the priests and the captain of the temple
2 and the Sadducees came upon them, being sore troubled because they taught the people, and proclaimed in Jesus the res-
3 urrection from the dead. And they laid

[1] Some ancient authorities read *the chief priests*.

1. The captain of the temple. The commander of the Levitical police, who guarded the temple. **The Sadducees.** See on Matt. 3:7. Probably these were such Sadducees as held high position in the government as officials (perhaps members of the Sanhedrim).

2. The **priests** (who were, doubtless, Pharisees generally) would be **sore troubled** that the apostles **taught the people,** but the **Sadducees** would be **sore troubled** that they **proclaimed in Jesus the resurrection from the dead.**

3 And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide.

4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

5 ¶ And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.

11 This is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

13 ¶ Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem; and we cannot deny *it*.

hands on them, and put them in ward unto the morrow: for it was now even-
4 tide. But many of them that heard the word believed; and the number of the men came to be about five thousand.
5 And it came to pass on the morrow, that their rulers and elders and scribes were gathered together in Jerusalem;
6 and Annas the high priest *was there*, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the
7 high priest. And when they had set them in the midst, they inquired, By what power, or in what name, have ye done
8 this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the
9 people, and elders, if we this day are examined concerning a good deed done to an impotent man, [1]by what means this
10 man is [2]made whole; be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* in [3]him doth this
11 man stand here before you whole. He is the stone which was set at nought of you the builders, which was made the head
12 of the corner. And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.
13 Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.
14 And seeing the man which was healed standing with them, they could say noth-
15 ing against it. But when they had commanded them to go aside out of the council, they conferred among themselves,
16 saying, What shall we do to these men? for that indeed a notable [4]miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we
17 cannot deny it. But that it spread no further among the people, let us threaten

[1] Or, *in whom*. [2] Or, *saved*. [3] Or, *this* name. [4] Gr. *sign*.

3. Eventide. Evening. The sun had set. It was the second evening, the first being before sunset.

4. Five thousand men, not counting the women. As many of these were foreign Jews temporarily in Jerusalem, we are not to suppose that the Christian assembly exhibited the comparative proportion of men and women which the church now exhibits. The circumstances would naturally make the number of the men larger. And yet the Jerusalem converts must have included the full proportion of women. We can scarcely be beyond probability in reckoning the whole number of believers at seventy-five hundred; for it is certainly the whole number of Christian men, and not the number converted through the address after the miracle of healing the lame man, which is here mentioned.

5. Rulers and elders and scribes. The "rulers" are the chief priests, the heads of the twenty-four courses, and those who had before been high priests, several of whom had demitted the office. This gathering was that of the Sanhedrim.

6. Annas — Caiaphas. See Matt. 26 : 3. Of John and Alexander we know nothing. The names were very common. These seem to have been of the high priest's kindred.

7. By what power, or in what name. The name supposed to be a magic word, by which the power was given.

10. To all the people of Israel. The nation is summoned to hear. **In the name of Jesus Christ of Nazareth.** See on chap. 3 : 6. **Whom ye crucified, whom God raised from the dead.** Compare the similarity in the Pentecost address (chap. 2 : 23), and in the address to the people at the temple (chap. 3 : 13–15). Jesus, slain and risen, is the theme uppermost in the apostle's teaching. **In him.** Rather, as in the margin, "in this name." They asked the *name*, and Peter gives it.

11. The stone which was set at nought. See Ps. 118 : 22.

12. Salvation in its highest sense, of which the bodily salvation, or cure of the cripple, was a type or token.

13. Ignorant men. Rather, "private men;" i.e., men not in any civil or ecclesiastical office. **13, 14.** A double evidence of the truth in Jesus was before them, — the learning of the unlearned disciples, and the sound strength of the impotent man.

17. But that it spread no further, etc. What a conclusion for a convicted intelligence! What a depraved heart it discloses!

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all *men* glorified God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was shewed.

23 ¶ And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is:

25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 For to do whatsoever thy hand and thy counsel determined before to be done.

29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

31 ¶ And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

them, that they speak henceforth to no
18 man in this name. And they called them,
and charged them not to speak at all nor
19 teach in the name of Jesus. But Peter
and John answered and said unto them,
Whether it be right in the sight of God to
hearken unto you rather than unto God,
20 judge ye: for we cannot but speak the
21 things which we saw and heard. And
they, when they had further threatened
them, let them go, finding nothing how
they might punish them, because of the
people; for all men glorified God for that
22 which was done. For the man was more
than forty years old, on whom this [1]miracle of healing was wrought.

23 And being let go, they came to their
own company, and reported all that the
chief priests and the elders had said unto
24 them. And they, when they heard it,
lifted up their voice to God with one accord, and said, O [2]Lord, [3]thou that didst
make the heaven and the earth and the
25 sea, and all that in them is: [4]who by the
Holy Ghost, *by* the mouth of our father
David thy servant, didst say,

Why did the Gentiles rage,
And the peoples [5]imagine vain things?
26 The kings of the earth set themselves
in array,
And the rulers were gathered together,
Against the Lord, and against his
[6]Anointed:

27 for of a truth in this city against thy holy
Servant Jesus, whom thou didst anoint,
both Herod and Pontius Pilate, with the
Gentiles and the peoples of Israel, were
28 gathered together, to do whatsoever thy
hand and thy counsel foreordained to
29 come to pass. And now, Lord, look upon
their threatenings: and grant unto thy
[7]servants to speak thy word with all bold-
30 ness, while thou stretchest forth thy hand
to heal; and that signs and wonders may
be done through the name of thy holy
31 Servant Jesus. And when they had
prayed, the place was shaken wherein
they were gathered together; and they
were all filled with the Holy Ghost, and
they spake the word of God with bold-
ness.

[1] Gr. *sign*. [2] Or, *Master*. [3] Or, *thou* art *he that did make*. [4] The Greek text in this clause is somewhat uncertain. [5] Or, *meditate*. [6] Gr. *Christ*. [7] Gr. *bond-servants*.

20. We cannot but speak, because God so commanded.

21. Finding nothing plausible, with which they could satisfy the people. **All men.** Loosely, as so often, for the mass of the people.

22. For the man was, etc.; and hence the whole people knew him, and could decide for themselves on the genuineness of the miracle.

24. Lifted up their voice to God with one accord. O Lord, thou that didst, etc. The Creator.

25. Who by the Holy Ghost, etc. The Re-Creator. **25, 26.** Ps. 2: 1, 2.

27. Notice the adaptation of the psalm: —

Gentiles	—— Gentiles.
Peoples	—— Peoples of Israel.
Kings	—— Herod.
Rulers	—— Pontius Pilate.
His anointed	—— Thy servant whom thou didst anoint.

Thy holy Servant Jesus. See on chap. 3: 13.

28. To do whatsoever thy hand and thy counsel foreordained to come to pass. Compare chap. 2: 23, and 3: 18.

30. Thy holy Servant Jesus. As in verse 27.

31. The place was shaken. A new outward manifestation. **They were all filled with the Holy Ghost.** A fresh gift of tongues, or some other miraculous endowment.

32 And the multitude of them that believed were of one heart and of one soul: neither said any *of them* that ought of the things which he possessed was his own; but they had all things common.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid *them* down at the apostles' feet: and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cypress,

37 Having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

32 And the multitude of them that believed were of one heart and soul: and not one *of them* said that aught of the things which he possessed was his own;
33 but they had all things common. And with great power gave the apostles their witness of the resurrection of the Lord Jesus:[1] and great grace was upon them
34 all. For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were
35 sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need.
36 And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, Son of [2]exhortation), a Levite,
37 a man of Cyprus by race, having a field, sold it, and brought the money, and laid it at the apostles' feet.

[1] Some ancient authorities add *Christ*. [2] Or, *consolation*.

32. Heart and soul. The whole aim and sentiment of life. **They had all things common.** See on chap. 2:44.

33. Their witness. The witness which it was their special office to bear (see chap. 26:16). **Great grace.** The grace of God was specially manifested in their brotherly love and mutual confidence, which Ananias and Sapphira so rudely betrayed.

35. At the apostles' feet. A natural movement toward those who stood so evidently before them as the media of the divine communications.

36. Joseph, who by the apostles was surnamed Barnabas. The apostles gave him a new name when he showed peculiar zeal and power in the church, — the name of "Son of inspired exhortation." As Paul's companion on his first missionary journey (as well as by his former history), he stands in close proximity to the apostles.

CHAPTER V.

1. After that Ananias and Sapphira his wife for their hypocrisy at Peter's rebuke had fallen down dead, 12. and that the rest of the apostles had wrought many miracles, 14. to the increase of the faith: 17. the apostles are again imprisoned, 19. but delivered by an angel bidding them to preach openly to all: 21. when, after their teaching accordingly in the temple, 29. and before the council, 33. they are in danger to be killed, through the advice of Gamaliel, a great counsellor among the Jews, they be kept alive, 40. and are but beaten: for which they glorify God, and cease no day from preaching.

1 But a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet.

3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

1 But a certain man named Ananias, with
2 Sapphira his wife, sold a possession, and kept back *part* of the price, his wife also being privy to it, and brought a certain
3 part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thy heart to [1]lie to the Holy Ghost, and to keep back *part* of the price of the land?
4 Whiles it remained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou

[1] Or, *deceive*.

1. This chapter should be joined to the preceding, as Barnabas and Ananias are contrasted, — examples, respectively, of self-sacrifice and selfishness. **Ananias.** "Hananiah" ("God is gracious"), a very common Hebrew name. It may, however, be the same as *Ananiah*, occurring in Neh. 3:23, and meaning "God covers." **Sapphira.** Aramaic for "beautiful."

2. Laid it at the apostles' feet as if it were the whole price. They wished to have the reputation of giving all, while they would keep in reserve for themselves a part, and, at the same time, enjoy the common stock. Their sin was not only a lie, but the worst kind of a lie, — spiritual hypocrisy, — not only a lie unto man, but a lie unto God (verse 4); and their punishment seems to have been sent of God (not as an exhibition of his dispensation to all hypocrites, but) as a protection to the young church, which, by its common stock of money, would attract many worldly-minded persons to become hypocritical members. The effect produced is recorded in verse 13.

3, 4. To lie to the Holy Ghost, — not lied unto men, but unto God The personality of the Holy Ghost is here clearly indicated. The lie unto God was a practical attempt to deceive God by their proclaiming themselves

5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried *him* out, and buried *him*.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

12 ¶ And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

13 And of the rest durst no man join himself to them: but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women.)

15 Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17 ¶ Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,

18 And laid their hands on the apostles, and put them in the common prison.

hast not lied unto men, but unto God.
5 And Ananias hearing these words fell down and gave up the ghost: and great
6 fear came upon all that heard it. And the [1]young men arose and wrapped him round, and they carried him out and buried him.
7 And it was about the space of three hours after, when his wife, not knowing what
8 was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so
9 much. But Peter *said* unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and they shall carry thee
10 out. And she fell down immediately at his feet, and gave up the ghost: and the young men came in and found her dead, and they carried her out and buried her
11 by her husband. And great fear came upon the whole church, and upon all that heard these things.
12 And by the hands of the apostles were many signs and wonders wrought among the people; and they were all with one
13 accord in Solomon's porch. But of the rest durst no man join himself to them:
14 howbeit the people magnified them; [2]and believers were the more added to the Lord,
15 multitudes both of men and women; insomuch that they even carried out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow some
16 one of them. And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one.
17 But the high priest rose up, and all they that were with him (which is the sect of the Sadducees), and they were filled with
18 jealousy, and laid hands on the apostles,
19 and put them in public ward. But an

[1] Gr. *younger*. [2] Or, *and there were the more added* to them, *believing on the Lord*.

true Christians, giving up all their property to the common treasury, as if a human device would blind God. Compare our Saviour's words to Pilate (John 19:11).

5. Gave up the ghost. The old English "ghost" (spirit) might well be abandoned on account of the modern meaning of the word. The Revisers retain it sometimes in "Holy Ghost," and in the phrase "gave up the ghost." In Luke 23:46, this is peculiarly unfortunate. "Father, into thy hands I commend my *spirit:* and having said this, he gave up the *ghost*." **All that heard it.** Those present in the assembly.

6. The young men. Not any official persons, but able-bodied youth who were present.

7. Three hours. Probably some legal form had to be observed before the burial of one suddenly dying. Burial very soon after death is the rule in the East. **His wife, not knowing what was done.** She may have been out of the city during the three hours.

8. Yea, for so much. The amount Ananias had paid in. That the two had acted in full concert appears from the "*with* Sapphira his wife" of the first verse.

10. And the young men came in and found her dead. Or, "and when the young men came in, they found her dead." The legal forms and the distance to the cemetery had made their absence that of three hours.

11. Upon all that heard these things. More extensive an audience than in verse 5. The people generally.

12. Many signs and wonders. A right view of this marvellous and exceptional period of the church's history must include the many undescribed miracles. **Solomon's porch.** See chap. 3:11.

14. This verse is parenthetical, the thirteenth and fifteenth being connected. "The people magnified them, insomuch that," etc.

16. They were healed every one. This seems to imply that those whom the shadow of Peter overshadowed (verse 15) were healed. Some suppose that it was a superstition on the part of those who brought their sick where Peter's shadow would fall, and that no cure followed. But faith could use Peter's shadow as well as his voice or hand.

17. Which is the sect of the Sadducees. The high priest mentioned in this verse was probably Annas (see chap. 4:6), although Caiaphas undoubtedly held the dignity also (see John 18:19, 24). We should infer, from the words "all they that were with him," that Annas was a Sadducee.

18. Put them in public ward. Their second arrest (see chap. 4:3).

19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this life.

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

27 And when they had brought them, they set *them* before the council: and the high priest asked them,

28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

29 ¶ Then Peter and the *other* apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

33 ¶ When they heard *that*, they were cut *to the heart*, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

angel of the Lord by night opened the prison doors, and brought them out, and
20 said, Go ye, and stand and speak in the temple to the people all the words of this
21 Life. And when they heard *this*, they entered into the temple about daybreak, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison-
22 house to have them brought. But the officers that came found them not in the
23 prison; and they returned, and told, saying, The prison-house we found shut in all safety, and the keepers standing at the doors: but when we had opened, we found
24 no man within. Now when the captain of the temple and the chief priests heard these words, they were much perplexed concerning them whereunto this would
25 grow. And there came one and told them, Behold, the men whom ye put in the prison are in the temple standing and
26 teaching the people. Then went the captain with the officers, and brought them, *but* without violence; for they feared the
27 people, lest they should be stoned. And when they had brought them, they set them before the council. And the high
28 priest asked them, saying, We straitly charged you not to teach in this name: and behold, ye have filled Jerusalem with your teaching, and intend to bring this
29 man's blood upon us. But Peter and the apostles answered and said, We must obey
30 God rather than men. The God of our fathers raised up Jesus, whom ye slew,
31 hanging him on a tree. Him did God exalt [1] with his right hand *to be* a Prince and a Saviour, for to give repentance to
32 Israel, and remission of sins. And we are witnesses [2] of these [3] things; [4] and *so is* the Holy Ghost, whom God hath given to them that obey him.

33 But they, when they heard this, were cut to the heart, and were minded to slay
34 them. But there stood up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in honour of all the people, and commanded to put the

[1] Or, *at*. [2] Some ancient authorities add *in him*. [3] Gr. *sayings*. [4] Some ancient authorities read *and God hath given the Holy Ghost to them that obey him*.

19. Opened the prison doors. We are not told how, but see chap. 12:7-10 for an instance of like kind, with particulars. The Jews were allowed a large measure of independence in their minor governmental matters by the Romans. The prison into which they put Peter was, probably, connected with the temple.

20. Of this Life. This life in Christ.

21. The council—and all the senate. The Sanhedrim and such of the elders as were called in on special occasions as assessors. This extraordinary meeting shows the great perturbation of the ruling classes at the success of the apostles.

24. They were much perplexed concerning them whereunto this would grow. Rather, "they were in doubt concerning the words, at a loss to know what the thing meant."

26. Lest they should be stoned. The people were with the apostles. The officers were in danger of stoning.

28. Intend. Rather, "wish."

30. Whom ye slew. Apostolically bold. **Hanging him on a tree.** The cursed death of Deut. 21:23.

31. A Prince and a Saviour. The author of salvation, by giving the power of the new life with sins remitted.

32. The Holy Ghost was a witness by his miraculous gifts.

33. Were cut to the heart. In chap. 7:54 the word "heart" is expressed, but here not. "Were sawn through" is the literal meaning here. It expresses intense feeling, an exasperation almost beyond control under Peter's direct and terrible charge.

34. Gamaliel. Grandson of the great Hillel, the most celebrated teacher of the law in his day. Paul was his disciple. His sayings are preserved in the Talmud. He showed great courage in arresting the fierce movement of the council. Perhaps no other member of the Sanhedrim could have done it. **Commanded.** Or, "urged."

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

40 And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

41 ¶ And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

35 men forth a little while. And he said
unto them, Ye men of Israel, take heed
to yourselves as touching these men, what
36 ye are about to do. For before these days
rose up Theudas, giving himself out to be
somebody; to whom a number of men,
about four hundred, joined themselves:
who was slain; and all, as many as obeyed
him, were dispersed, and came to nought.
37 After this man rose up Judas of Galilee
in the days of the enrolment, and drew
away *some of the* people after him: he also
perished; and all, as many as obeyed him,
38 were scattered abroad. And now I say
unto you, Refrain from these men, and
let them alone: for if this counsel or this
work be of men, it will be overthrown:
39 but if it is of God, ye will not be able to
overthrow them; lest haply ye be found
40 even to be fighting against God. And to
him they agreed: and when they had called
the apostles unto them, they beat them
and charged them not to speak in the name
41 of Jesus, and let them go. They therefore departed from the presence of the
council, rejoicing that they were counted
worthy to suffer dishonour for the Name.
42 And every day, in the temple and at home,
they ceased not to teach and to preach
Jesus *as* the Christ.

36. Theudas. We cannot tell which of the many insurgents of Judæa this was. The age was prolific in such. Of course it was not the Theudas whom Josephus mentions as an insurgent in the reign of Claudius. To assert this, and then say that Luke has put an error into Gamaliel's mouth, shows a determination to throw discredit on the sacred writers.

37. Judas of Galilee. He was a prominent leader against the Roman Government thirty years before, when Archelaus was deposed, and Judæa became a Roman province. He was a practical opponent of the census and tribute. **In the days of the enrolment.** See Luke 2:1–3.

38. It will be overthrown. The Romans will take care of it as they did of the matters of Theudas and Judas. He cannot have meant to leave *every* irregularity untouched; for where, then, would be government? But this sort of trouble, having reference to allegiance to a king (Jesus), would be settled by the Romans, and save the Jewish courts from any burden.

39. If it is of God. The supposition shows Gamaliel's different view of the whole subject.

40. They beat them. This was a cowardly protest against their own agreement with Gamaliel. They had to show their teeth.

41. The name. The name of Jesus the Christ, which was the theme of all their preaching and the key to the new life.

42. In the temple and at home. See chap. 2:46. **To teach and to preach.** Giving detailed instruction in connection with the glad tidings of Messiah's accomplished work. The word of God in the Old Testament was, doubtless, the basis of this teaching.

CHAPTER VI.

1. The apostles, desirous to have the poor regarded for their bodily sustenance, as also careful themselves to dispense the word of God, the food of the soul, 3. appoint the office of deaconship to seven chosen men. 5. Of whom Stephen, a man full of faith, and of the Holy Ghost, is one. 12. Who is taken of those, whom he confounded in disputing, 13. and after falsely accused of blasphemy against the law and the temple.

1 AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

1 Now in these days, when the number
of the disciples was multiplying, there
arose a murmuring of the [1] Grecian Jews
against the Hebrews, because their widows
were neglected in the daily ministration.

[1] Gr. *Hellenists.*

1. Grecian Jews. Gr., "Hellenists." Jews, resident in foreign lands, so called because the Hellenic, or Greek, language, and habits of thought, prevailed in such countries, after that Alexander's conquests, three centuries before, had Hellenized the East. These foreign Jews, while visiting Jerusalem at Pentecost, were brought to the knowledge of Jesus as the Messiah, and remained in Jerusalem, doubtless at a pecuniary sacrifice; and their poor were overlooked to some extent as perhaps being less known. **Widows.** By this word are meant "the poor" generally, of which class widows, in an Eastern country, would be likely to form the largest part. **The daily minis-**

2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 ¶ And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

6 Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

9 ¶ Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God.

2 And the twelve called the multitude of the disciples unto them, and said, It is not [1] fit that we should forsake the word of
3 God, and [2] serve tables. [3] Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over
4 this business. But we will continue stedfastly in prayer, and in the ministry of
5 the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nico-
6 las a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them.
7 And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith.
8 And Stephen, full of grace and power, wrought great wonders and signs among
9 the people. But there arose certain of them that were of the synagogue called the *synagogue* of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them of Cilicia and Asia, disput-
10 ing with Stephen. And they were not able to withstand the wisdom and the
11 Spirit by which he spake. Then they suborned men, which said, We have heard him speak blasphemous words against
12 Moses, and *against* God. And they stirred up the people, and the elders, and

[1] Gr. *pleasing*. [2] Or, *minister to tables*. [3] Some ancient authorities read *But, brethren, look ye out from among you*.

tration. The distributing of money (or that which money bought) to each Christian according to his need) see chap. 2:45, and 4:35). This work was done by the apostles themselves (see chap. 4:37; 5:2; and 6:2). The murmuring was not *because* their widows were neglected, but *that* their widows were neglected (γογγυσμὸς ὅτι). That was their complaint, but the sacred writer does not say it was true. It was surely a false charge made against the apostles by some discontented spirits.

2. And the twelve. Matthias acts with them. They withdraw at once from the distribution and management of the common fund on the first suspicion of inequality, and give as a reason, not the urging one, but one quite sufficient in itself, thus using the right any one has to give for peace' sake a sufficient reason for an action, even though it be not the urging reason. The reason that urged the apostles to this relinquishment of the distribution was the belief on the part of the Hellenists that they were overlooked. The reason they gave was that it was not a fit thing for them to abandon to any extent the proclamation of God's word for the distribution of carnal things. This latter reason was sufficient in itself. To speak of the other reason might provoke altercation and strife. **Serve tables.** Doubtless, the chief element of distribution was food, and hence the "tables" are emphasized.

3. Look ye out. The response was (verse 5), "they *chose*." The looking out was a choice by careful inspection. The choice came from the people, the authority from the apostles. **Of good report, full of the Spirit and of wisdom.** Of good report, *as being* full of the Spirit and of wisdom. They were to be evidenced to all by their exhibition of the miraculous gifts of the Holy Ghost, and by the wisdom of their words.

4. We will continue. We apostles.

5. Stephen, etc. The names of the seven thus chosen and set apart are all Greek. We must not infer that therefore they were all Hellenists, for many of the Palestine Jews bore Greek names. They were probably of both classes, so as to please both. **Full of faith and of the Holy Spirit** (see on verse 3). He had an ardent faith, and was possessed of the miraculous powers of the Holy Ghost.

6. And when they had prayed. The apostles received the appointees, and first prayed for the divine blessing, and then put their hands on them, as giving them authority for a special service. For an Old-Testament example of laying on hands, see Num. 27:23, Deut. 34:9.

7. A great company of the priests. A great "crowd" of priests turning to Jesus must have made a tremendous agitation in Jerusalem.

8. Full of grace and power. A hendiadys. Full of the gracious power communicated by the Holy Ghost. **Wonders and signs.** "Wonders" in their appearance to all, and "signs" to those that believed.

9. There are here probably only two synagogues intended, — one in which the Libertines, Cyrenians, and Alexandrians worshipped, and the other in which those from Cilicia and Asia worshipped. Libertum was a place near Carthage in Africa. The African Jews thus had one place of worship, and the Jews of Asia Minor had a separate synagogue. These two synagogues provoke a public contest with Stephen, probably in their respective buildings; and, when they could not argue against his wise words and his spiritual power, they suborned (bribed) false witnesses to accuse him of blasphemy.

10. The wisdom and the Spirit. Compare verse 3.

12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,
13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:
14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.
15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

the scribes, and came upon him, and seized him, and brought him into the
13 council, and set up false witnesses, which said, This man ceaseth not to speak words
14 against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses
15 delivered unto us. And all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel.

12. The council. The Sanhedrim.

13. Against this holy place, and the law. Notice the thrice-repeated charge,—

Verse 11. Blasphemous words against Moses and God.
Verse 13. Words against the law and this holy place.
Verse 14. Jesus shall change the Mosaic customs, and shall destroy this place.

Christ's *prophecy* that Jerusalem should be destroyed, and the temple-service cease, is treated as Christ's *action*, and as also blasphemous toward Moses and toward God, when his prophecy was in strict accord with the whole analogy of prophecy, as ordered and inspired of God.

15. As it had been the face of an angel. A supernatural brightness, testifying to his divine mission (compare Exod. 34:30).

CHAPTER VII.

1. Stephen, permitted to answer to the accusation of blasphemy, 2. sheweth that Abraham worshipped God rightly, and how God chose the fathers 20. before Moses was born, and before the tabernacle and temple were built: 37. that Moses himself witnessed of Christ: 44. and that all outward ceremonies were ordained according to the heavenly pattern, to last but for a time: 51. reprehending their rebellion, and murdering of Christ, the Just One, whom the prophets foretold should come into the world. 54. Whereupon they stone him to death, who commendeth his soul to Jesus, and humbly prayeth for them.

1 THEN said the high priest, Are these things so?
2 And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,
3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.
4 Then came he out of the land of the Chaldæans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.
5 And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.
6 And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil four hundred years.

1 AND the high priest said, Are these
2 things so? And he said,
Brethren and fathers, hearken. The God of glory appeared unto our father Abraham, when he was in Mesopotamia,
3 before he dwelt in Haran, and said unto him, Get thee out of thy land, and from thy kindred, and come into the land which
4 I shall shew thee. Then came he out of the land of the Chaldæans, and dwelt in Haran: and from thence, when his father was dead, *God* removed him into this land,
5 wherein ye now dwell: and he gave him none inheritance in it, no, not so much as to set his foot on: and he promised that he would give it to him in possession, and to his seed after him, when *as yet* he had
6 no child. And God spake on this wise, that his seed should sojourn in a strange land, and that they should bring them

1. Then said the high priest to Stephen. It was a demand for his defence, which he proceeds to give.

2. The course of Stephen's argument is this: "Ye accuse me of hostility to Moses and to the temple. But look at your history. Your fathers were ever resisting Moses, and resisting God; and ye, by slaying the Messiah, are imitating them. Ye are the resisters of Moses; and as for the temple, while a temple is good so far as it goes, yet God is to be worshipped by a higher than a temple service." The argument is unfinished by the interference of the Sanhedrim, and spectators in the capacity of a mob. **In Mesopotamia.** The extensive tract between the Tigris and Euphrates. Ur, being thus in Mesopotamia, could not have been Mugheir, which was west of the Euphrates, and much farther south than the name Mesopotamia ever extended. It was probably situated somewhere between Nisibis and Nineveh. **Before he dwelt in Haran.** The Genesis account (Gen. 12:1) mentions Abram's call as given at Haran. It is easy to believe that the call had first been given at Ur, and that Abram's father, Terah, accompanied his son as far as Haran; Nahor, Abram's brother, following later from Ur. Haran is the "Charræ" of the ancient writers, a city of North-western Mesopotamia, on the river Bilichus (an affluent of the Euphrates), about eighty miles north of Thapsacus, and four hundred miles north-east of Jerusalem.

4. When his father was dead. Terah's feebleness may have rendered it necessary for Abram (with the divine consent) to remain at Haran in filial service.

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

8 And he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob; and Jacob *begat* the twelve patriarchs.

9 And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the second *time* Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to *him*, and all his kindred, threescore and fifteen souls.

15 So Jacob went down into Egypt, and died, he, and our fathers,

16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor *the father* of Sychem.

17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

18 Till another king arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

20 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months:

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

into bondage, and entreat them evil, four
7 hundred years. And the nation to which
they shall be in bondage will I judge, said
God: and after that shall they come forth,
8 and serve me in this place. And he gave
him the covenant of circumcision: and so
Abraham begat Isaac, and circumcised
him the eighth day; and Isaac *begat* Jacob,
9 and Jacob the twelve patriarchs. And the
patriarchs, moved with jealousy against
Joseph, sold him into Egypt: and God
10 was with him, and delivered him out of
all his afflictions, and gave him favour and
wisdom before Pharaoh king of Egypt;
and he made him governor over Egypt and
11 all his house. Now there came a famine
over all Egypt and Canaan, and great
affliction: and our fathers found no suste-
12 nance. But when Jacob heard that there
was corn in Egypt, he sent forth our fathers
13 the first time. And at the second time
Joseph was made known to his brethren;
and Joseph's race became manifest unto
14 Pharaoh. And Joseph sent, and called
to him Jacob his father, and all his kin-
15 dred, threescore and fifteen souls. And
Jacob went down into Egypt; and he died,
16 himself, and our fathers; and they were
carried over unto Shechem, and laid in
the tomb that Abraham bought for a price
in silver of the sons of [1] Hamor in She-
17 chem. But as the time of the promise
drew nigh, which God vouchsafed unto
Abraham, the people grew and multiplied
18 in Egypt, till there arose another king
19 over Egypt, which knew not Joseph. The
same dealt subtilly with our race, and evil
intreated our fathers, that [2] they should
cast out their babes to the end they might
20 not [3] live. At which season Moses was
born, and was [4] exceeding fair; and he was
nourished three months in his father's
21 house: and when he was cast out, Phara-
oh's daughter took him up, and nourished
22 him for her own son. And Moses was in-
structed in all the wisdom of the Egyp-
tians; and he was mighty in his words
23 and works. But when he was well-nigh
forty years old, it came into his heart to
visit his brethren the children of Israel.

[1] Gr. *Emmor.* [2] Or, *he.* [3] Gr. *be preserved alive.* [4] Or, *fair unto God.*

6. Four hundred years. See Gen. 15:13. These four hundred years include the abode of the patriarchs in Palestine, as well as the abode of their posterity in Egypt. There were four hundred years of sojourning in a strange land, only a quarter of which could be regarded fully as a time of bondage and evil treatment; although in one sense their wandering and unsettled life, amid uncongenial and often hostile races, was an affliction, before the actual bondage of Egypt. This loose style of speech in reckoning periods of time is thoroughly Oriental.

7. And serve me in this place. Added to what God said to Abram from what God said to Moses (Exod. 3:12). The "said God" applies to all.

14. Threescore and fifteen souls. In Gen. 46:27 the Hebrew gives only seventy. The Septuagint gives this number seventy-five, and it is from the Septuagint that Stephen quotes throughout. The Seventy make out the five more by adding (in verse 20) two children of Manasseh, and three of Ephraim.

16. Carried over unto Shechem. The twelve, but not their father Jacob. **Abraham bought.** Jacob bought this property from the children of Hamor (Gen. 33:19). The word Abraham is probably a mistake of transcribers.

19. The casting out the babes, that they might not live, was the order and design of Pharaoh. We might understand a suppressed clause, "*and ordered them* that they should cast out," etc.

20. Exceeding fair. Literally, "fair to God."

21. And when he was cast out, according to the tyrant's order.

23. To visit his brethren. *They* were in the land of Goshen (probably the Wady Tumeilat); and *he* was at Zoan, or Tanis, the court capital. This visit seems to have been the result of a growing determination to strike a blow for his people's freedom (see Heb. 11:24–26). There must have been previously a careful study of the whole question, and a hearty acceptance of the Abrahamic covenant.

23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one *of them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian:

25 For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.

26 And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou diddest the Egyptian yesterday?

29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.

31 When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him,

32 *Saying*, I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

36 He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

37 ¶ This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us:

39 To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

24 And seeing one *of them* suffer wrong, he defended him, and avenged him that was
25 oppressed, smiting the Egyptian: and he supposed that his brethren understood how that God by his hand was giving them [1]deliverance; but they understood not.
26 And the day following he appeared unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to an-
27 other? But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?
28 Wouldest thou kill me, as thou killedstt he
29 Egyptian yesterday? And Moses fled at this saying, and became a sojourner in the land of Midian, where he begat two sons.
30 And when forty years were fulfilled, an angel appeared to him in the wilderness of mount Sinai, in a flame of fire in a bush.
31 And when Moses saw it, he wondered at the sight: and as he drew near to behold,
32 there came a voice of the Lord, I am the God of thy fathers, the God of Abraham, and of Isaac, and of Jacob. And Moses
33 trembled, and durst not behold. And the Lord said unto him, Loose the shoes from thy feet: for the place whereon thou
34 standest is holy ground. I have surely seen the affliction of my people which is in Egypt, and have heard their groaning, and I am come down to deliver them: and now come, I will send thee into Egypt.
35 This Moses whom they refused, saying, Who made thee a ruler and a judge? him hath God sent *to be* both a ruler and a [2]deliverer with the hand of the angel which
36 appeared to him in the bush. This man led them forth, having wrought wonders and signs in Egypt, and in the Red sea, and in
37 the wilderness forty years. This is that Moses, which said unto the children of Israel, A prophet shall God raise up unto you from among your brethren, [3] like unto
38 me. This is he that was in the [4] church in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers: who received living oracles to
39 give unto us: to whom our fathers would not be obedient, but thrust him from them, and turned back in their hearts unto
40 Egypt, saying unto Aaron, Make us gods which shall go before us: for as for this Moses, which led us forth out of the land of Egypt, we wot not what is become of
41 him. And they made a calf in those days, and brought a sacrifice unto the idol, and

[1] Or, *salvation*. [2] Gr. *redeemer*. [3] Or, *as* he raised up *me*. [4] Or, *congregation*.

25. How that God by his hand. This looks as if there had been some divine intimation to Moses.

26. Unto them. Two of them (Exod. 2: 13).

29. Moses fled at this saying. Afraid that Pharaoh would seize him, and put him to death, and not finding a responsive spirit in his brethren for a general rising. **The land of Midian.** Midian proper seems to have been east of the Red Sea; but it had an outlying colony on the Sinai peninsula, and another near Edom. Here the Sinai peninsula is undoubtedly meant. The Midianites were descendants of Abraham by Keturah. So Moses fled to a tribe which was of his kindred.

30. An angel. In the broad sense of any divine manifestation.

33. Loose the shoes from thy feet. The Oriental token of respect.

35. Him hath God sent. The lively way of stating it, which, however, is not good English. It should be (as in Old Version), "Him did God send." **With the hand of the angel.** Another too literal rendering. The Old Version is better, "*by* the hand of the angel." It means, "with the used medium of the angel."

37. Quotation from Deut. 18: 15.

38. With the angel. In holy union with the angel who appeared as a pillar of cloud, whence came the voice of God. **Living oracles.** Oracles that came from a living God, and not from a dead idol.

40 Saying unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness?

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David;

46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.

47 But Solomon built him an house.

48 Howbeit the most High dwelleth not in temples made with hands; as saith the prophet,

49 Heaven *is* my throne, and earth *is* my footstool: what house will ye build me? saith the Lord: or what *is* the place of my rest?

50 Hath not my hand made all these things?

51 ¶ Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

53 Who have received the law by the disposition of angels, and have not kept *it*.

54 ¶ When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

42 rejoiced in the works of their hands. But
God turned, and gave them up to serve
the host of heaven; as it is written in the
book of the prophets,
Did ye offer unto me slain beasts and
sacrifices
Forty years in the wilderness, O house
of Israel?
43 And he took up the tabernacle of Mo-
loch.
And the star of the god Rephan,
The figures which ye made to worship
them:
And I will carry you away beyond
Babylon.
44 Our fathers had the tabernacle of the tes-
timony in the wilderness, even as he ap-
pointed who spake unto Moses, that he
should make it according to the figure that
45 he had seen. Which also our fathers, in
their turn, brought in with [1] Joshua when
they entered on the possession of the
nations, which God thrust out before the
face of our fathers, unto the days of
46 David; who found favour in the sight
of God, and asked to find a habitation for
47 the God of Jacob. But Solomon built
48 him a house. Howbeit the Most High
dwelleth not in *houses* made with hands;
as saith the prophet,
49 The heaven is my throne,
And the earth the footstool of my feet:
What manner of house will ye build
me? saith the Lord:
Or what is the place of my rest?
50 Did not my hand make all these things?
51 Ye stiffnecked and uncircumcised in
heart and ears, ye do always resist the
Holy Ghost: as your fathers did, so do
52 ye. Which of the prophets did not your
fathers persecute? and they killed them
which shewed before of the coming of the
Righteous One; of whom ye have now
53 become betrayers and murderers; ye who
received the law [2] as it was ordained by
angels, and kept it not.
54 Now when they heard these things,
they were cut to the heart, and they
55 gnashed on him with their teeth. But he,
being full of the Holy Ghost, looked up
stedfastly into heaven, and saw the glory
of God, and Jesus standing on the right

[1] Gr. *Jesus.* [2] Or, *as the ordinance of angels.* Gr. *unto ordinances of angels.*

42, 43. Quotation from Amos 5: 25–27. It is quoted from the Septuagint, the only difference of any value being "Babylon" in place of "Damascus," which may arise from a different Hebrew text.

43. Tabernacle of Moloch. This "tabernacle" was probably a miniature temple or portable shrine, like those of the Ephesian temple which Demetrius made (Acts 19: 24). **Moloch** means "king," and was the name of a gross Ammonitish idol. **The star of the god Rephan.** A metallic star, perhaps, emblematic of the god, and borne in religious procession. Rephan is supposed to be another name for Chiun (in the Hebrew of the Amos passage).

44. The tabernacle of the testimony. Where God testified of himself by the shechinah.

45. Unto the days of David. Supply before, "and which remained." The speech is rapid.

49, 50. Isa. 66: 1, 2.

51. Uncircumcised in heart and ears. A bold figure. Compare Soph. O. Tyr. 371, "blind in ears and mind and eyes." The course of the speech is here suddenly stopped. He doubtless would have shown how they defiled the temple again and again with their idolatries; but some movement among his audience of a threatening character probably led him to these brief, sharp words of conclusion.

53. Ordained by angels. Compare Gal. 3: 15, and Heb. 2: 2. Either angels formed part of the scene at Sinai, or Moses received the law through their agency. The angels may have been the outward media (in nature) of divine communication (see on verse 30 and verse 38).

54. Cut to the heart. See on chap. 2: 37, and chap. 5: 33. In the latter passage it is the same verb. **Gnashed on him with their teeth.** An intensity of rage.

55. Being full of the Holy Ghost. Being miraculously gifted by God for the occasion. The content of the

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.
57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,
58 And cast *him* out of the city, and stoned *him:* and the witnesses laid down their clothes at a young man's feet, whose name was Saul.
59 And they stoned Stephen, calling upon *God,* and saying, Lord Jesus, receive my spirit.
60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

56 hand of God, and said, Behold, I see the heavens opened, and the Son of man
57 standing on the right hand of God. But they cried out with a loud voice, and stopped their ears, and rushed upon him
58 with one accord; and they cast him out of the city, and stoned him: and the witnesses laid down their garments at the feet of a
59 young man named Saul. And they stoned Stephen, calling upon *the Lord,* and say-
60 ing, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

gift follows. **Jesus standing.** As has been often said, Jesus appears having risen from his throne to welcome his first martyr.

57. Stopped their ears, so as not to hear the (supposed) blasphemy.

58. Cast him out of the city. This tumultuous mob, including the Sanhedrim, so far respected the Jewish law as to convey their victim beyond the walls. The laying down their clothes (i.e., their outer garments) at Saul's feet seems to have been in conformity with a custom which both disencumbered the actors of hinderances to exertion, and at the same time showed their union in the act. The person selected to receive the clothes must have been an acknowledged ringleader.

59. Receive my spirit. Receive me, as out of the body, into thy care. An immediate presence with Jesus, conscious, of course; for there could be no unconscious presence to a spirit. For another prayer to Jesus, see chap. 9:5.

60. Lord. The same as before. The Lord Jesus. **He fell asleep.** The Christian view of death. The body sleeps. The spirit goes to Jesus. We find the Greek poets use the figure of sleep for death, but with a totally different view. See Soph. El. 509, Μυρτίλος ἐκοιμάθη. It is natural to poetry to call death sleep; but the sacred writer speaks of it in prose, and with an express reference to the spirit's departure to Jesus.

CHAPTER VIII.

1. By occasion of the persecution in Jerusalem, the church being planted in Samaria, 5. by Philip the deacon, who preached, did miracles, and baptized many, among the rest Simon the sorcerer, a great seducer of the people: 14. Peter and John come to confirm and enlarge the church: where, by prayer and imposition of hands giving the Holy Ghost, 18. when Simon would have bought the like power of them, 20. Peter sharply reproving his hypocrisy, and covetousness, and exhorting him to repentance, together with John preaching the word of the Lord, return to Jerusalem. 26. But the angel sendeth Philip to teach and baptize the Ethiopian eunuch.

1 And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles.
2 And devout men carried Stephen *to his burial,* and made great lamentation over him.
3 As for Saul, he made havock of the church, entering into every house, and haling men and women committed *them* to prison.
4 Therefore they that were scattered abroad went every where preaching the word.
5 Then Philip went down to the city of Samaria, and preached Christ unto them.

1 And Saul was consenting unto his death.
And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judæa
2 and Samaria, except the apostles. And devout men buried Stephen, and made
3 great lamentation over him. But Saul laid waste the church, entering into every house, and haling men and women committed them to prison.
4 They therefore that were scattered abroad went about preaching the word.
5 And Philip went down to the city of

1. This verse should be joined to the seventh chapter. **Death.** Rather, "destruction" or "murder." **On that day.** Starting from this mob which killed Stephen. **Throughout the regions of Judæa and Samaria.** In chap. 11:19, we see some went as far as Phœnicia, Cyprus, and Antioch. In this place only Judæa and Samaria are spoken of, because events in Judæa and Samaria only are to be mentioned in the context. **Except the apostles.** This exception probably applies to the more influential and conspicuous classes of Christians. Of *them* only the apostles remained. The "all" is therefore here (as generally) used for a very considerable number. Certainly some remained, like the devout men who buried Stephen, unless we take this aorist as a pluperfect, and say, "devout men *had* buried Stephen."

3. Entering into every house where there were Christians. If the Christians *all* left Jerusalem, we must put this verse also into the pluperfect.

4. Therefore. Particle of resumption, not adverb of cause. **Haling.** Old English for "hauling." The Revised Version should have changed it to "hauling" or "dragging."

5. And Philip. Or, "but Philip;" a special case, as against the general expression, "they that were scattered abroad." **The city of Samaria.** Built by Omri, king of Israel (1 Kings 16:24). Situated north of Mount Ebal

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed *with them:* and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17 Then laid they *their* hands on them, and they received the Holy Ghost.

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

Samaria, and proclaimed unto them the
6 Christ. And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and
7 saw the signs which he did. [1] For *from* many of those which had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were
8 lame, were healed. And there was much joy in that city.

9 But there was a certain man, Simon by name, which beforetime in the city used sorcery, and amazed the [2] people of Samaria, giving out that himself was some
10 great one: to whom they all gave heed, from the least to the greatest, saying, This man is that power of God which is called
11 Great. And they gave heed to him, because that of long time he had amazed
12 them with his sorceries. But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized,
13 both men and women. And Simon also himself believed: and being baptized, he continued with Philip; and beholding signs and great [3] miracles wrought, he was amazed.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto
15 them Peter and John: who, when they were come down, prayed for them, that
16 they might receive the Holy Ghost: for as yet he was fallen upon none of them: only they had been baptized into the name of
17 the Lord Jesus. Then laid they their hands on them, and they received the
18 Holy Ghost. Now when Simon saw that through the laying on of the apostles' hands the [4] Holy Ghost was given, he
19 offered them money, saying, Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Ghost.
20 But Peter said unto him, Thy silver perish with thee, because thou hast thought

[1] Or, *For many of those which had unclean spirits that cried with a loud voice came forth.* [2] Gr. *nation.* [3] Gr. *powers.* [4] Some ancient authorities omit *Holy.*

on a very beautiful hill, forty miles north of Jerusalem. **The Christ.** The Messiah, whom the Samaritans, as well as the Jews, expected (see John 4:25). The Samaritans, doubtless, had some Jewish blood in them, but were descendants of the pagans brought in by the Assyrian monarch to dwell in the desolated country (2 Kings 17:24–41).

7, 8. The wonder and joy at the miraculous cures wrought by Philip gave him an attentive audience.

9. Used sorcery. Acted as a *magus.* The name of "magus," which was originally an honorable title of a Persian priest, became at last the epithet of one who professed to deal with the wonders from the unseen world.

10. From the least to the greatest. Literally, "from small to great." **That power of God which is called Great.** They probably associated Simon with the expected Messiah in some way, supposing either that he was the Messiah, or that he was a manifestation of divine power preceding and heralding Messiah's coming.

11. Simon's long-continued actions as a magician had so astonished them, that they had paid him the utmost respect and attention. But now Philip's superior power turns them to *him.*

12. His good tidings of the kingdom of God with Jesus Christ as its King are welcomed, and the people are largely converted. They have found now the true Messiah.

13. Simon becomes a believer, but a false one. He believed in Philip's power, but not in the truth he uttered. His baptism was given on his confession; but, depending for its efficacy on his faith, it was good for nothing. His faith was only amazement.

15. That they might receive the Holy Ghost. In his miraculous gifts and manifestations (see chap. 2:4). This is evidently the meaning of the phrase in all this context. This gift had not been given with baptism. Only the apostles could confer it.

19. Give me also this power. Simon with the rest had received the Holy Ghost (i.e., His miraculous gifts of tongues, etc.). Now he asks for the apostolic power to confer this gift upon others. His base worldliness is apparent. He covets mere power, and offers money to get it. Miraculous gifts were (we see) conferred upon the unconverted. Judas Iscariot, who cast out demons, is another instance.

20. Thy silver perish with thee. Rather, "thy silver be with thee for destruction." That is, money so held is for the holder's ruin, for it leads him to weigh spiritual things in carnal scales.

22 Repent therefore of this thy wickedness, and
pray God, if perhaps the thought of thine heart
may be forgiven thee.
23 For I perceive that thou art in the gall of
bitterness, and *in* the bond of iniquity.
24 Then answered Simon, and said, Pray ye to
the Lord for me, that none of these things which
ye have spoken come upon me.
25 And they, when they had testified and
preached the word of the Lord, returned to Jeru-
salem, and preached the gospel in many villages
of the Samaritans.
26 And the angel of the Lord spake unto Phil-
ip, saying, Arise, and go toward the south unto
the way that goeth down from Jerusalem unto
Gaza, which is desert.
27 And he arose and went: and, behold, a man
of Ethiopia, an eunuch of great authority under
Candace queen of the Ethiopians, who had the
charge of all her treasure, and had come to Jeru-
salem for to worship,
28 Was returning, and sitting in his chariot read
Esaias the prophet.
29 Then the Spirit said unto Philip, Go near,
and join thyself to this chariot.
30 And Philip ran thither to *him*, and heard
him read the prophet Esaias, and said, Under-
standest thou what thou readest?
31 And he said, How can I, except some man
should guide me? And he desired Philip that
he would come up and sit with him.
32 The place of the scripture which he read
was this, He was led as a sheep to the slaughter;
and like a lamb dumb before his shearer, so opened
he not his mouth:
33 In his humiliation his judgment was taken
away: and who shall declare his generation? for
his life is taken from the earth.
34 And the eunuch answered Philip, and said, I
pray thee, of whom speaketh the prophet this?
of himself, or of some other man?
35 Then Philip opened his mouth, and began
at the same scripture, and preached unto him
Jesus.

to obtain the gift of God with money.
21 Thou hast neither part nor lot in this
[1]matter: for thy heart is not right before
22 God. Repent therefore of this thy wick-
edness, and pray the Lord, if perhaps the
thought of thy heart shall be forgiven
23 thee. For I see that thou [2]art in the gall
of bitterness and in the bond of iniquity.
24 And Simon answered and said, Pray ye
for me to the Lord, that none of the
things which ye have spoken come upon
me.
25 They therefore, when they had testified
and spoken the word of the Lord, re-
turned to Jerusalem, and preached the
gospel to many villages of the Samaritans.
26 But an angel of the Lord spake unto
Philip, saying, Arise, and go [3]toward the
south unto the way that goeth down from
Jerusalem unto Gaza: the same is desert.
27 And he arose and went: and behold, a
man of Ethiopia, a eunuch of great au-
thority under Candace, queen of the
Ethiopians, who was over all her treasure,
who had come to Jerusalem for to wor-
28 ship; and he was returning and sitting in
his chariot, and was reading the prophet
29 Isaiah. And the Spirit said unto Philip,
Go near, and join thyself to this chariot.
30 And Philip ran to him, and heard him
reading Isaiah the prophet, and said,
Understandest thou what thou readest?
31 And he said, How can I, except some one
shall guide me? And he besought Philip
32 to come up and sit with him. Now the
place of the scripture which he was read-
ing was this,

He was led as a sheep to the slaughter;
And as a lamb before his shearer is
dumb,
So he openeth not his mouth:

33 In his humiliation his judgement was
taken away:
His generation who shall declare?
For his life is taken from the earth.
34 And the eunuch answered Philip, and
said, I pray thee, of whom speaketh the
prophet this? of himself, or of some oth-
35 er? And Philip opened his mouth, and

[1] Gr. *word*. [2] Or, *wilt become gall* (or, *a gall root*) *of bitterness and a bond of iniquity*. [3] Or, *at noon*.

21. Thou hast neither part nor lot in this matter. No part belongs to thee, and thou belongest to no part of it. The heart is the measure of piety.

22. If perhaps. Rather, "if then." The sin was in the thought of his heart.

23. This should read, "For I see that thou art for a gall of bitterness and a bond of iniquity." That is, Simon was (in his present condition) only fitted to produce bitterness and unrighteousness in the church. The gall (see Deut. 29:18, Ps. 69:21, Jer. 8:14) is the poppy (or hemlock, as some say); and Simon would be like a bitter poppy, and like a cord binding others to him in wickedness.

24. There is no repentance in this prayer. It is only a cry of fear. Tradition says that Simon's course became worse and worse, until he met with a violent death in the midst of his blasphemous impostures.

25. To many villages of the Samaritans on their way back to Jerusalem.

26. Gaza. One of the old Philistine towns, situated at the south-east corner of the Mediterranean, about fifty miles south-west of Jerusalem.

27. The same is desert; i.e., the road. Of the several roads leading to Gaza, that one is intended which passed through a thinly peopled district. **A eunuch.** High palace officer. **Candace.** A common name of the Ethiopian queens. Ethiopia was the modern Abyssinia and Nubia, whither Judaism had early found its way over the straits of Bab-el-maudeb, and whither Christianity was to gain an early foot-hold.

28. Sitting in his chariot. Doubtless attended by an escort becoming his station. As he had come to Jerusalem to worship, he was either a full-blooded Jew or a proselyte.

29. The Spirit said. Perhaps by an inward prompting.

32. Quotation from Isa. 53:7, 8, according to the Seventy. The only difference of any moment between it and the Hebrew is in the phrase, "In his humiliation his judgment was taken away." The Hebrew has, "He was taken from prison (or distress) and from judgment." The two are really the same in general meaning. In the Hebrew the meaning is, "He passed through distress and through judgment to death." The Seventy (quoted here) is, "In

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?
37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.
38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.
39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.
40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cæsarea.

beginning from this scripture, preached
36 unto him Jesus. And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, *here is* water; what doth hinder me to be bap-
38 tized?[1] And he commanded the chariot to stand still: and they both went down into the water, both Philip and the
39 eunuch; and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he
40 went on his way rejoicing. But Philip was found at Azotus: and passing through he preached the gospel to all the cities, till he came to Cæsarea.

[1] Some ancient authorities insert, wholly or in part, verse 37, *And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.*

his humiliation (i.e., his distress) his (right) judgment was taken away (or withheld, and a wicked judgment given him)." The last clause in the quotation predicts that he (the Messiah) will leave no descendants behind him, and no apparent following.

36. A certain water. Dr. Robinson shows, that, on the supposed road to Gaza, there is standing water after rains, forming pools.

37. The thirty-seventh verse of the Old Version is omitted, according to the overwhelming evidence of the uncials and versions.

39. Caught away. This word and "was found" of the next verse clearly indicate a miraculous movement.

40. Azotus. The Ashdod of the Old Testament, one of the five Philistine cities, twenty-five miles north of Gaza, near the coast. **Cæsarea** was between fifty and sixty miles north of Ashdod, on the coast. Philip probably passed northward along the shore through Joppa. We find him settled there more than twenty years afterward (see chap. 21:8). He had four daughters, who were prophetesses. We are not to confound this Philip, who was "one of the seven" (chap. 21:8), with the apostle Philip. This Philip was elected at the same time with Stephen to aid the apostles in the distribution (chap. 6:5); and, like Stephen, he became an "evangelist." The name "deacon" seems doubtfully applied to the seven.

CHAPTER IX.

1. Saul, going towards Damascus, 4. is stricken down to the earth, 10. is called to the apostleship, 18. and is baptized by Ananias. 20. He preacheth Christ boldly. 23. The Jews lay wait to kill him: 29. so do the Grecians, but he escapeth both. 31. The church having rest, Peter healeth Æneas of the palsy, 36. and restoreth Tabitha to life.

1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,
2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.
3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:
4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?
5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks.

1 But Saul, yet breathing threatening and slaughter against the disciples of the
2 Lord, went unto the high priest, and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem.
3 And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light
4 out of heaven: and he fell upon the earth, and heard a voice saying unto him, Saul,
5 Saul, why persecutest thou me? And he said, Who art thou, Lord? And he *said*,
6 I am Jesus whom thou persecutest: but rise, and enter into the city, and it shall

1. A strong figure. His very breath was of threatening and slaughter.

2. He might bring them bound to Jerusalem. This shows that Damascus, although in another country, was under the influence of the Jewish rulers. Probably Aretas, the Arabian king, had already established his power in Damascus (as he certainly had at a later date), and, in his good will to the Jews, allowed this influence. Damascus, one of the most ancient cities of the world, is situated east of the ranges of Lebanon and Anti-Lebanon, about a hundred and thirty miles north-east of Jerusalem. The religion of Christ is called "the way." It is the way or course which God's revelation points out.

3. A light out of heaven. Of course miraculous.

4. And he fell upon the earth. He and his company were probably journeying on foot.

5. I am Jesus whom thou persecutest. All between this and "but rise and enter into the city" is rightly omitted by the Revised Version. It is taken from the twenty-second and twenty-sixth chapters.

6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 ¶ And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

11 And the Lord *said* unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for *one* called Saul, of Tarsus: for, behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

16 For I will shew him how great things he must suffer for my name's sake.

17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard *him* were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

7 be told thee what thou must do. And
the men that journeyed with him stood
speechless, hearing the [1]voice, but be-
8 holding no man. And Saul arose from
the earth; and when his eyes were opened,
he saw nothing; and they led him by the
hand, and brought him into Damascus.
9 And he was three days without sight, and
did neither eat nor drink.
10 Now there was a certain disciple at
Damascus, named Ananias; and the Lord
said unto him in a vision, Ananias. And
11 he said, Behold, I *am here*, Lord. And the
Lord *said* unto him, Arise, and go to the
street which is called Straight, and inquire
in the house of Judas for one named Saul,
a man of Tarsus: for behold, he prayeth;
12 and he hath seen a man named Ananias
coming in, and laying his hands on him,
13 that he might receive his sight. But
Ananias answered, Lord, I have heard
from many of this man, how much evil
14 he did to thy saints at Jerusalem: and
here he hath authority from the chief
priests to bind all that call upon thy
15 name. But the Lord said unto him, Go
thy way: for he is a [2]chosen vessel unto
me, to bear my name before the Gentiles
16 and kings, and the children of Israel: for
I will shew him how many things he must
17 suffer for my name's sake. And Ananias
departed, and entered into the house; and
laying his hands on him said, Brother
Saul, the Lord, *even* Jesus, who appeared
unto thee in the way which thou camest,
hath sent me, that thou mayest receive
thy sight, and be filled with the Holy
18 Ghost. And straightway there fell from
his eyes as it were scales, and he received
his sight; and he arose and was bap-
19 tized; and he took food and was strength-
ened.

And he was certain days with the dis-
20 ciples which were at Damascus. And
straightway in the synagogues he pro-
claimed Jesus, that he is the Son of God.
21 And all that heard him were amazed, and
said, Is not this he that in Jerusalem
made havock of them which called on this
name? and he had come hither for this
intent, that he might bring them bound be-
22 fore the chief priests. But Saul increased
the more in strength, and confounded the
Jews which dwelt at Damascus, proving
that this is the Christ.

[1] Or, *sound*. [2] Gr. *vessel of election*.

7. Hearing the voice. Compare chap. 22:9, where it is said that the men saw the light, but heard not the voice. They heard the sound, but did not understand it as a voice. There is a difference in the Greek cases of the nouns in the two places, which supports this view.

9. Without sight. A time for meditation. **Did neither eat nor drink.** His deep disturbance of soul forbade.

10. Ananias. For the meaning of this common name, see chap. 5:1.

11. Judas. Another very common name. **11. Behold, he prayeth.** Paul was spending his time in prayer during those three days (verse 9).

15. Before the Gentiles and kings, and the children of Israel. Before the Gentiles and their kings on one hand, and the children of Israel on the other.

16. For I will show him. He was to be a chosen vessel unto God, for God was going to show him a career of service through suffering.

17. And be filled with the Holy Ghost. See chap. 8:15. It is evident, from what Ananias says to Saul, that the Lord had told Ananias more than is recorded in verses 11, 12, 15, and 16.

18. As it were scales. So Luke, the *physician*, describes it.

23 ¶ And after that many days were fulfilled, the Jews took counsel to kill him:
24 But their laying await was known of Saul. And they watched the gates day and night to kill him.
25 Then the disciples took him by night, and let *him* down by the wall in a basket.
26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.
27 But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.
28 And he was with them coming in and going out at Jerusalem.
29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.
30 *Which* when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus.
31 Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.
32 ¶ And it came to pass, as Peter passed throughout all *quarters*, he came down also to the saints which dwelt at Lydda.
33 And there he found a certain man named Æneas, which had kept his bed eight years, and was sick of the palsy.
34 And Peter said unto him, Æneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.
35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.
36 ¶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

23 And when many days were fulfilled, the Jews took counsel together to kill him:
24 but their plot became known to Saul. And they watched the gates also day and
25 night that they might kill him: but his disciples took him by night, and let him down through the wall, lowering him in a basket.
26 And when he was come to Jerusalem, he assayed to join himself to the disciples: and they were all afraid of him, not be-
27 lieving that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of
28 Jesus. And he was with them going in
29 and going out at Jerusalem, preaching boldly in the name of the Lord: and he spake and disputed against the [1]Grecian Jews; but they went about to kill him.
30 And when the brethren knew it, they brought him down to Cæsarea, and sent him forth to Tarsus.
31 So the church throughout all Judæa and Galilee and Samaria had peace, being [2]edified; and, walking [3]in the fear of the Lord and [3]in the comfort of the Holy Ghost, was multiplied.
32 And it came to pass, as Peter went throughout all parts, he came down also
33 to the saints which dwelt at Lydda. And there he found a certain man named Æneas, which had kept his bed eight years;
34 for he was palsied. And Peter said unto him, Æneas, Jesus Christ healeth thee: arise, and make thy bed. And straight-
35 way he arose. And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord.
36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called [4]Dorcas: this woman was

[1] Gr. *Hellenists.* [2] Gr. *builded up.* [3] Or, *by.* [4] That is, *Gazelle.*

23. And when many days were fulfilled. Three years had elapsed since his conversion; and Paul had been dwelling secluded in Arabia probably most of that time, and had then returned to Damascus (see Gal. 1:15–18). Aretas was now master of Damascus (2 Cor. 11:32, 33).

25. Let him down through the wall. Probably from the window of some house against the wall. See the case of the spies, Josh. 2:15.

26. Not believing that he was a disciple. Paul had been so secluded for the three years of his Christian experience, that the Christians of Jerusalem knew very little about his change.

27. Barnabas took him. Barnabas' intimacy with Paul may have originated in their being members of the same synagogue in Jerusalem, Barnabas being from Cyprus, and Paul from Cilicia, the Jews from which two countries would probably have a common synagogue, as having been once under a common provincial government.

29. The Grecian Jews. Literally, "the Hellenists;" i.e., the foreign Jews who happened to be in Jerusalem. Paul specially sought to convert them, as his life-work was to be through them to the Gentiles.

30. Tarsus. The chief city of Cilicia, and a centre of learning of great note.

31. So the church—had peace. The "so" is too strong a particle. Better, "the church, then, had peace." Paul has retired to Tarsus; and we hear nothing of him for ten years, if we suppose his retirement to have taken place A.D. 34 (see note on chap. 11:20). In this ten years' interval, and probably near the close of it, the events here recorded in connection with Peter occurred. **Being edified.** Built up in size and strength. A ten-years' history is compacted in this verse. **The comfort of the Holy Ghost** is his power as the Paraclete revealing the things of Christ. This was the strengthening element of the church's growth. The growth of the church will always depend on this.

32. As Peter went throughout all parts. As Peter *was going*, etc. He was on his apostolic mission, passing through the whole country. **Lydda** was about thirty miles north-west of Jerusalem, and some ten miles south-east of Joppa. It was situated on the low lands near the coast.

35. Sharon is evidently not the plain of Sharon, but a town like Lydda. Its site is unknown. **All that dwelt.** A very large result in conversions would so be designated in usual hyperbole.

36. Dorcas. Rather, "Gazelle." The sacred writer translates the Aramaic "Tabitha" into the Greek "Dorcas;" and hence, when we translate the Greek text, we must translate "Dorcas" to "Gazelle." **Full of good works.** The concrete for the abstract. Full of goodness, which showed itself in good works.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

full of good works and almsdeeds which
37 she did. And it came to pass in those days, that she fell sick, and died: and when they had washed her, they laid her
38 in an upper chamber. And as Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, intreating him, Delay not to come
39 on unto us. And Peter arose and went with them. And when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.
40 But Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, Tabitha, arise. And she opened her eyes; and when she saw Peter,
41 she sat up. And he gave her his hand, and raised her up; and calling the saints
42 and widows, he presented her alive. And it became known throughout all Joppa:
43 and many believed on the Lord. And it came to pass, that he abode many days in Joppa with one Simon a tanner.

38. Nigh unto Joppa. Ten miles off. **Two men.** Two were generally sent with a message, to give dignity to the errand, and to preclude any idea of deceit.

39. Widows. See chap. 6:1. **Coats and garments.** Under-garments and outer garments.

40. Put them all forth. To insure quiet and solemnity. The family probably remained with Peter.

43. Joppa. The principal Jewish seaport (see Jonah 1:3), thirty-six miles north-west of Jerusalem, and the same distance south of Cesarea. **Simon a tanner.** The tanner's profession was despised by the Jews, and tanneries were not permitted within the walls of a town. Simon's tannery was outside the walls of Cæsarea, and close to the sea for the ready use of the water (see chap. 10:6).

CHAPTER X.

1. Cornelius, a devout man, 5. being commanded by an angel, sendeth for Peter: 11. who by a vision 15, 20. is taught not to despise the Gentiles. 34. As he preacheth Christ to Cornelius and his company, 44. the Holy Ghost falleth on them, 48. and they are baptized.

1 THERE was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian *band*,

2 *A* devout *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

1 Now *there was* a certain man in Cæsa-
rea, Cornelius by name, a centurion of the
2 band called the Italian [1] band, a devout man, and one that feared God with all his house, who gave much alms to the people,
3 and prayed to God alway. He saw in a vision openly, as it were about the ninth hour of the day, an angel of God coming in unto him, and saying to him, Cornelius.
4 And he, fastening his eyes upon him, and being affrighted, said, What is it, Lord? And he said unto him, Thy prayers and thine alms are gone up for a memorial

[1] Or, *cohort*.

1. Cæsarea, the Roman capital of Judæa, was built by Herod the Great about fifty years before, and named in honor of the Roman emperor, whose friend and tributary Herod was. It was situated on the Mediterranean coast, thirty-six miles north of Joppa, and about sixty miles north-west of Jerusalem. **Centurion.** This was the title originally given to the commander of a hundred soldiers in the Roman army. Afterward the number was not exact (see Matt. 8:5). **Italian band.** Probably a prætorian cohort or palace-guard stationed at the provincial capital, and composed of Italian soldiers; the rest of the Roman soldiers in the province being, probably, of Oriental birth.

2. This verse shows that Cornelius had learned in Judæa to worship the true God, yet the expressions of verse 28 prove that he was not a proselyte. He was a Gentile believing in the revealed God. **One that feared God.** This explains the previous phrase, "a devout man." He was devout in the right direction. His alms and prayers showed his love to man and his love to God. They proceeded not from self-righteousness, but from a devout spirit.

3. Ninth hour of the day. About three o'clock in the afternoon. **An angel of God** in bright garments (verse 30).

4. For a memorial. To be remembered.

5 And now send men to Joppa, and call for *one* Simon, whose surname is Peter:
6 He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.
7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;
8 And when he had declared all *these* things unto them, he sent them to Joppa.
9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:
10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,
11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:
12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.
13 And there came a voice to him, Rise, Peter; kill, and eat.
14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.
15 And the voice *spake* unto him again the second time, What God hath cleansed, *that* call not thou common.
16 This was done thrice: and the vessel was received up again into heaven.
17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate,
18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.
19 ¶ While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.
20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.
21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye are come?

5 before God. And now send men to Joppa,
and fetch one Simon, who is surnamed
6 Peter: he lodgeth with one Simon a tan-
7 ner, whose house is by the sea side. And
when the angel that spake unto him was
departed, he called two of his household-
servants, and a devout soldier of them that
8 waited on him continually; and having
rehearsed all things unto them, he sent
them to Joppa.
9 Now on the morrow, as they were on
their journey, and drew nigh unto the
city, Peter went up upon the housetop to
10 pray, about the sixth hour: and he be-
came hungry, and desired to eat: but
while they made ready, he fell into a
11 trance; and he beholdeth the heaven
opened, and a certain vessel descending,
as it were a great sheet, let down by four
12 corners upon the earth: wherein were all
manner of fourfooted beasts and creeping
things of the earth and fowls of the
13 heaven. And there came a voice to
14 him, Rise, Peter; kill and eat. But Peter
said, Not so, Lord; for I have never eaten
any thing that is common and unclean.
15 And a voice *came* unto him again the sec-
ond time, What God hath cleansed, make
16 not thou common. And this was done
thrice: and straightway the vessel was
received up into heaven.
17 Now while Peter was much perplexed
in himself what the vision which he had
seen might mean, behold, the men that
were sent by Cornelius, having made in-
quiry for Simon's house, stood before the
18 gate, and called and asked whether Simon,
which was surnamed Peter, were lodging
19 there. And while Peter thought on the
vision, the Spirit said unto him, Behold,
20 three men seek thee. But arise, and get
thee down, and go with them, nothing
21 doubting: for I have sent them. And
Peter went down to the men, and said,
Behold, I am he whom ye seek: what is
22 the cause wherefore ye are come? And
they said, Cornelius a centurion, a right-
eous man and one that feareth God, and

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7. Two of his household-servants. See on chap. 9:38. **A devout soldier.** A body-servant who had imbibed his master's spirit.

9. On the morrow. Twenty-two miles form the ordinary day's journey in the East. These messengers probably travelled on foot in the Oriental way. As they left Cæsarea after three P.M., they must have stopped for the night some fifteen miles south of Cæsarea (say at nine P.M.). Then, by starting at four o'clock the next morning, they could reach Joppa by noon, at which time Peter had his vision.

10. He fell into a trance. Literally, "an ecstasy fell upon him," or, "an ecstasy came upon him." An ecstasy is strictly an *outstanding;* i.e., a standing out from the flesh and sense.

11. Vessel. Better, "receptacle." We associate the word vessel with some firm substance, like wood or metal; but this was like a sheet.

12. All manner, etc. A loose expression for a great mixture of quadrupeds, creeping things, and birds. From verse 14, we must believe that all these were unclean animals.

14. Common and unclean. Unclean by nature or by acquired pollution. See Deut., chap. 14, for the list of unclean animals in the Jewish law, typifying the Jewish seclusion, which (with the whole ceremonial law) was now to cease.

15. Make not thou common. Literally, "do not common," if we can make the word a verb; that is, do not regard the distinctions made by God, when God himself unmakes them.

16. Thrice. To impress the lesson deeply on Peter's mind. "Thrice" was a series that had special significance to Peter.

19. The Spirit said unto him. It is not necessary to suppose an audible voice. Compare chap. 8:29, and 13:2.

20. But arise. Peter might imagine they were seeking him to arrest him. Hence the "but" and the "nothing doubting."

22. A righteous man and one that feareth God. See on verse 2.

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged *them.* And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him.*

26 But Peter took him up, saying, Stand up; I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

29 Therefore came I *unto you* without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 ¶ Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

well reported of by all the nation of the Jews, was warned *of God* by a holy angel to send for thee into his house, and to hear
23 words from thee. So he called them in and lodged them.

And on the morrow he arose and went forth with them, and certain of the breth-
24 ren from Joppa accompanied him. And on the morrow [1]they entered into Cæsarea. And Cornelius was waiting for them, having called together his kinsmen and his
25 near friends. And when it came to pass that Peter entered, Cornelius met him, and fell down at his feet, and worshipped
26 him. But Peter raised him up, saying,
27 Stand up; I myself also am a man. And as he talked with him, he went in, and
28 findeth many come together: and he said unto them, Ye yourselves know [2]how that it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and *yet* unto me hath God shewed that I should not call any
29 man common or unclean: wherefore also I came without gainsaying, when I was sent for. I ask therefore with what intent
30 ye sent for me. And Cornelius said, Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me in
31 bright apparel, and saith, Cornelius, thy prayer is heard, and thine alms are had in
32 remembrance in the sight of God. Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner, by the
33 sea side. Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of
34 the Lord. And Peter opened his mouth and said,

Of a truth I perceive that God is no
35 respecter of persons: but in every nation he that feareth him, and worketh right-

[1] Some ancient authorities read *he.* [2] Or, *how unlawful it is for a man, etc.*

23. On the morrow. Compare note on verse 9. **Certain of the brethren.** There were six of these brethren (chap. 11:12), so that the whole company going from Joppa to Cæsarea numbered ten; namely, Peter, the three messengers, and the six brethren.

24. On the morrow. They arrived at Cæsarea before three P.M. (compare verse 30, "until this hour," and verse 3). They probably travelled about twenty-two miles the first day from Joppa, and fourteen miles the second day. If they started the second day at eight A.M., they would have reached Cæsarea about two P.M.

25. Worshipped him. An Oriental usage toward great men, and not to be construed in Orientals as a religious reverence. Peter knew, however, that a Roman's ideas were very different, and that *he* would have some vague notion of superhuman excellence in the person thus reverenced, especially under the circumstances. Hence Peter's rebuke.

27. He went in. Still farther than the entering noted in the twenty-fifth verse.

28. To join himself or come unto. To use as an intimate. This Jewish law, in its strictness, was not scriptural, but rabbinical. They put a false interpretation on such passages as Deut. 7:2 and Isa. 52:11.

30. Four days ago, until this hour, I was keeping the ninth hour of prayer in my house. A condensation of two sentences. "I was, four days ago, engaged in prayer. The ninth hour arrived finding me praying." The four days are these:—

First day. Cornelius sends the messengers.
Second day. The messengers reach Joppa.
Third day. Peter sets out with them.
Fourth day. They reach Cæsarea.

34. Opened his mouth. Phrase denoting a lengthy address. **Respecter of persons.** Literally, "countenance-receiver;" that is, one who judges by externals. The truth of verse 35 is an enlargement of the statement of verse 34.

35. In every nation. This is the emphatic part of the sentence, showing that God is no respecter of persons. **He that feareth him, and worketh righteousness.** The heart's right relation and the corresponding life.

36 The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

37 That word, *I say*, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached;

38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

40 Him God raised up the third day, and shewed him openly;

41 Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead.

43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

44 ¶ While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

36 eousness, is acceptable to him. [1] The word which he sent unto the children of Israel, preaching [2] good tidings of peace
37 by Jesus Christ (he is Lord of all) — that saying ye yourselves know, which was published throughout all Judæa, beginning from Galilee, after the baptism which
38 John preached; *even* Jesus of Nazareth, how that God anointed him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with
39 him. And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they
40 slew, hanging him on a tree. Him God raised up the third day, and gave him to
41 be made manifest, not to all the people, but unto witnesses that were chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead.
42 And he charged us to preach unto the people, and to testify that this is he which is ordained of God *to be* the Judge of
43 quick and dead. To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins.
44 While Peter yet spake these words, the Holy Ghost fell on all them which heard
45 the word. And they of the circumcision which believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the
46 Holy Ghost. For they heard them speak with tongues, and magnify God. Then
47 answered Peter, Can any man forbid the water, that these should not be baptized, which have received the Holy Ghost as
48 well as we? And he commanded them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

[1] Many ancient authorities read *He sent the word unto.* [2] Or, *the gospel.*

36-38. The word — that saying — how that God anointed. These are correlated, all being objects of "ye know."

39. In the country, etc. As contrasted with the city of Jerusalem, which is so often mentioned separately (see on Matt. 3:5).

42. Quick and dead. Living and dead.

43. All the prophets. The testimony of Jesus is the spirit of prophecy (Rev. 19:10).

44. Fell on all them. Compare chap. 11:15. It seems that tongues of fire fell upon them, precisely as on the apostles at the day of Pentecost.

45. It was hard for the Jewish Christians to open their minds so as to see the partition-wall between them and Gentiles broken down.

46. Speak with tongues. There is no reason to doubt that this was precisely the same thing that occurred on Pentecost, — the speaking with foreign tongues, before unknown.

47. The water. The water that symbolizes the Spirit. If the Holy Spirit has come to them, the water can come.

CHAPTER XI.

1. Peter, being accused for going in to the Gentiles, 5. maketh his defence, 18. which is accepted. 19. The gospel being spread into Phenice, and Cyprus, and Antioch, Barnabas is sent to confirm them. 26. The disciples there are first called Christians. 27. They send relief to the brethren in Judæa in time of famine.

1 AND the apostles and brethren that were in Judæa heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying,

5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me.

12 And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

1 Now the apostles and the brethren that were in Judæa heard that the Gentiles
2 also had received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision con-
3 tended with him, saying, Thou wentest in to men uncircumcised, and didst eat with
4 them. But Peter began, and expounded
5 *the matter* unto them in order, saying, I was in the city of Joppa praying: and in a trance I saw a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners; and
6 it came even unto me: upon the which when I had fastened my eyes, I considered, and saw the four-footed beasts of the earth and wild beasts and creeping things
7 and fowls of the heaven. And I heard also a voice saying unto me, Rise, Peter;
8 kill and eat. But I said, Not so, Lord: for nothing common or unclean hath ever
9 entered into my mouth. But a voice answered the second time out of heaven, What God hath cleansed, make not thou
10 common. And this was done thrice: and all were drawn up again into heaven.
11 And behold, forthwith three men stood before the house in which we were, having been sent from Cæsarea unto me.
12 And the Spirit bade me go with them, making no distinction. And these six brethren also accompanied me; and we
13 entered into the man's house: and he told us how he had seen the angel standing in his house, and saying, Send to Joppa, and fetch Simon, whose surname is Peter;
14 who shall speak unto thee words, whereby thou shalt be saved, thou and all thy
15 house. And as I began to speak, the Holy Ghost fell on them, even as on us at
16 the beginning. And I remembered the word of the Lord, how that he said, John indeed baptized with water; but ye shall
17 be baptized [1]with the Holy Ghost. If then God gave unto them the like gift as *he did* also unto us, when we believed on the Lord Jesus Christ, who was I, that
18 I could withstand God? And when they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life.
19 They therefore that were scattered abroad upon the tribulation that arose

[1] Or, *in*.

1. The word of God. The Old-Testament prophecies and the New-Testament preaching of Peter.

2. They that were of the circumcision contended with him. This was, doubtless, a mere fraternal request for an explanation of a matter so new to them, and so contrary to their Jewish prejudices. The apostles, it would seem by the expression used, were among these inquirers; the Holy Spirit not having yet revealed to them the calling of the Gentiles, but designing to do it through Peter.

5-18. See in previous notes.

19 ¶ Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 ¶ Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

27 ¶ And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar.

about Stephen travelled as far as Phœnicia, and Cyprus, and Antioch, speaking
20 the word to none save only to Jews. But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the [1] Greeks also,
21 preaching the Lord Jesus. And the hand of the Lord was with them: and a great number that believed turned unto the
22 Lord. And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barna-
23 bas as far as Antioch: who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, [2] that with purpose of heart they would cleave
24 unto the Lord: for he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the
25 Lord. And he went forth to Tarsus to
26 seek for Saul: and when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together [3] with the church, and taught much people; and that the disciples were called Christians first in Antioch.
27 Now in these days there came down prophets from Jerusalem unto Antioch.
28 And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all [4] the world: which came to pass in the
29 days of Claudius. And the disciples,

[1] Many ancient authorities read *Grecian Jews.* [2] Some ancient authorities read *that they would cleave unto the purpose of their heart in the Lord.* [3] Gr. *in.* [4] Gr. *the inhabited earth.*

19. Resumption from chap. 8 : 4. **Phœnicia.** The strip of coast-land lying between Lebanon and the sea, with Tyre and Sidon, its principal cities. **Cyprus.** The prominent island opposite Cilicia. **Antioch.** The celebrated capital of the Syro-Greek Empire, situated on the Orontes, twenty miles from its mouth. At the time of the text, it was the third city of the world; Rome and Alexandria standing before it. Antioch was three hundred miles north of Jerusalem.

20. The Greeks also. As distinguished from those mentioned in the nineteenth verse, who spake only to the Jews. The Greeks are the non-Jews. This preaching to the Gentiles of Antioch was, doubtless, after Peter's reception of Cornelius into the church, as the way in which the news was received in Jerusalem (verse 22) shows. The Jewish Christians at Jerusalem must have heard of the work in Antioch soon after it began; and, if it had occurred before Cornelius's baptism, they would have acted as is recorded in verse 2 of this chapter. We must suppose, then, that those scattered abroad after Stephen's death continued preaching for many years. Paul's coming to Antioch seems to have been not very long before his visit to Jerusalem (see verses 25, 27, 30). That visit to Jerusalem is fixed by Herod's death in the year 45. Paul may therefore be considered to have come forth from his retirement at Tarsus to Antioch in A.D. 44. He had probably been in this retirement for ten years: for his first visit to Jerusalem after going to Cilicia was in 45; and this, he tells us, was fourteen years after his conversion (Gal 2 : 1). But three of those years he had spent in Damascus and Arabia (Gal. 1 : 18). We may chronologize this portion of the New-Testament history as follows: —

A.D. (according to the corrected reckoning).
30. Christ's ascension.
31. Stephen's death and Paul's conversion.
34. Paul's retirement to Tarsus.
42. Peter's preaching to Cornelius.
43. Conversion of Gentiles at Antioch.
44. Paul's arrival at Antioch.
45. Paul's embassy to Jerusalem. Herod's death.

22. Barnabas. See chap. 4 : 36.

23. The grace of God in the converted Gentiles. **Cleave unto the Lord.** Simply to continue in the Lord (see Matt. 15 : 32, and 1 Tim. 5 : 5, for the usage of the Greek verb).

24. Full of the Holy Ghost and of faith. This distinction clearly shows that the former phrase does not refer to what we call the ordinary gifts of the Holy Ghost.

25. The church seems to have been as yet perfectly content to let Paul remain a private Christian. It little thought what God had in store for him. Barnabas, seeing the opening at Antioch, naturally looked for Paul, who was not very far off (in Cilicia), to be his helper (compare chap. 9 : 27).

26. Christians. That is, Followers of Christ. The name was probably given by those outside the church as a very natural and distinctive appellation, and then adopted by the church. It was not given in derision. "Nazarene" was the derisory epithet generally used (see chap. 26 : 28, and 1 Pet. 4 : 16).

28. Agabus. Mentioned again in chap. 21 : 10. The name is probably from the Hebrew "Agab," and is equiv-

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa:
30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

every man according to his ability, determined to send [1]relief unto the brethren
30 that dwelt in Judæa: which also they did, sending it to the elders by the hand of Barnabas and Saul.

[1] Gr. *for ministry.*

alent to the Greek of like root "Agapetus" ("beloved"), or to the modern Greek "Agapius" ("loving"). **Over all the world.** All the Eastern regions. This restricted sense of οἰκουμένη is supported by authority. It is often applied to the Roman empire, as in Luke 2:1. Claudius, the third emperor after Augustus, began his reign A.D. 41, and reigned thirteen years. He was nephew of Tiberius, the successor of Augustus, and was uncle of Caius Caligula, his predecessor. This famine occurred (according to Josephus) when Tiberius Alexander was procurator of Judæa, two years after the death of Herod; for Cuspius Fadus was procurator in the interim. The **relief** sent must have been in money, which the church at Jerusalem would save until the time of need.

CHAPTER XII.

1. King Herod persecuteth the Christians, killeth James, and imprisoneth Peter; whom an angel delivereth upon the prayers of the church. 20. In his pride taking to himself the honour due to God, he is stricken by an angel, and dieth miserably. 24. After his death, the word of God prospereth.

1 Now about that time Herod the king stretched forth *his* hands to vex certain of the church.
2 And he killed James the brother of John with the sword.
3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)
4 And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.
5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.
6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.
7 And, behold, the angel of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

1 Now about that time Herod the king put forth his hands to afflict certain of the
2 church. And he killed James the brother
3 of John with the sword. And when he saw that it pleased the Jews, he proceeded to seize Peter also. And *those* were the
4 days of unleavened bread. And when he had taken him, he put him in prison, and delivered him to four quaternions of soldiers to guard him; intending after the Passover to bring him forth to the people.
5 Peter therefore was kept in the prison: but prayer was made earnestly of the
6 church unto God for him. And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison.
7 And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands.

1. Herod the king. See Matt. 14:1. This Herod was the son of Aristobulus, and grandson of the great Herod. His proper name was Agrippa. He had lived a dissolute and extravagant life, until, by becoming a favorite of Caligula, the Roman emperor, he was presented with some of the Syrian governments. After this he further received the tetrarchy of his uncle (Herod Antipas, the "fox"); and at length the Emperor Claudius added Judæa to his rule, and made him king of all the countries over which his grandfather had reigned. He enjoyed this power only three years. He was anxious to please the Jews, and was himself, as a descendant of the Maccabees, a rigid observer of the Jewish rites. **The church.** As in chap. 2:47; 5:11; 8:1, 3, this is the name for all the body of Christians, — God's congregation (compare chap. 7:38). Herod's object was, undoubtedly, to please the Jews (compare verse 3).

2. James the brother of John, and son of Zebedee, was joined by the Saviour with Peter and John for special distinction among the apostles, as on the mount of transfiguration and in the garden of Gethsemane. He is to be carefully distinguished from James the son of Alphæus, who wrote the epistle. As he was the first of the apostles to die, so John his brother was (it is believed) the last. James was probably most conspicuous among the apostles, and hence was taken by Herod.

3. The days of unleavened bread. The days of the Passover week (see Exod. 12:15).

4. Quaternions. Companies of four. One company for each watch of the night. **After the passover.** The Revised Version has well deleted the word "Easter," and given "Passover." Easter is the name of a goddess of the Norse mythology, who had a feast celebrated about the time of Passover; and hence the Passover feast received, unfortunately, her name at the hands of our English ancestry. Our Easter is first-fruits day of the Jewish Passover; although we keep it in memory of Christ's resurrection, which occurred on that day. "Passover," in this verse, means the whole period of the feast of unleavened bread.

6. Between two soldiers, bound with two chains. Two of the quaternion, — one on each side. The Roman prisoners were usually secured by having each his right hand chained to the left of a soldier. In cases where special security was desired, the left hand was also chained to the right hand of another soldier. Of course, the soldiers were relieved from time to time. Peter's case, we see, was considered by Herod as one of the highest importance.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.
9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.
10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.
11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.
12 And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.
13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.
14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.
15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.
16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.
17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.
18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.
19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judæa to Cæsarea, and *there* abode.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment
9 about thee, and follow me. And he went out, and followed; and he wist not that it was true which was done [1] by the angel,
10 but thought he saw a vision. And when they were past the first and the second ward, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and straightway the angel departed from
11 him. And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people
12 of the Jews. And when he had considered *the thing*, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together
13 and were praying. And when he knocked at the door of the gate, a maid came to
14 answer, named Rhoda. And when she knew Peter's voice, she opened not the gate for joy, but ran in, and told that
15 Peter stood before the gate. And they said unto her, Thou art mad. But she confidently affirmed that it was even so.
16 And they said, It is his angel. But Peter continued knocking: and when they had opened, they saw him, and were amazed.
17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto James, and to the brethren. And he departed, and went to
18 another place. Now as soon as it was day, there was no small stir among the
19 soldiers, what was become of Peter. And when Herod had sought for him, and found him not, he examined the guards, and commanded that they should be [2] put to death. And he went down from Judæa to Cæsarea, and tarried there.

[1] Or, *through*. [2] Gr. *led away to death*.

8. Gird thyself, and bind on thy sandals. — Cast thy garment about thee. No unseemly haste, while no unnecessary delay.

9. Thought he saw a vision. Peter had seen visions before (see chap. 10 : 11), and hence knew how to judge. He thought his inner, and not his outer, sensorium was affected. The vividness in the two cases would be equal. The difficulty in judging would, therefore, be great. A vision is not to be confounded with a dream, which has a vagueness about it not to be attributed to a vision.

10. The first and the second ward. The other two soldiers of the quaternion, placed at different stations in the corridor of the prison. **The iron gate.** Probably the outer gate of the prison; so that, coming out of it, one would be rightly said to enter the city, although the prison was in the city.

11. Was come to himself. Subjectively. He had considered himself *out of* himself. Now he knows he is *in* himself. **The expectation** was that of Peter's execution.

12. John whose surname was Mark. The author of the Gospel, and the cousin of Barnabas. He afterward became Peter's companion, and probably wrote his Gospel from Peter's instruction (see Col. 4 : 10. Compare chap. 13 : 5, 13, and 15 : 37, 39, for his connection with Paul). **Were praying.** Compare verse 5.

13. Rhoda. Greek for "Rose."

15. It is his angel. The Jews believed, that, after a man's death, his guardian angel would sometimes take his appearance for a special purpose.

16. Amazed. And yet his release was what they had been praying for.

17. James. This was not James the Just, our Lord's own brother, as some assert, but the apostle James, son of Alphæus, who was, after the first James's death, the most prominent apostle in Jerusalem, and who afterward wrote the Epistle bearing his name. He was our Lord's brother in the sense of kinsman (see Gal. 1 : 19). **To another place.** To escape Herod's anger.

19. Put to death. How could God let innocent soldiers be put to death by this miraculous rescue of Peter? God is sovereign. Who are we that ask? Had he sent disease upon those four soldiers, would we complain? God treated those soldiers according to his wise and just and holy plan as much as he did Peter. Their inner history at the judgment day will testify to this. **Cæsarea.** See chap. 10 : 1.

20 ¶ And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's *country*.

21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, *saying*, *It is* the voice of a god, and not of a man.

23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 ¶ But the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark.

20 Now he was highly displeased with them of Tyre and Sidon: and they came with one accord to him, and, having made Blastus the king's chamberlain their friend, they asked for peace, because their country was fed from the king's country.

21 And upon a set day Herod arrayed himself in royal apparel, and sat on the [1] throne, and made an oration unto them.

22 And the people shouted, *saying*, The

23 voice of a god, and not of a man. And immediately an angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 But the word of God grew and multiplied.

25 And Barnabas and Saul returned [2] from Jerusalem, when they had fulfilled their ministration, taking with them John whose surname was Mark.

[1] Or, *judgment-seat*. [2] Many ancient authorities read *to Jerusalem*.

20. Tyre and Sidon. See Matt. 15: 21. **Having made Blastus — their friend.** Herod's kingdom was so extensive, and his power had grown so large, that neighboring principalities naturally feared him; the Roman Government prudently allowing much independent action in these tributary kingdoms, provided their allegiance to Rome was unbroken. Blastus was one of the confidential friends of Herod, as we see by his office, literally "over the bed-chamber."

23. Eaten of worms. Josephus gives a particular description of the scene. Herod was clothed in a splendid garment of silver, on which the sun shone, and from which the reflected rays dazzled the eyes of the beholders. As soon as he received the blasphemous flattery of the audience without rebuking it, he was seized with violent pain in the bowels; and, as he felt it was a fatal attack, he bitterly reproached his flatterers. He died after five days of agony. The feast in honor of the emperor was then in progress at Cæsarea. This form of death was that which destroyed Antiochus Epiphanes; and,

24. The word of God. Cause for effect, the blessed work of the Word grew and multiplied.

25. Returned from Jerusalem. They probably arrived in Jerusalem after Peter's imprisonment and escape. **Their ministration.** Their service (see chap. 11: 30).

CHAPTER XIII.

1. Paul and Barnabas are chosen to go to the Gentiles. 7. Of Sergius Paulus, and Elymas the sorcerer. 14. Paul preacheth at Antioch, that Jesus is Christ. 42. The Gentiles believe: 45. but the Jews gainsay and blaspheme: 46. whereupon they turn to the Gentiles. 48. As many as were ordained to life believed.

1 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

1 Now there were at Antioch, in the church that was *there*, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch,

2 and Saul. And as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the

3 work whereunto I have called them. Then, when they had fasted and prayed and laid

1. Prophets and teachers. The difference between these seems to have been in the inspiration of the former. The prophet was not always the predicter of future events, but was the inspired teacher, the bearer of a divine message (compare Rom. 12: 6, 7; 1 Cor. 12: 10; 28: 29). **Symeon that was called Niger,** was probably a black man. Lucius of Cyrene was very likely the Lucius of Rom. 16: 21, who was a kinsman of Paul's. From his close mention with Timothy there, we may take him to be the same with the Lucas (Luke) of Col. 4: 14; 2 Tim. 4: 11; and Phil. 24; that is, Luke the Evangelist, and author of the "Acts," the companion of Paul and Timothy. Now, Galen (de Comp. Med. Sec. Loc. 9, 5, vol. 13, p. 295) says that Lucius was before him a distinguished physician in Tarsus of Cilicia. Again, Herodotus says, that, in his day, Cyrene was the second place in the Grecian world for physicians (Her. 3, 131). May we not, then, conjecture that Luke the Evangelist was born, and instructed in medicine, in Cyrene, and left that place for Tarsus, where he made Paul's acquaintance, and perhaps was converted by him; and that he came with Paul to Antioch, and is the Lucius of Cyrene here spoken of? **Manaen.** Greek form of Heb. "Menahem." **Saul.** Paul.

2. The message comes in the midst of a prayer-meeting, and at a season of special religious service. The Holy Ghost spoke probably by one of the prophets.

3. **When they had fasted.** This seems to mark another season of fasting, or a protraction of the former, with particular view to the anticipated missionary tour of Barnabas and Saul.

4 ¶ So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister.

6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name *was* Bar-jesus:

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

14 ¶ But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

their hands on them, they sent them away.

4 So they, being sent forth by the Holy Ghost, went down to Seleucia; and from
5 thence they sailed to Cyprus. And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they had also John as their
6 attendant. And when they had gone through the whole island unto Paphos, they found a certain [1]sorcerer, a false prophet, a Jew, whose name was Bar-
7 Jesus; which was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of God.
8 But Elymas the [1]sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul from
9 the faith. But Saul, who is also *called* Paul, filled with the Holy Ghost, fastened
10 his eyes on him, and said, O full of all guile and all villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the
11 Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun [2]for a season. And immediately there fell on him a mist and a darkness; and he went about seek-
12 ing some to lead him by the hand. Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.
13 Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia: and John departed from them

[1] Gr. *Magus:* as in Matt. 2:1, 7, 16. [2] Or, *until.*

4. Seleucia. The port of Antioch, at the mouth of the Orontes. **Cyprus** is a hundred miles from the Syrian, and the same from the Cilician, coast.

5. Salamis. A prominent town of Cyprus, on its east coast. **In the synagogues of the Jews.** The apostles formed the nucleus of the churches from Jews who saw the Old-Testament prophecies fulfilled in Jesus Christ. **And they had also John as their attendant.** This statement is inserted at this place probably because John Mark (see chap. 12:25) showed remarkable zeal at Salamis, and his conduct is thus contrasted with his action at Perga when he turned back.

6. Paphos, the celebrated city of Venus, on the west coast of the island, and its capital. The town in Paul's day (Neo-Paphos) was seven miles north of the old site. **Sorcerer.** Gr., "Magus."

7. Which was with the proconsul. Attached to the proconsular court as a friend and counsellor. **Sought to hear the word of God.** The proconsul was evidently a man seeking information; but whether from a conviction of sin, or from curiosity, we cannot say. He was broad-minded, "a man of understanding;" but nothing is said of his heart.

8. Elymas is the Arabic for "Magus" (sorcerer). Bar-jesus was his Jewish name; but he assumed the Arabic name, Elymas, as indicating superior wisdom. **From the faith.** Here "faith" is used for the system believed by the Christians. Elymas sought to turn aside the proconsul from paying any attention to Paul and his teaching.

9. Saul, who is also called Paul. The Jews, when mingling much with Romans, were wont to take Roman names. Paul, as just beginning a course of travel among Gentiles, may have adopted this custom here at Paphos, taking the name of Paul out of respect to the proconsul, whose name it was. The custom may have arisen from the difficulty which Romans experienced in pronouncing Hebrew names. Quite another cause for changing names was the change of manner of life or of prospects. See the cases of Abraham, Sarah, Jacob, Joseph, and Daniel. **Filled with the Holy Ghost.** Having a special gift of miraculous inspiration and power for the occasion. Opposed to the "full of all guile and all villany" which follows.

10. His villany was carried on by deceit. Son of the devil. See John 8:44. **Enemy of all righteousness.** Because an enemy of God and his revelation. **To pervert.** Same word as that translated "turn aside" in verse 8. Elymas tried to turn aside the proconsul from the faith, and to turn aside the right ways of the Lord from him or from their rightness.

11. A mist and a darkness. First a confused blurring of the vision, and then total blindness.

12. Believed, being astonished at the teaching of the Lord. No baptism is spoken of. It may be that the proconsul only believed in the wonder-working power of the name of Christ. Astonishment seems to be the only emotion enkindled in him. He was astonished at the *teaching accompanied by miracle.*

13. Perga in Pamphylia. West of north of Paphos one hundred and thirty miles. It is situated seven miles from the south coast of Asia Minor, on a branch of the river Cestrus. **John departed from them.** Compare chap. 15:38. John Mark was perhaps deterred by the dangers of the way, that part of Asia Minor being full of highway robbers.

15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, *Ye* men *and* brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

18 And about the time of forty years suffered he their manners in the wilderness.

19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

20 And after that he gave *unto them* judges about the space of four hundred and fifty years, until Samuel the prophet.

21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will.

23 Of this man's seed hath God according to *his* promise raised unto Israel a Saviour, Jesus:

24 When John had first preached before his coming the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, Whom think ye that I am? I am not *he*. But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26 Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*.

14 and returned to Jerusalem. But they, passing through from Perga, came to Antioch of Pisidia; and they went into the synagogue on the sabbath day, and sat
15 down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Brethren, if ye have any word of exhortation for the
16 people, say on. And Paul stood up, and beckoning with the hand said,

Men of Israel, and ye that fear God,
17 hearken. The God of this people Israel chose our fathers, and exalted the people when they sojourned in the land of Egypt, and with a high arm led he them forth out
18 of it. And for about the time of forty years [1] suffered he their manners in the
19 wilderness. And when he had destroyed seven nations in the land of Canaan, he gave *them* their land for an inheritance, for about four hundred and fifty years:
20 and after these things he gave *them* judges
21 until Samuel the prophet. And afterward they asked for a king: and God gave unto them Saul the son of Kish, a man of the tribe of Benjamin, for the space of forty
22 years. And when he had removed him, he raised up David to be their king; to whom also he bare witness, and said, I have found David the son of Jesse, a man after my heart, who shall do all my [2] will.
23 Of this man's seed hath God according to promise brought unto Israel a Saviour,
24 Jesus; when John had first preached [3] before his coming the baptism of repentance
25 to all the people of Israel. And as John was fulfilling his course, he said, What suppose ye that I am? I am not *he*. But behold, there cometh one after me, the shoes of whose feet I am not worthy
26 to unloose. Brethren, children of the stock of Abraham, and those among you that fear God, to us is the word of this
27 salvation sent forth. For they that dwell in Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every sabbath,

[1] Many ancient authorities read *bare he them as a nursing-father in the wilderness.* See Deut. 1:31. [2] Gr. *wills.* [3] Gr. *before the face of his entering in.*

14. Antioch of Pisidia. It is a hundred miles north of Perga, north of Lake Eyerdir. It is now called Jalobatch. In going from Perga to Antioch, the high range of Mount Taurus is crossed.

15. The law and the prophets. The Old Testament (see note on Luke 24:44). Two lessons — one from the law, and the other from the prophets — were read at each service in the synagogue. **Say on.** It was customary to ask strangers to speak.

16. Beckoning with the hand. Making a motion for silence and attention. This address, like those of Peter (chaps. 2, 3, 4) and Stephen (chap. 7), is an appeal to Jews from their own scriptures, showing that Jesus is the Messiah. **Ye that fear God.** The proselytes present (see verses 26 and 43).

17. Chose our fathers for peculiar covenant privileges. **A high arm.** Conspicuous to all.

18. Suffered he their manners. The marginal reading, "bare he them as a nursing father," is better, as taken from Deut. 1:31. In the Greek it is but the difference of one letter.

19. Seven nations. Canaanites, Perizzites, Hivites, Hittites, Girgashites, Jebusites, Amorites (Deut. 7:1).

20. The four hundred and fifty years is given correctly in the Revised Version (from the best uncials) as the period between the birth of Isaac (choosing the fathers Abraham *and* Isaac) and the giving the land as an inheritance. It might better read, "he gave them their land for an inheritance *after* about four hundred and fifty years." The Old Version makes the four hundred and fifty years refer to the time of the judges.

22. I have found David. Ps. 89:21. **A man after my heart.** 1 Sam. 13:14. **Who shall do all my will.** This is exegetical of the preceding phrase. The man after God's heart was the one who would do all his will. This last clause is not a quotation.

24. Before his coming. "Before the face of his entering in," as in the margin. John is mentioned as the *immediate* forerunner of Jesus Christ.

26. Is the word of this salvation sent forth. Rather, "*was* the word of this salvation sent forth." Christ's salvation was first made known to the Jewish church.

27. Because they knew him not. The conjunction is too strong. Simply, "in ignorance of him," etc.

28 And though they found no cause of death *in him*, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

30 But God raised him from the dead:

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

35 Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption.

36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he, whom God raised again, saw no corruption.

38 ¶ Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware therefore, lest that come upon you, which is spoken of in the prophets;

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

44 ¶ And the next sabbath day came almost the whole city together to hear the word of God.

28 fulfilled *them* by condemning *him*. And though they found no cause of death *in him*, yet asked they of Pilate that he
29 should be slain. And when they had fulfilled all things that were written of him, they took him down from the tree, and
30 laid him in a tomb. But God raised him
31 from the dead: and he was seen for many days of them that came up with him from Galilee to Jerusalem, who are now his
32 witnesses unto the people. And we bring you good tidings of the promise made
33 unto the fathers, how that God hath fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second psalm, Thou art my Son, this
34 day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he hath spoken on this wise, I will give you the holy and sure *blessings* of David.
35 Because he saith also in another *psalm*, Thou wilt not give thy Holy One to see cor-
36 ruption. For David, after he had [1]in his own generation served the counsel of God, fell on sleep, and was laid unto his fathers,
37 and saw corruption: but he whom God
38 raised up saw no corruption. Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission
39 of sins: and by him every one that believeth is justified from all things, from which ye could not be justified by the law
40 of Moses. Beware therefore, lest that come upon *you*, which is spoken in the prophets;

41 Behold, ye despisers, and wonder, and
[2]perish;
For I work a work in your days,
A work which ye shall in no wise believe, if one declare it unto you.

42 And as they went out, they besought that these words might be spoken to them
43 the next sabbath. Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas: who, speaking to them, urged them to continue in the grace of God.
44 And the next sabbath almost the whole city was gathered together to hear the

[1] Or, *served his own generation by the counsel of God, fell on sleep.* Or, *served his own generation, fell on sleep by the counsel of God.* [2] Or, *vanish away.*

29. They had fulfilled — they took him down. Condensed speech. The subjects are different. In the first clause, "the unbelieving Jews;" in the second, "the believers."

33. Ps. 2:7. Paul evidently uses the phrase, "I have begotten thee," as equivalent to, "I have proclaimed thee as my begotten." He marks the resurrection as the epoch. Compare Rom. 1:4, "*declared* to be the Son of God with power . . . by the resurrection of the dead."

34. And as concerning that. Simply, "and because." The argument is, "Because Christ (the spiritual David) lives forever, his blessings are sure" (see Isa. 55:3).

35. Ps. 16:10.

36. Fell on sleep. Better, "fell asleep." **And saw corruption.** The same saw corruption that fell asleep; that is, not David, but his body. It is natural to call the dead body by the personal name attached to it while living.

38. Through this man. Through this *one*. "Man" is not in the Greek.

41. Hab. 1:4.

42. That these words might be spoken to them the next sabbath. The first effect of preaching Jesus on unprejudiced Jews was favorable. The insertion of the words "Jews" and "Gentiles" in the two clauses of this verse (as seen in the Old Version) is utterly unwarranted.

43. Followed. Became true disciples, and attended on Paul and Barnabas as such.

44. Almost the whole city. This Gentile movement shows that the Jewish influence had been very strong upon the paganism of the Pisidian Antioch. May this not have been the case very generally in the "dispersion"?

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, *saying*,
I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the Holy Ghost.

45 word of [1] God. But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and [2] blas-
46 phemed. And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life,
47 lo, we turn to the Gentiles. For so hath the Lord commanded us, *saying*,

I have set thee for a light of the Gentiles,
That thou shouldest be for salvation unto the uttermost part of the earth.

48 And as the Gentiles heard this, they were glad, and glorified the word of [1] God: and as many as were ordained to eternal life
49 believed. And the word of the Lord was spread abroad throughout all the region.
50 But the Jews urged on the devout women of honourable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them
51 out of their borders. But they shook off the dust of their feet against them, and
52 came unto Iconium. And the disciples were filled with joy and with the Holy Ghost.

[1] Many ancient authorities read *the Lord*. [2] Or, *railed*.

45. They were filled with jealousy. Because the Gentiles came to receive religious instruction regarding matters which the Jews felt belonged to themselves as a privileged people. They would rather denounce the apostolic instruction than receive it with the Gentiles. **Blasphemed.** Rather (with margin), "railed." The apostles, not God, were the object of their evil speech.

46. Judge yourselves unworthy of eternal life. Solemn irony.

47. Isa. 49 : 6.

48. Glorified the word of God. Ascribed glory to it. **Ordained.** Set or arranged. See Luke 7 : 8, "*set* under authority." Also, Thucyd. 2, 84, 1, "*arranged* in line." It implies nothing arbitrary.

50. The devout women of honourable estate. Probably women of rank and influence, who were zealous proselytes to Judaism, when often their husbands would be deterred from accompanying them into the Jewish communion by the rite of circumcision. **Cast them out.** By threats and annoyances.

51. Iconium. It lies ninety miles east of the Pisidian Antioch. It was the chief city of Lycaonia, and in modern times was a stronghold and capital of the Turks. It is now Koniyeh.

52. The disciples at Pisidian Antioch.

CHAPTER XIV.

1. Paul and Barnabas are persecuted from Iconium. 8. At Lystra Paul healeth a cripple, whereupon they are reputed as gods. 19. Paul is stoned. 21. They pass through divers churches, confirming the disciples in faith and patience. 26. Returning to Antioch, they report what God had done with them.

1 And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.
2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.
3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

1 And it came to pass in Iconium, that they entered together into the synagogue of the Jews, and so spake, that a great multitude both of Jews and of Greeks
2 believed. But the Jews that were disobedient stirred up the souls of the Gentiles, and made them evil affected against
3 the brethren. Long time therefore they tarried *there* speaking boldly in the Lord, which bare witness unto the word of his grace, granting signs and wonders to be

1. Greeks. Gentile proselytes, as they were found in the Jewish synagogue (see chap. 17 : 4).

2. The Gentiles. The Jews being politically impotent, as in the case of our Saviour's crucifixion, stir up the population generally against the gospel.

3. Therefore. This word refers to the success recorded in the first verse, the second being parenthetical. The success of the gospel kept the missionaries a long time in Iconium. **Granting signs and wonders.** This was the "witness unto the word of his grace."

4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.
5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully, and to stone them,
6 They were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:
7 And there they preached the gospel.
8 ¶ And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:
9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,
10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.
11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.
12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.
13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.
14 *Which* when the apostles, Barnabas and Paul, heard *of*, they rent their clothes, and ran in among the people, crying out,
15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:
16 Who in times past suffered all nations to walk in their own ways.

4 done by their hands. But the multitude of the city was divided; and part held with the Jews, and part with the apostles.
5 And when there was made an onset both of the Gentiles and of the Jews with their rulers, to intreat them shamefully, and to
6 stone them, they became aware of it, and fled unto the cities of Lycaonia, Lystra and Derbe, and the region round about:
7 and there they preached the gospel.
8 And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother's womb, who never had walked.
9 The same heard Paul speaking: who, fastening his eyes upon him, and seeing that
10 he had faith to be [1]made whole, said with a loud voice, Stand upright on thy feet. And he leaped up and walked.
11 And when the multitudes saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come
12 down to us in the likeness of men. And they called Barnabas, [2]Jupiter; and Paul, [3]Mercury, because he was the chief speaker.
13 And the priest of [2]Jupiter whose *temple* was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes.
14 But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multi-
15 tude, crying out and saying, Sirs, why do ye these things? We also are men of like [4]passions with you, and bring you good tidings, that ye should turn from these vain things unto the living God, who made the heaven and the earth and the
16 sea, and all that in them is: who in the generations gone by suffered all the

[1] Or, *saved*. [2] Gr. *Zeus*. [3] Gr. *Hermes*. [4] Or, *nature*.

4. The apostles. Barnabas was not an apostle, strictly speaking; but, as Paul was, the word is used by accommodation for the two (so in verse 14).

6. They became aware of it. Better, as expressing a condition, "when they became aware of it" (συνιδόντες). The indication puts too much stress on the discovery, which was a very natural thing where the movement was so open. **Lycaonia** was a large plain surrounded by high mountains, inhabited by a wild, lawless, and independence-loving people, having a language of their own (verse 11). It lay between Pisidia on the west, and Cappadocia on the east, Galatia on the north, and Cilicia on the south. **Lystra** and **Derbe** were in the south-eastern part of Lycaonia, near the Cilician frontier of Mount Taurus.

8. Compare the account of this miracle with Acts 3:2–8. The features in the two are very similar. **Impotent in his feet.** The general statement. **A cripple from his mother's womb.** The time. **Who never had walked.** The degree.

9. Faith to be made whole. This may mean, "faith in respect to his healing;" that is, faith that he would be healed (Meyer), taking πίστιν τοῦ σωθῆναι as the ordinary genitive construction: or it may mean, "faith so as to be healed;" that is, faith sufficient to accept the healing grace, taking πίστιν τοῦ σωθῆναι as the objective construction. The analogy of Matt. 9:28 would make the latter preferable, as well as the ordinary use of the infinitive with the genitive article.

10. Stand upright on thy feet. Paul does not use the name of Christ. The people of Lystra had to be taught who Christ was.

12. Jupiter — Mercury. Rather, the Greek names Zeus and Hermes. Barnabas was the older, while Paul was the more active. The people of Lycaonia had a tradition that once Jupiter and Mercury (Zeus and Hermes) came down, and visited them, dwelling in the house of Philemon and Baucis. It was very natural for them, therefore, to suppose that these two wonder-workers were the same gods come again. As the people said all this in the Lycaonian speech, and not in Greek, the apostles were not aware of their sentiments or purpose.

13. Jupiter whose temple was before the city. Literally, "Jupiter who was before the city." **Unto the gates** of the city. Double gates.

14. The apostles. See verse 4. **They rent their garments.** The ancient mode of expressing intense grief. **Sprang forth** from their place of teaching, which must have been near the gates.

15. Men. Emphatic. **These vain things.** The idols Zeus and Hermes. **The living God.** The others were *dead*.

16. Suffered all the nations to walk in their own ways. He did not see fit to send the gospel to them, but gave them in nature a witness to his being and goodness.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew *him* out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and *to* Iconium, and Antioch,

22 Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

17 nations to walk in their own ways. And yet he left not himself without witness, in that he did good, and gave you from heaven rains and fruitful seasons, filling
18 your hearts with food and gladness. And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.

19 But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, suppos-
20 ing that he was dead. But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to
21 Derbe. And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to
22 Iconium, and to Antioch, confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the
23 kingdom of God. And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they
24 had believed. And they passed through
25 Pisidia, and came to Pamphylia. And when they had spoken the word in Perga, they went down to Attalia; and thence
26 they sailed to Antioch, from whence they had been committed to the grace of God for the work which they had fulfilled.
27 And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and how that he had opened a door of
28 faith unto the Gentiles. And they tarried no little time with the disciples.

19. The occurrence mentioned in this verse would seem, by the language, to have taken place shortly after the attempt to sacrifice to Paul and Barnabas, perhaps while the crowd were still thronging on that occasion. **They stoned Paul.** See 2 Cor. 11:25. **Derbe.** Not far from the famous pass known as the Cilician gates.

21. Made many disciples. The rapid growth of the church should be noted.

22. And that through many tribulations. That is, "and saying through many tribulations," etc.

23. Appointed. The word literally means, "appointed by a show of hands," and thus refers to an appointment by the apostles after a choice by the people. It is true that the word is frequently used for any appointment, its etymological meaning being superseded; but the analogy of chap. 6:3 would lead us to use the word here in its strict meaning. Prayer and fasting seem to have accompanied the appointment to special functions in the church (see chap. 13:3). **The Lord, on whom they had believed.** Christ. **Perga.** See chap. 13.13. Thus far from Derbe the apostles had retraced their steps. Hence, however, instead of sailing to Cyprus, they go to Attalia, and thence sail directly to Antioch in Syria. *Attalia* is now Adalia, the chief port of the south coast of Asia Minor.

26. To Antioch. They had been probably eighteen months absent on their tour. We may put it in the years 46 and 47 (see note on chap. 11:20).

27. A door of faith. Either a door into the Christian faith, or a door for true faith to enter in. In the latter case it would be a door into Christian knowledge. Col. 4:3 would support the latter.

28. No little time. Perhaps a year or two.

CHAPTER XV.

1. Great dissension ariseth touching circumcision. 6. The apostles consult about it, 22. and send their determination by letters to the churches. 36. Paul and Barnabas, thinking to visit the brethren together, fall at strife, and depart asunder.

1 And certain men which came down from Judæa taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and they declared all things that God had done with them.

5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6 ¶ And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

1 And certain men came down from
Judæa and taught the brethren, *saying*,
Except ye be circumcised after the cus-
2 tom of Moses, ye cannot be saved. And
when Paul and Barnabas had no small
dissension and questioning with them,
the brethren appointed that Paul and Bar-
nabas, and certain other of them, should
go up to Jerusalem unto the apostles and
3 elders about this question. They there-
fore, being brought on their way by the
church, passed through both Phœnicia
and Samaria, declaring the conversion of
the Gentiles: and they caused great joy
4 unto all the brethren. And when they
were come to Jerusalem, they were re-
ceived of the church and the apostles and
the elders, and they rehearsed all things
5 that God had done with them. But there
rose up certain of the sect of the Phari-
sees who believed, saying, It is needful to
circumcise them, and to charge them to
keep the law of Moses.
6 And the apostles and the elders were
gathered together to consider of this mat-
7 ter. And when there had been much ques-
tioning, Peter rose up, and said unto them,
Brethren, ye know how that [1]a good
while ago God made choice among you,
that by my mouth the Gentiles should
hear the word of the gospel, and believe.
8 And God, which knoweth the heart, bare
them witness, giving them the Holy Ghost,
9 even as he did unto us; and he made no
distinction between us and them, cleansing
10 their hearts by faith. Now therefore why
tempt ye God, that ye should put a yoke
upon the neck of the disciples, which
neither our fathers nor we were able to
11 bear? But we believe that we shall be
saved through the grace of the Lord
Jesus, in like manner as they.
12 And all the multitude kept silence; and

[1] Gr. *from early days.*

1. Taught the brethren. Taught the Gentile Christians.

3. Certain other of them; i.e., of the Antioch church. Those who think the visit of Paul to Jerusalem, mentioned in Gal. 2:1, is the same as this, will, of course, see Titus as one of these. It seems better to suppose that Paul's visit to Jerusalem with Barnabas (chap. 11:30, and 12:25) is the Galatian visit, as in Gal. 2:1 the apostle seems to give the *first* visit to Jerusalem after his retirement to Cilicia (Gal. 1:21). If this be so, then Peter's visit to Antioch, when Paul withstood him (Gal. 2:11), is to be inserted here between chaps. 14 and 15.

3. Being brought on their way by the church. An escort accompanied them some distance, — a mark of respect common in the East. **Phœnicia.** See chap. 11:19.

5. The action of this verse seems to have occurred at a preliminary meeting of the church in Jerusalem, convened to hear the missionary news. The report of this news called out the very Judaizing doctrine which the delegation from Antioch came to submit to the apostles and elders. That doctrine was discussed and decided against at another meeting of apostles and elders, called for the purpose of considering it.

7. A good while ago. This council was probably in A.D. 49. The conversion of Cornelius was probably in A.D. 42, seven years before.

8. Giving them the Holy Ghost in his miraculous manifestations (chap. 10:46). **Tempt ye God.** Doing an evil is tempting or trying or testing God, whether he will punish it or not.

11. In like manner as they think.

12. Paul and Barnabas show that God had borne witness to the correctness of their conduct in establishing churches without Jewish rites.

13 ¶ And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me:

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren:

23 And they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

they hearkened unto Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles by them.

13 And after they had held their peace, James answered, saying,

14 Brethren, hearken unto me: Symeon hath rehearsed how first God did visit the Gentiles, to take out of them a people for

15 his name. And to this agree the words of the prophets; as it is written,

16 After these things I will return,
And I will build again the tabernacle of David, which is fallen;
And I will build again the ruins thereof,
And I will set it up:

17 That the residue of men may seek after the Lord,
And all the Gentiles, upon whom my name is called,
Saith the Lord, [1] who maketh these

18 things known from the beginning of the world.

19 Wherefore my judgement is, that we trouble not them which from among the Gen-

20 tiles turn to God; but that we [2] write unto them, that they abstain from the pollutions of idols, and from fornication, and from what is strangled, and from

21 blood. For Moses from generations of old hath in every city them that preach him, being read in the synagogues every sabbath.

22 Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, and send them to Antioch with Paul and Barnabas; *namely*, Judas called Barsabbas, and

23 Silas, chief men among the brethren: and they wrote *thus* by them, The apostles and the elder brethren unto the brethren which are of the Gentiles in Antioch and

24 Syria and Cilicia, greeting: Forasmuch as we have heard that certain [3] which went out from us have troubled you with words, subverting your souls; to whom

25 we gave no commandment; it seemed

[1] Or, *who doeth these things* which were *known*. [2] Or, *enjoin them*. [3] Some ancient authorities omit *which went out*.

13. James, the son of Alphæus, the author of the epistle. He appears to have held a most prominent position among the apostles (see chap. 12:17, and 21:18). As he was "the Lord's brother" (Gal. 1:19), or cousin, according to the flesh, this may have been a reason for this prominence.

14. Symeon. The same as Simon (see 2 Pet. 1:1).

16, 17. Quoted from Amos 9:11, 12. The quotation (as usually) is based on the Greek (Septuagint) version of the Old-Testament Scriptures. This version is often, as here, paraphrastic.

18. Who maketh these things known from the beginning of the world. Rather, "who doeth these things, — things known from of old." The "things known from of old" are not in the Septuagint. They are added by James, who asserts that the coming in of the Gentiles eventually was known long before from the Scriptures.

20. This should read, "from the pollutions which come from idols, and fornication, and strangled meat, and blood." Idolatry and fornication were the sins abounding on every side, and not deemed sins by the mass of men. The Gentile Christians were to guard against contamination from these sources. The strangled meat and blood were used in the idol-feasts, and the Mosaic law also forbade the use of blood as food. So there were two reasons why the Gentile Christians should abstain from these, — that they might not be drawn into idolatry, and that they might not unnecessarily shock their brethren, the Jewish Christians. Thus, the last two items were temporary, the first two permanent as regarding actual sins.

21. This is an argument for forbearance on the last two points: thus, "Let the Gentile Christians yield somewhat to Jewish prejudices, *because Jews are scattered all over, constantly reading the law;* and it is well not to drive them off gratuitously from hearing the gospel by stiff conduct in things indifferent.

22. If apostles and elders and the whole church joined in promulgation of a rule, priestcraft must have been unknown.

23. In Antioch and Syria and Cilicia. And yet doubtless intended for all Gentile countries where Jews abounded.

24. Subverting. Rather, "unsettling." From the beginning, the church has had troublers within its own pale, who move without authority, and affect to be holier than the rest.

27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 *Which* when they had read, they rejoiced for the consolation.

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*.

33 And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 ¶ And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do.

37 And Barnabas determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the churches.

good unto us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and Paul,
26 men that have hazarded their lives for the
27 name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who themselves also shall tell you the same
28 things by word of mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these
29 necessary things; that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.

30 So they, when they were dismissed, came down to Antioch; and having gathered the multitude together, they delivered
31 the epistle. And when they had read it,
32 they rejoiced for the [1]consolation. And Judas and Silas, being themselves also prophets, [2]exhorted the brethren with
33 many words, and confirmed them. And after they had spent some time *there*, they were dismissed in peace from the brethren unto those that had sent them forth.[3]
35 But Paul and Barnabas tarried in Antioch, teaching and preaching the word of the Lord, with many others also.

36 And after some days Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, *and see*
37 how they fare. And Barnabas was minded to take with them John also, who was
38 called Mark. But Paul thought not good to take with them him who withdrew from them from Pamphylia, and went not
39 with them to the work. And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto
40 Cyprus; but Paul chose Silas, and went forth, being commended by the brethren
41 to the grace of the Lord. And he went through Syria and Cilicia, confirming the churches.

[1] Or, *exhortation*. [2] Or, *comforted*. [3] Some ancient authorities insert, with variations, verse 34, *But it seemed good unto Silas to abide there*.

26. Men that have hazarded. This refers to Paul and Barnabas, not to the chosen men with them.

28. To the Holy Ghost, and to us. There is nothing like presumption in this. It is "to the Holy Ghost in us, and speaking by us." Hence the force of the words sent to Antioch.

29. From which if ye keep yourselves, it shall be well with you. This sounds as if all Christian duty were comprised in these injunctions. It should read, "from which ye will do well to keep yourselves."

31. Consolation. Better, "encouragement."

32. Exhorted. Better, "encouraged."

34. The exclusion of the thirty-fourth verse by the Revised Version is in accordance with overwhelming MS. authority.

35. With many others also. The church was well supplied with zealous teachers.

36. After some days. An indefinite expression, equally fit for a week or a year. This second missionary journey of Paul begins in A.D. 50, we may conjecture.

38. Who withdrew from them. See chap. 13:13.

39. A sharp contention. The Greek word almost implies a sinful altercation.

41. Paul's route was northward from Antioch, and then westward into his own country, Cilicia, whence he had come to Antioch six years before, and where he had labored for ten years in evangelizing that country. From Cilicia he probably passed through the range of Taurus by the defile known as the Cilician gates, northward to Derbe and Lystra (see chap. 14:6).

CHAPTER XVI.

1. Paul having circumcised Timothy, 7. and being called by the Spirit from one country to another, 14. converteth Lydia, 16. casteth out a spirit of divination. 19. For which cause he and Silas are whipped and imprisoned. 26. The prison doors are opened. 31. The jailor is converted, 37. and they are delivered.

1 THEN came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek:
2 Which was well reported of by the brethren that were at Lystra and Iconium.
3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.
4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.
5 And so were the churches established in the faith, and increased in number daily.
6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,
7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.
8 And they passing by Mysia came down to Troas.
9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.
10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.
11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis;
12 And from thence to Philippi, which is the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days.

1 AND he came also to Derbe and to Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess which believed; but his father was a
2 Greek. The same was well reported of by the brethren that were at Lystra and
3 Iconium. Him would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that his
4 father was a Greek. And as they went on their way through the cities, they delivered them the decrees for to keep, which had been ordained of the apostles
5 and elders that were at Jerusalem. So the churches were strengthened in the faith, and increased in number daily.
6 And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Ghost to speak the word
7 in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered
8 them not; and passing by Mysia, they
9 came down to Troas. And a vision appeared to Paul in the night; There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedo-
10 nia, and help us. And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us for to preach the gospel unto them.
11 Setting sail therefore from Troas, we made a straight course to Samothrace,
12 and the day following to Neapolis; and from thence to Philippi, which is a city of Macedonia, the first of the district, a *Roman* colony: and we were in this city

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1. His father was a Greek. Hence he had not been circumcised. Timothy was evidently of Lystra. The "there" refers to the nearer noun.

3. Because of the Jews that were in those parts. In order to avoid hurting their prejudices in things indifferent. If the Jews had demanded it as a duty, Paul would have refused. See his conduct with regard to Titus (Gal. 2:3, 4).

6, 7. The course of the apostles from Lystra was, probably, west and north to Iconium and Antioch (in Pisidia), then north and east to Ancyra and Gordium, then west to Troas; the Spirit not permitting them to go south of that last course to the province of Asia, nor north to the province of Bithynia. Mysia originally did not touch Bithynia.

8. Troas, or Alexandria Troas (now Eski-Stamboul), was a city of consequence, having the dignity of a Roman *colonia*. It was situated on the seacoast, nearly opposite the island of Tenedos. It was built by Antigonus, one of Alexander's successors, about three hundred and fifty years before the apostle's visit.

9. Macedonia lay north of Greece, and west of Thrace. It had formerly been a small district by the river Axius; but Philip, father of Alexander the Great, had extended its boundaries on all sides till it became a powerful state; and Alexander made its name distinguished. In the apostle's time, Macedonia included Thrace.

11. We made a straight course. Notice the first person. Luke was now a companion with Paul, Silas, and Timothy. He, perhaps, joined him at Troas. **Samothrace.** A large island in the north part of the Ægean Sea. It is exceedingly high, its highest peak reaching above five thousand feet. It was famed as one of the chief seats of the worship of the Cabeiri, — gods of a peculiar mystical character. **Neapolis.** The port of Philippi, and about ten miles from it. The distance across from Troas was about one hundred and seventy miles.

12. Philippi was built and named by Philip of Macedon, father of Alexander the Great. Near it Brutus and Cassius were defeated by Antony. It was a fine city, and enjoyed the privilege of being a Roman *colonia*. It was beautifully situated on the westerly slope of a long range of heights. **Which is a city of Macedonia, the first of the district.** Rather, "which is a first [i.e., prominent] city of the district of Macedonia." **A Roman colony.** Not a colony in the Greek sense, but a city with Roman laws, language, and coin, having peculiar privileges and distinctions.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*.

14 ¶ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us:* whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

16 ¶ And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

19 And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the marketplace unto the rulers,

20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them*.

23 And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely:

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 ¶ And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

13 tarrying certain days. And on the sabbath day we went forth without the gate
by a river side, where we supposed there
was a place of prayer; and we sat down,
and spake unto the women which were
14 come together. And a certain woman
named Lydia, a seller of purple, of the
city of Thyatira, one that worshipped
God, heard us: whose heart the Lord
opened, to give heed unto the things
15 which were spoken by Paul. And when
she was baptized, and her household, she
besought us, saying, If ye have judged me
to be faithful to the Lord, come into my
house, and abide *there*. And she constrained us.
16 And it came to pass, as we were going
to the place of prayer, that a certain maid
having [1]a spirit of divination met us,
which brought her masters much gain by
17 soothsaying. The same following after
Paul and us cried out, saying, These men
are [2]servants of the Most High God,
which proclaim unto you [3]the way of sal-
18 vation. And this she did for many days.
But Paul, being sore troubled, turned and
said to the spirit, I charge thee in the
name of Jesus Christ to come out of her.
And it came out that very hour.
19 But when her masters saw that the
hope of their gain was [4]gone, they laid
hold on Paul and Silas, and dragged them
into the marketplace before the rulers,
20 and when they had brought them unto
the [5]magistrates, they said, These men,
being Jews, do exceedingly trouble our
21 city, and set forth customs which it is not
lawful for us to receive, or to observe,
22 being Romans. And the multitude rose
up together against them: and the [5]magis-
trates rent their garments off them, and
23 commanded to beat them with rods. And
when they had laid many stripes upon
them, they cast them into prison, charging
24 the jailor to keep them safely: who, hav-
ing received such a charge, cast them into
the inner prison, and made their feet fast
25 in the stocks. But about midnight Paul
and Silas were praying and singing hymns

[1] Gr. *a spirit, a Python.* [2] Gr. *bond-servants.* [3] Or, *a way.* [4] Gr. *come out.* [5] Gr. *prætors.*

13. A river side. One of the small streams which run westward, and form the Angites. **We supposed.** This has the support of the four oldest uncials as against the old reading, "was wont," etc. **Women.** Where were the men?

14. Named Lydia. So called by the people of Philippi, probably, because she came from Lydia. **A seller of purple** garments. **Thyatira** was a city of note in Lydia (Asia Minor). The Lydian purple was famous. **That worshipped God.** She was a Gentile proselyte to Judaism.

16. Having a spirit of divination. Literally, "having a spirit, a Python." Python was a name of Apollo (from the dragon Python he was said to have slain), and Apollo was god of the oracles. Hence "a spirit Python" is a spirit of divination. This girl was probably an organ of an evil spirit, like the many cases recorded in the Gospels. She may have been permitted by God to foretell some future events; or, more probably, she may have been taught by the Devil to make shrewd guesses regarding the future.

17. Paul and us. Here the first person ceases, till we come to chap. 20:5. Hence we conclude that Luke became separated from Paul and Silas; those leaving Philippi after their imprisonment (verse 40), and Luke remaining in Philippi to guide the young Church there. The cry of this woman (or of the demon in her) was, like the testimony given by demons to our Lord, given to detract from the reputation of the apostles, and excite the multitude against them.

20. Notice how *Jews* in this verse, and *Romans* in the next, are contrasted. Jews were evidently in bad odor in Philippi, probably in imitation of Rome, whence Claudius had expelled them.

21. The charge was the utterance of such as desired to appear intensely Roman, and it was untrue.

22. To beat them with rods. Not knowing that Paul was a Roman citizen.

24. Special care in their imprisonment.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 And when it was day, the magistrates sent the serjeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast *us* into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

38 And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

39 And they came and besought them, and brought *them* out, and desired *them* to depart out of the city.

40 And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

unto God, and the prisoners were listening
26 to them; and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened; and every
27 one's bands were loosed. And the jailor being roused out of sleep, and seeing the prison doors open, drew his sword, and was about to kill himself, supposing that
28 the prisoners had escaped. But Paul cried with a loud voice, saying, Do thyself
29 no harm: for we are all here. And he called for lights, and sprang in, and, trembling for fear, fell down before Paul
30 and Silas, and brought them out, and said,
31 Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house.
32 And they spake the word of [1]the Lord unto him, with all that were in his house.
33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately.
34 And he brought them up into his house, and set [2]meat before them, and rejoiced greatly, with all his house, [3]having believed in God.
35 But when it was day, the [4]magistrates sent the [5]serjeants, saying, Let those men
36 go. And the jailor reported the words to Paul, *saying*, The [4]magistrates have sent to let you go: now therefore come forth,
37 and go in peace. But Paul said unto them, They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison; and do they now cast us out privily? nay verily; but let them come themselves and bring us
38 out. And the [5]serjeants reported these words unto the [4]magistrates: and they feared, when they heard that they were
39 Romans; and they came and besought them; and when they had brought them out, they asked them to go away from the
40 city. And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they [6]comforted them, and departed.

[1] Some ancient authorities read *God*. [2] Gr. *a table*. [3] Or, *having believed God*. [4] Gr. *prætors*. [5] Gr. *lictors*. [6] Or, *exhorted*.

26. All the doors—every one's bands. A miraculous occurrence. **Supposing that the prisoners had escaped.** Among the Romans it was death to a soldier or guard if his prisoner escaped. Hence the jailer's readiness to commit suicide (see chap. 12:19).

28. We are all here. Supernaturally known to Paul.

29. Sprang in, from the outer prison where his apartments were, to the inner prison (verse 24). **Fell down before Paul and Silas.** Recognizing them as God's messengers from what they had said and done in the city, and from their conduct that night.

31. Thou shalt be saved. Not from this earthquake, nor from Roman punishment, but from God's wrath, which was the basis of his fear.

33. He and all his. His family had like convictions with him.

34. Rejoiced greatly. The joy from faith, not from earthly circumstances.

35. Serjeants. Roman "lictors." **Magistrates.** Here, and in verse 22, the word is the Greek word used for the Roman "prætors."

36. Come forth. The jailer's house was in the prison.

37. No Roman citizen could be beaten before conviction. **Let them come themselves, etc.** It is sometimes a Christian duty to maintain our rights with all dignity, for the sake of others.

40. Entered into the house of Lydia. They left the city in no haste.

CHAPTER XVII.

1. Paul preacheth at Thessalonica, 4. where some believe, and others persecute him. 10. He is sent to Berœa, and preacheth there. 13. Being persecuted at Thessalonica, 15. he cometh to Athens, and disputeth, and preacheth the living God to them unknown, 34. whereby many are converted unto Christ.

1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

5 ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

7 Whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying that there is another king, *one* Jesus.

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 ¶ And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

1 Now when they had passed through
Amphipolis and Apollonia, they came to
Thessalonica, where was a synagogue of
2 the Jews: and Paul, as his custom was,
went in unto them, and for three [1]sab-
bath days reasoned with them from the
3 scriptures, opening and alleging, that it
behoved the Christ to suffer, and to rise
again from the dead; and that this Jesus,
whom, *said he,* I proclaim unto you, is
4 the Christ. And some of them were
persuaded, and consorted with Paul and
Silas; and of the devout Greeks a great
multitude, and of the chief woman not a
5 few. But the Jews, being moved with
jealousy, took unto them certain vile fel-
lows of the rabble, and gathering a crowd,
set the city on an uproar; and assaulting
the house of Jason, they sought to bring
6 them forth to the people. And when
they found them not, they dragged Jason
and certain brethren before the rulers of
the city, crying, These that have turned
[2]the world upside down are come hither
7 also; whom Jason hath received: and
these all act contrary to the decrees of
Cæsar, saying that there is another king,
8 *one* Jesus. And they troubled the multi-
tude and the rulers of the city, when they
9 heard these things. And when they had
taken security from Jason and the rest,
they let them go.
10 And the brethren immediately sent
away Paul and Silas by night unto Berœa:
who when they were come thither went
11 into the synagogue of the Jews. Now
these were more noble than those in Thes-
salonica, in that they received the word
with all readiness of mind, examining the
scriptures daily, whether these things
12 were so. Many of them therefore be-
lieved; also of the Greek women of hon-
ourable estate, and of men, not a few.
13 But when the Jews of Thessalonica had
knowledge that the word of God was pro-

[1] Or, *weeks.* [2] Gr. *the inhabited earth.*

1. Amphipolis was a very noted town on the Strymon, a few miles from the sea. It was an Athenian colony, and played a prominent part in the prosperous days of Greece. It was about thirty-five miles south-west of Philippi. **Apollonia** was about thirty miles south-west of Amphipolis. It is now Pollina. **Thessalonica,** a place of great note, situated at the head of the Thermaic Gulf of the Ægean Sea (Archipelago), and about thirty miles west of Apollonia. Its more ancient name, Therma, was changed to Thessalonica, in honor of the daughter of Philip of Macedon, who bore that name: it is now called Saloniki. It was the capital of Roman Macedonia.

2. Went in unto them. Following the rule (although he was apostle to the Gentiles) of presenting the gospel of Christ first to the Jews. **Reasoned with them from the scriptures.** This was a solid basis to build on, and we find the apostles always using it in their addresses to the Jews.

3. Opening the Scriptures (see Luke 24: 32). **Whom—I proclaim unto you.** For a like change from the third person to the first, giving vivacity, see Acts 1: 4.

4. The devout Greeks. Gentile proselytes to Judaism. **The chief women.** See on chap. 13: 50.

5. Jason. Probably a converted Jew. He had entertained Paul and Silas (verse 7). **To bring them forth;** i.e., Paul and Silas.

9. Security to keep the peace. **The rest** of the Christian disciples who were arrested (verse 6).

10. Berœa (now Verria) is about fifty miles south-west of Thessalonica, and about twenty-five miles from the sea. It is in the mountain country of south Macedonia.

11. These were more noble. The Thessalonian Christians were largely Gentile (verse 4), but at Berœa the Jews formed the majority of converts.

14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, *is?*

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

22 ¶ Then Paul stood in the midst of Mars' hill, and said, *Ye* men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

claimed of Paul at Berœa also, they came thither likewise, stirring up and troubling
14 the multitudes. And then immediately the brethren sent forth Paul to go as far as to the sea: and Silas and Timothy
15 abode there still. But they that conducted Paul brought him as far as Athens: and receiving a commandment unto Silas and Timothy that they should come to him with all speed, they departed.
16 Now while Paul waited for them at Athens, his spirit was provoked within him, as he beheld the city full of idols.
17 So he reasoned in the synagogue with the Jews and the devout persons, and in the market-place every day with them that
18 met with him. And certain also of the Epicurean and Stoic philosophers encountered him. And some said, What would this babbler say? other some, He seemeth to be a setter forth of strange [1]gods: because he preached Jesus and
19 the resurrection. And they took hold of him, and brought him [2]unto [3]the Areopagus, saying, May we know what this new teaching is, which is spoken by thee?
20 For thou bringest certain strange things to our ears: we would know therefore
21 what these things mean. (Now all the Athenians and the strangers sojourning there [4]spent their time in nothing else, but either to tell or to hear some new
22 thing.) And Paul stood in the midst of the Areopagus, and said,

Ye men of Athens, in all things I perceive that ye are somewhat [5]superstitious.
23 For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, [6]TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this set I forth unto you.

[1] Gr. *demons.* [2] Or, *before.* [3] Or, *the hill of Mars.* [4] Or, *had leisure for nothing else.* [5] Or, *religious.* [6] Or, *TO THE UNKNOWN GOD.*

13. They came thither likewise. Under the fiendish impulse of their jealousy of the Gentiles (verse 5). **Timothy** had perhaps come with Paul and Silas from Philippi; but Luke staid there until several years later, when Paul left Philippi for Asia in his third tour (see on chap. 16: 17).

15. Athens, the celebrated centre of Greek civilization, had in Paul's day long passed the meridian of her glory. The city was about two hundred and fifty miles south-east of Berœa. Paul had doubtless taken this journey by sea (note "as far as to the sea" in verse 14). **Silas and Timothy** had remained at Berœa to strengthen and order the infant church there. But, by the time Paul's messengers return to Berœa, they can be spared to rejoin their master.

16. Full of idols. Athens was famous for its innumerable deities. They were more abundant than its population.

17. Paul divided his work into a Jewish section (with Jews and proselytes) in the synagogue, and a Gentile section (principally with Epicureans and Stoics) in the "agora."

18. The Epicurean and Stoic philosophers. The Epicureans, or followers of Epicurus, made sensual happiness the great end of life, and by their teaching destroyed the basis of morality, inculcating a mere materialism. The Stoics (receiving their name from the "stoa," or portico, in the "agora" where their teachers originally taught) held that man should be perfectly independent, unshaken by pleasure or pain. Theirs was a philosophy of pride, as that of the Epicureans was a philosophy of pleasure. **Babbler.** Literally, "seed-picker," a name given to birds, and thence figuratively to idlers, vagabonds, and praters. **Gods.** Literally, "demons," but in the good sense intended by Athenians, not in the usual New-Testament sense.

19. The Areopagus (Mars' Hill) was a rocky height in Athens, west of the Acropolis, on which an ancient and venerable court sat in the open air. This court had at an early period great power over the religious and domestic life of Athens, and long continued to be a famous court for criminal trials. In Paul's time, it had lost most of its power, but was yet revered. Paul's appearance before the Areopagites seems not to have been in a formal trial, but to satisfy private curiosity through a somewhat official method.

21. Some new thing. Literally, "something newer." Always seeking for something newer than the last thing. This *quid nunc* character of the Athenians is alluded to by profane writers, even by their own orators.

22. Somewhat superstitious. Rather "very religious," or "very full of reverence for the divinities." Pausanias, a century after Paul, says, "The Athenians excel other nations in piety to the gods." Paul did not begin his address with a rebuke, but with a compliment.

23. To an unknown God. From Diogenes Laertius and others, we learn that Athens had many such altars, as if the Athenians were afraid of overlooking some god in their worship.

25 Neither is worshipped with men's hands, as
though he needed any thing, seeing he giveth to
all life, and breath, and all things;

26 And hath made of one blood all nations of
men for to dwell on all the face of the earth, and
hath determined the times before appointed, and
the bounds of their habitation;

27 That they should seek the Lord, if haply
they might feel after him, and find him, though
he be not far from every one of us:

28 For in him we live, and move, and have our
being; as certain also of your own poets have said,
For we are also his offspring.

29 Forasmuch then as we are the offspring of
God, we ought not to think that the Godhead is
like unto gold, or silver, or stone, graven by art
and man's device.

30 And the times of this ignorance God winked
at; but now commandeth all men every where to
repent:

31 Because he hath appointed a day, in the
which he will judge the world in righteousness by
that man whom he hath ordained; *whereof* he
hath given assurance unto all *men*, in that he hath
raised him from the dead.

32 ¶ And when they heard of the resurrection
of the dead, some mocked: and others said, We
will hear thee again of this *matter*.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and
believed: among the which *was* Dionysius the
Areopagite, and a woman named Damaris, and
others with them.

24 The God that made the world and all
things therein, he, being Lord of heaven
and earth, dwelleth not in [1] temples made
25 with hands; neither is he served by men's
hands, as though he needed any thing,
seeing he himself giveth to all life, and
26 breath, and all things; and he made of
one every nation of men for to dwell on
all the face of the earth, having deter-
mined *their* appointed seasons, and the
27 bounds of their habitation; that they
should seek God, if haply they might feel
after him, and find him, though he is not
28 far from each one of us; for in him we
live, and move, and have our being; as
certain even of your own poets have said,
29 For we are also his offspring. Being then
the offspring of God, we ought not to
think that [2] the Godhead is like unto gold,
or silver, or stone, graven by art and
30 device of man. The times of ignorance
therefore God overlooked; but now he
[3] commandeth men that they should all
31 everywhere repent: inasmuch as he hath
appointed a day, in the which he will
judge [4] the world in righteousness [5] by
[6] the man whom he hath ordained; where-
of he hath given assurance unto all men,
in that he hath raised him from the dead.
32 Now when they heard of the resurrec-
tion of the dead, some mocked; but others
said, We will hear thee concerning this
33 yet again. Thus Paul went out from
34 among them. But certain men clave unto
him, and believed: among whom also was
Dionysius the Areopagite, and a woman
named Damaris, and others with them.

[1] Or, *sanctuaries*. [2] Or, *that which is divine*. [3] Some ancient authorities read *declareth to men*. [4] Gr. *the inhabited earth*. [5] Gr. *in*. [6] Or, *a man*.

24. The God that made the world and all things therein, was to the Athenians in their polytheism "an unknown God."

26. Of one. In Old Version, "of one blood." The same is meant by each. All men came from one man. The unity of the race is taught.

27. That they should seek God. This is closely connected with verse 25. God's gifts to men are made in order that they may be led to him.

28. Certain even of your own poets. Two of them; namely, Aretas (Phenom. 5) and Cleanthes (Iov. Hymn 5).

30. Overlooked. Did not bestow either the light or the responsibility which now he bestows. The outline of this most admirable and apposite address of Paul may be thus given. "You, Athenians, are very religious, and acknowledge that there are gods unknown to you. An unknown God I will speak of. He is the Almighty Maker of all, who seeks to have the entire human family honor and serve him, and feel his nearness to those who derive their life from him. Idol-gods are of no avail. The Almighty God wishes you to turn from them to him, in view of the future judgment, when his righteous judgment will be displayed through the man whom he hath raised from the dead."

34. Dionysius the Areopagite. A member of the high court of Areopagus. Three hundred years later, a church of Christ stood where Paul preached, which was called the Church of St. Dionysius the Areopagite.

CHAPTER XVIII.

3. Paul laboureth with his hands, and preacheth at Corinth to the Gentiles. 9. The Lord encourageth him in a vision. 12. He is accused before Gallio the deputy, but is dismissed. 18. Afterwards passing from city to city he strengtheneth the disciples. 24. Apollos, being more perfectly instructed by Aquila and Priscilla, 28. preacheth Christ with great efficacy.

1 AFTER these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that* Jesus *was* Christ.

6 And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles.

7 ¶ And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue.

8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

11 And he continued *there* a year and six months, teaching the word of God among them.

12 ¶ And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

1 AFTER these things he departed from
2 Athens, and came to Corinth. And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them;
3 and because he was of the same trade, he abode with them, and they wrought; for
4 by their trade they were tentmakers. And he reasoned in the synagogue every sabbath and [1] persuaded Jews and Greeks.
5 But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus
6 was the Christ. And when they opposed themselves, and [2] blasphemed, he shook out his raiment, and said unto them, Your blood *be* upon your own heads; I am clean: from henceforth I will go unto the Gen-
7 tiles. And he departed thence, and went into the house of a certain man named Titus Justus, one that worshipped God, whose house joined hard to the synagogue.
8 And Crispus, the ruler of the synagogue, [3] believed in the Lord with all his house; and many of the Corinthians hearing be-
9 lieved, and were baptized. And the Lord said unto Paul in the night by a vision, Be not afraid, but speak, and hold not thy
10 peace: for I am with thee, and no man shall set on thee to harm thee: for I have
11 much people in this city. And he dwelt *there* a year and six months, teaching the word of God among them.
12 But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul, and brought him before
13 the judgement-seat, saying, This man

[1] Gr. *sought to persuade.* [2] Or, *railed.* [3] Gr. *believed the Lord.*

1. He departed from Athens. Silas and Timothy, for whom he had sent to Berœa (chap. 17:15), had not yet reached him (compare verse 5). **Corinth** was at this time the capital city of the Roman province of Achaia, which included nearly the same territory as the present kingdom of Greece. It was a city of great elegance, wealth, and fashion. It had always been a city of importance, well situated as it was between the seas on the east and west of Greece. It was about fifty miles from Athens by land.

2. Pontus. A division of Asia Minor bordering on the Black Sea, once an independent and powerful kingdom. **Claudius** (see chap. 11:28) banished the Jews from Rome because of their religious tumults, caused perhaps by the introduction of Christianity largely among them.

3. And they wrought. A beautiful picture of apostolic simplicity, to be contrasted with the pride and pomp of those who call themselves the successors of the apostles.

4. Greeks. Certainly Gentile proselytes. Paul did not turn to the Gentiles till afterward (verse 6).

5. Was constrained by the word. Rather, "was continuously engaged in the word," or "was held bound to the word."

6. Blasphemed. Maligned Paul. The word is now used exclusively for evil-speaking of God. **Shook out his raiment.** See Neh. 5:13, and Acts 13:51, for similarly expressive Oriental actions. **I am clean** from your blood. I am not responsible.

7. One that worshipped God. Evidently a Jewish proselyte.

8. Crispus. See 1 Cor. 1:14.

9. Be not afraid. The actions of Paul would be likely to create a fierce hostility against him from the Jews, from which he might think it wise to fly, as from Thessalonica and Berœa; but God would hold him to Corinth for eighteen months (verse 11).

12. Gallio. This is supposed to be Lucius Junius Gallio, brother of the philosopher Seneca.

13 Saying, This *fellow* persuadeth men to worship God contrary to the law.
14 And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O *ye* Jews, reason would that I should bear with you:
15 But if it be a question of words and names, and *of* your law, look ye *to it;* for I will be no judge of such *matters.*
16 And he drave them from the judgment seat.
17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those things.
18 ¶ And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn *his* head in Cenchrea: for he had a vow.
19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.
20 When they desired *him* to tarry longer time with them, he consented not;
21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.
22 And when he had landed at Cæsarea, and gone up, and saluted the church, he went down to Antioch.
23 And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.
24 ¶ And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus.
25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

13 persuadeth men to worship God contrary
14 to the law. But when Paul was about to open his mouth, Gallio said unto the Jews, If indeed it were a matter of wrong or of wicked villany, O ye Jews, reason
15 would that I should bear with you: but if they are questions about words and names and your own law, look to it yourselves; I am not minded to be a judge of these
16 matters. And he drave them from the
17 judgement-seat. And they all laid hold on Sosthenes, the ruler of the synagogue, and beat him before the judgement-seat. And Gallio cared for none of these things.
18 And Paul, having tarried after this yet many days, took his leave of the brethren, and sailed thence for Syria, and with him Priscilla and Aquila; having shorn his head in Cenchreæ: for he had a vow.
19 And they came to Ephesus, and he left them there: but he himself entered into the synagogue, and reasoned with the
20 Jews. And when they asked him to abide
21 a longer time, he consented not; but taking his leave of them, and saying, I will return again unto you, if God will, he set
22 sail from Ephesus. And when he had landed at Cæsarea, he went up and saluted the church, and went down to Antioch.
23 And having spent some time *there,* he departed, and went through the region of Galatia and Phrygia in order, stablishing all the disciples.
24 Now a certain Jew named Apollos, an Alexandrian by race, [1]a learned man,
25 came to Ephesus; and he was mighty in the scriptures. This man had been [2]instructed in the way of the Lord; and being fervent in spirit, he spake and taught carefully the things concerning Jesus,
26 knowing only the baptism of John: and he began to speak boldly in the synagogue.

[1] Or, *an eloquent man.* [2] Gr. *taught by word of mouth.*

14. Reason would that I should bear with you. In more modern English, "Reasonably I should bear with you."

15. Words and names. Words like "resurrection," and names like "Jesus."

17. Sosthenes was probably successor to Crispus, the latter having become a Christian. He was beaten by the Gentile mob, who sympathized with the apostles. He also became a Christian afterwards (see 1 Cor. 1:1). **Gallio cared for none of these things.** He had no desire to intermeddle in religious questions.

18. Yet many days in addition to the eighteen months of verse 11. **Having shorn his head.** The Greek leaves it doubtful whether Paul or Aquila is meant. The shaving of the head marked the end of the vow (see Num. 6). **Cenchreæ** was the eastern port of Corinth.

19. Ephesus is about two hundred and fifty miles east of Corinth, directly across the Ægean Sea (Archipelago). It was in Paul's time the chief city of Asia (the province).

20. They. The Jews.

21. The words, "I must by all means keep this feast that cometh in Jerusalem," are omitted by Revised Version on the strength of the oldest MSS., and almost all the MSS. of the Vulgate, the Sahidic, Coptic, Armenian, and Æthiopian versions. The Syrian versions have it.

22. And when he had landed at Cæsarea. A short statement of a long voyage. Cæsarea in Palestine is meant (Acts 10:1). The voyage was one of nine hundred miles. **He went up** to Jerusalem. **Went down to Antioch.** Antioch was three hundred miles north of Jerusalem (chap. 11:19). Paul had been absent on his second missionary tour about three years and a half, probably A.D. 50–53. Not only was Jerusalem on higher ground than Antioch and Cæsarea, — and hence the "went up" and "went down," — but it was always customary to consider the capital of a nation *above* all other places; and, to a Jew, Jerusalem would hold this position.

23. He departed. Here begins the third missionary journey of the apostle, probably in the year 54. **Galatia and Phrygia in order.** A systematic visitation of the churches established by him three or four years before (see chap. 16:6). He probably passed through Cilicia, Lycaonia, and Pisidia; although these are not here mentioned.

24. Apollos. Abbreviated form of Apollonius. **A learned man.** More probably, "an eloquent man." **Mighty in the scriptures.** As we say, "able."

25. Instructed in the way of the Lord. John the Baptist was the voice crying, "Prepare the way of the Lord." Apollos had been thoroughly instructed in that way, and, undoubtedly, knew the whole history of Jesus; but he had not been partaker of the profounder knowledge imparted to the church on the day of Pentecost. He had had a baptism; but it was John's preparatory baptism, not the baptism of the Holy Ghost (miraculous), nor its outward token, Christian baptism.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

28 For he mightily convinced the Jews, *and that* publickly, shewing by the scriptures that Jesus was Christ.

But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more carefully.

27 And when he was minded to pass over into Achaia, the brethren encouraged him, and wrote to the disciples to receive him: and when he was come, he [1]helped them much which had believed through grace:

28 for he powerfully confuted the Jews, [2]*and that* publicly, shewing by the scriptures that Jesus was the Christ.

[1] Or, *helped much through grace them which had believed.* [2] Or, *shewing publicly.*

27. Into Achaia. An eloquent rhetorician, as Apollos seems to have been, would naturally desire to go to Greece as his field of Christian labor.

28. In public disputations, the eloquent Apollos refuted the Jews powerfully (see 1 Cor. 1:12, and 3:4, 5).

CHAPTER XIX.

6. The Holy Ghost is given by Paul's hands. 9. The Jews blaspheme his doctrine, which is confirmed by miracles. 13. The Jewish exorcists 16. are beaten by the devil. 19. Conjuring books are burnt. 24. Demetrius, for love of gain, raiseth an uproar against Paul, 35. which is appeased by the townclerk.

1 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard *this*, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

1 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper country came to Ephe-
2 sus, and found certain disciples: and he said unto them, Did ye receive the Holy Ghost when ye believed? And they *said* unto him, Nay, we did not so much as hear whether [1]the Holy Ghost was *given*.
3 And he said, Into what then were ye baptized? And they said, Into John's
4 baptism. And Paul said, John baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that
5 is, on Jesus. And when they heard this, they were baptized into the name of the
6 Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues,
7 and prophesied. And they were in all about twelve men.

8 And he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading *as to* the things
9 concerning the kingdom of God. But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the
10 school of Tyrannus. And this continued

[1] Or, *there is a Holy Ghost.*

1. At Corinth. Whither he had gone from Ephesus (see the last chapter). **Upper country.** The inland regions of Asia Minor; i.e., Galatia and Phrygia (chap. 18:23). **Certain disciples.** About twelve in number, as we see by verse 7. These were true believers, but they (like Apollos before them) had been taught the things of Christ *before* Pentecost.

2. Did ye receive the Holy Ghost? That is, Did ye receive miraculous powers from the Holy Ghost? They reply that they had heard nothing about these extraordinary gifts.

3. Into John's baptism. John's baptism marked the beginning of a Jesus knowledge. The Pentecost baptism of the Holy Ghost marked the perfecting of that knowledge. "Into John's baptism," means "into all that knowledge and experience which John's baptism implies."

4. On Jesus. This fact (which certainly "disciples" knew before) is now used as an argument for their baptism into the name of Jesus. If they believed on Jesus, they should receive his baptism, which would be accompanied with the extraordinary gifts of the Holy Ghost.

9. The Way. The name given for the Christian faith. **Tyrannus.** He cannot be identified.

10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 ¶ Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and confessed, and shewed their deeds.

19 Many of them also which used curious arts brought their books together, and burned them before all *men:* and they counted the price of them, and found *it* fifty thousand *pieces* of silver.

20 So mightily grew the word of God and prevailed.

21 ¶ After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

23 And the same time there arose no small stir about that way.

24 For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

for the space of two years; so that all they which dwelt in Asia heard the word of the
11 Lord, both Jews and Greeks. And God wrought special [1] miracles by the hands of
12 Paul: insomuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from
13 them, and the evil spirits went out. But certain also of the strolling Jews, exorcists, took upon them to name over them which had the evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom
14 Paul preacheth. And there were seven sons of one Sceva, a Jew, a chief priest,
15 which did this. And the evil spirit answered and said unto them, Jesus I [2] know,
16 and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out of that house naked and
17 wounded. And this became known to all, both Jews and Greeks, that dwelt at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was magni-
18 fied. Many also of them that had believed came, confessing, and declaring their
19 deeds. And not a few of them that practised [3] curious arts brought their books together, and burned them in the sight of all: and they counted the price of them, and found it fifty thousand pieces of
20 silver. So mightily grew the word of the Lord and prevailed.

21 Now after these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been
22 there, I must also see Rome. And having sent into Macedonia two of them that ministered unto him, Timothy and Erastus, he himself stayed in Asia for a while.

23 And about that time there arose no
24 small stir concerning the Way. For a certain man named Demetrius, a silversmith, which made silver shrines of [4] Diana, brought no little business unto the crafts-
25 men; whom he gathered together, with the workmen of like occupation, and said,

[1] Gr. *powers.* [2] Or, *recognise.* [3] Or, *magical.* [4] Gr. *Artemis.*

10. All they which dwelt in Asia. Ephesus was a mart for all Asia Minor, and hence, at times, was visited by every one in the province. Here they would hear Paul in his (so to speak) pastorate there for two years and three months.

12. From his body handkerchiefs or aprons. Compare, for a like action, chap. 5 : 15.

14. A chief priest. Probably a leader of one of the twenty-four courses.

15. Jesus I know, and Paul I know. Different verbs in Greek. "Jesus I perceive, and Paul I know."

16. Naked. With the outer garments torn off. The word is very commonly thus used.

19. Brought their books together. Ephesus was a celebrated centre of magical practice; and the charms used upon the bodies, in the form of bits of written parchment, were called "Ephesian writings." **Fifty thousand pieces of silver.** That is, fifty thousand drachmæ, which is eighty-five hundred dollars, worth, in purchasing-value now, at least eighty-five thousand dollars.

20. So mightily grew, etc. The burning of so large an amount of books is evidence of this.

21. Paul's plan was to go to Macedonia, and then through Greece to Jerusalem, and on another western trip to see Rome. This plan he actually fulfilled, although the going to Rome was as a prisoner.

22. Erastus. Perhaps the same who was treasurer of the city of Corinth afterward (Rom. 16 : 23; 2 Tim. 4 : 20).

24. The Way. See verse 9. **Silver shrines of Diana,** or Artemis, who differed much from the Roman Diana and Greek Artemis. She was an Oriental deity, represented in the crude, ungraceful proportions of Oriental taste. Her principal peculiarity was her large supply of breasts. The "shrines" were, probably, little, portable temples, to be carried in procession, or put up in private houses. The Temple of Diana, at Ephesus, was one of the wonders of the world. The original temple having been burned down B.C. 356, this temple was built by the co-operation of all the Greek cities of Asia. It was four hundred and twenty-five feet in length. Its substructions have lately been brought to light. **Craftsmen.** These were those who wrought in the art under him.

25. Workmen. These were the laborers in this business, who were not associated with him.

26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:

27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians.

29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians.

35 And when the town-clerk had appeased the people, he said, *Ye* men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

Sirs, ye know that by this business we
26 have our wealth. And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are
27 made with hands: and not only is there danger that this our trade come into disrepute; but also that the temple of the great goddess [1]Diana be made of no account, and that she should even be deposed from her magnificence, whom all
28 Asia and [2]the world worshippeth. And when they heard this, they were filled with wrath, and cried out, saying, Great *is*
29 [1]Diana of the Ephesians. And the city was filled with the confusion: and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel.
30 And when Paul was minded to enter in unto the people, the disciples suffered him
31 not. And certain also of the [3]chief officers of Asia, being his friends, sent unto him, and besought him not to adventure him-
32 self into the theatre. Some therefore cried one thing, and some another: for the assembly was in confusion; and the more part knew not wherefore they were come
33 together. [4]And they brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a
34 defence unto the people. But when they perceived that he was a Jew, all with one voice about the space of two hours cried out, Great *is* [1]Diana of the Ephesians.
35 And when the townclerk had quieted the multitude, he saith, Ye men of Ephesus, what man is there who knoweth not how that the city of the Ephesians is temple-keeper of the great [1]Diana, and of the *image* which fell down from [5]Jupiter?
36 Seeing then that these things cannot be gainsaid, ye ought to be quiet, and to do
37 nothing rash. For ye have brought *hither* these men, which are neither robbers of temples nor blasphemers of our goddess.

[1] Gr. *Artemis.* [2] Gr. *the inhabited earth.* [3] Gr. *Asiarchs.* [4] Or, *And* some *of the multitude instructed Alexander.* [5] Or, *heaven.*

26, 27. Although Demetrius, doubtless, exaggerated the facts in order to make his plea the stronger, yet his words show that the spread of the gospel through the province of Asia must have been marvellous.

28. Great is Diana of the Ephesians. The meeting had been, doubtless, a large and public one in some open place; and hence this shouting attracted crowds, and created confusion.

29. Gaius. Greek form of Roman "Caius." There was another Gaius, who was a companion of Paul, from Derbe (chap. 20:4); and there seems to have been a third, living at Corinth, with whom Paul lodged (Rom. 16:23), and whom Paul baptized (1 Cor. 1:14), and who *may be* the same as the well-beloved Gaius to whom John writes his third Epistle. Aristarchus is again mentioned in chap. 20:4, and 27:2. He was from Thessalonica. **The theatre,** being usually very large, and built solidly of stone, and very accessible, was, in Greek and Roman towns, a ready place for a crowd.

31. The chief officers of Asia. Rather, "Asiarchs," who were the superintendents of the religious celebrations in the province. They were wealthy and influential men, and paid for the public games out of their own resources.

32. The original nucleus of the crowd had a purpose; but their noise had called together a much vaster multitude, who had no motive but curiosity and excitement.

33. And they brought Alexander out of the multitude. Better, "and some of the multitude urged forward (or instructed) Alexander." He seems to have been a Jewish orator: and some in the crowd, friendly to the Jews, tell him to defend the Jews from blame; in which movement, of course, all the Jews join.

34. The crowd prefer noise to argument.

35. The townclerk. The secretary, or recorder, a high civic officer. **Temple-keeper.** Gr., "neocorus;" literally, "temple-sweeper," an honorable title given to cities that had built a temple in honor of their patron-god. **The image which fell down from Jupiter.** Supposed to be an aerolite, perhaps in its original condition, or perhaps carved to represent a female. The most famous statue of Diana at Ephesus, was, however, of wood.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.

39 But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

38 If therefore Demetrius, and the craftsmen that are with him, have a matter against any man, [1]the courts are open, and there are proconsuls: let them accuse one an-
39 other. But if ye seek any thing about other matters, it shall be settled in the
40 regular assembly. For indeed we are in danger to be [2]accused concerning this day's riot, there being no cause *for it:* and as touching it we shall not be able to
41 give account of this concourse. And when he had thus spoken, he dismissed the assembly.

[1] Or, *court* days *are kept.* [2] Or, *accused of riot concerning this day.*

38. There are proconsuls. There are such things as proconsuls. Of course, there was only one in the province of Asia.

39. Other matters. Other than the "matter against any man" of verse 38. Lawsuits could be regulated before the proconsul, or at the other courts. Other matters of general character could be brought to a regular *ecclesia*, or assembly, and should not be committed to a mob.

40. Fear of the Roman authority is the last and strongest argument the secretary uses.

41. He dismissed the assembly. By his speech he had turned a mob into an assembly; so that all he had to do was, not to disperse a mob, but to dismiss an assembly.

CHAPTER XX.

1. Paul goeth to Macedonia. 7. He celebrateth the Lord's supper, and preacheth. 9. Eutychus having fallen down dead, 10. is raised to life. 17. At Miletum he calleth the elders together, telleth them what shall befall to himself, 28. committeth God's flock to them, 29. warneth them of false teachers, 32. commendeth them to God, 36. prayeth with them, and goeth his way.

1 And after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

3 And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

5 These going before tarried for us at Troas.

6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

7 And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

1 And after the uproar was ceased, Paul having sent for the disciples and exhorted them, took leave of them, and departed for
2 to go into Macedonia. And when he had gone through those parts, and had given them much exhortation, he came into
3 Greece. And when he had spent three months *there*, and a plot was laid against him by the Jews, as he was about to set sail for Syria, he determined to return
4 through Macedonia. And there accompanied him [1]as far as Asia Sopater of Berœa, *the son* of Pyrrhus; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and
5 of Asia, Tychicus and Trophimus. But these [2]had gone before, and were waiting
6 for us at Troas. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we tarried seven days.
7 And upon the first day of the week,

[1] Many ancient authorities omit *as far as Asia.* [2] Many ancient authorities read *came, and were waiting.*

1-3. Paul crosses to Macedonia, visits Philippi, Thessalonica, and Berœa, passes southward thence to Greece, and intends to sail from Greece to Syria; but a plot of the Jews, probably to kill him on the voyage, determines him to return to Syria, through Macedonia.

4. Accompanied him as far as Asia. That is, they did not go as far as Syria (Trophimus excepted, chap. 21:29). Moreover, they crossed the Ægean ahead of Paul (verse 5). **Sopater.** Not the Sosipater of Rom. 16:21. **Aristarchus.** See chap. 19:29, and 27:2; also Col. 4:10, Phil. 24. A devoted personal companion of Paul. **Gaius of Derbe.** See chap. 19:29. **Tychicus.** See Eph. 6:21; Col. 4:7; 2 Tim. 4:12; Tit. 3.12. A confidential messenger of the apostle. **Trophimus.** See chap. 21:29, and 2 Tim. 4:20.

5. These had gone before. Probably to make arrangements for Paul's more speedy journey to Syria. **Us.** Notice the first person. Luke, the writer, again joins Paul (chap. 17:14). **Troas.** See on chap. 16:8.

6. The days of unleavened bread. The Passover festival. This marks the time as spring. **In five days.** The distance was only about a hundred and seventy miles. The vessel may have had severe head-winds, or much calm weather, or have made several landings on the way.

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there sat in the window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 ¶ And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and pro-
8 longed his speech until midnight. And there were many lights in the upper chamber, where we were gathered together.
9 And there sat in the window a certain young man named Eutychus, borne down with deep sleep; and as Paul discoursed yet longer, being borne down by his sleep he fell down from the third story, and
10 was taken up dead. And Paul went down, and fell on him, and embracing him said, Make ye no ado; for his life is
11 in him. And when he was gone up, and had broken the bread, and eaten, and had talked with them a long while, even
12 till break of day, so he departed. And they brought the lad alive, and were not a little comforted.
13 But we, going before to the ship, set sail for Assos, there intending to take in Paul: for so had he appointed, intending
14 himself to go [1]by land. And when he met us at Assos, we took him in, and
15 came to Mitylene. And sailing from thence, we came the following day over against Chios; and the next day we touched at Samos; and [2]the day after we
16 came to Miletus. For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost.
17 And from Miletus he sent to Ephesus, and called to him the [3]elders of the church.

[1] Or, *on foot.* [2] Many ancient authorities insert *having tarried at Trogyllium.* [3] Or, *presbyters.*

7. To break bread at the Lord's Supper.

8. Lights. Torches, whose smoke, probably, and heat, made the atmosphere of the place conducive to sleep.

9. Yet longer. Simply "longer;" that is, "longer than usual." There is nothing answering to "yet" in the Greek. **Dead.** Not *seemingly* dead.

10. Fell on him. See 1 Kings 17: 21; 2 Kings 4: 34. **For his life is in him.** Or, "for his soul is in him." It had been out of him; i.e., out of his body.

11. Broken the bread of the eucharist. **And eaten** of the love-feast which followed. **Till break of day.** About five o'clock in that latitude at that season. The meeting had been at least of eight hours' duration.

12. And they brought the lad alive. An after-statement of a previous fact.

13. Assos. On the coast of Asia Minor, opposite the island of Lesbos. Important discoveries have been lately made here. Paul's walk from Troas to Assos was one of twenty-five miles; while the ship, with his companions, had to sail nearly twice that distance around the projecting shore to reach the same place.

14. Mitylene. About thirty miles south of Assos, on the Island of Lesbos.

15. Chios, on the island of Chios (now Scio, of so sad a modern history), was some sixty miles south of Mitylene. **Samos,** on the island of Samos, was seventy or eighty miles farther south than Chios. The clause, "and tarried at Trogyllium," is omitted by the Revised Version (with Tischendorf), as not found in the oldest uncials. Trogyllium is the promontory of Mount Mycale on the mainland, opposite Samos. **Miletus** was twenty miles south-east of Trogyllium, on the other headland of the Latmian Gulf. It was one of the most powerful, wealthy, and celebrated cities of Asia Minor.

16. Ephesus was thirty miles north of Miletus; and Paul's vessel, in going from Chios to Samos, had passed the headlands of the bay of Ephesus, and left the city to the eastward about fifteen miles. **To be at Jerusalem the day of Pentecost.** Pentecost was fifty days after the Sunday of Passover week. Paul's time on this voyage may be thus divided:—

Philippi to Troas	4 days.
At Troas	7 "
To Assos	1 day.
To Mitylene	1 "
To Chios	1 "
To Miletus	1 "
At Miletus	4 days.
To Cos	1 day.
To Rhodes	1 "
To Patara	1 "
To Tyre	5 days.
At Tyre	7 "
To Ptolemais	1 day.
At Ptolemais	1 "
To Cæsarea	2 days.
At Cæsarea	7 "
To Jerusalem	3 days.
Total	48 days.

This would bring Paul to Jerusalem just in time for Pentecost. The distance he had travelled from Philippi to Jerusalem was nearly fifteen hundred miles by the course he took.

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:
20 *And* how I kept back nothing that was profitable *unto you*, but have shewed you, and have taught you publickly, and from house to house,
21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.
22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:
23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.
24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.
25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.
26 Wherefore I take you to record this day, that I *am* pure from the blood of all *men*.
27 For I have not shunned to declare unto you all the counsel of God.
28 ¶ Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.
29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.
30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.
31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.
32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.
33 I have coveted no man's silver, or gold, or apparel.
34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

18 And when they were come to him, he said unto them,
Ye yourselves know, from the first day that I set foot in Asia, after what manner
19 I was with you all the time, serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by
20 the plots of the Jews: how that I shrank not from declaring unto you any thing that was profitable, and teaching you
21 publicly, and from house to house, testifying both to Jews and to Greeks repentance toward God, and faith toward our
22 Lord Jesus [1]Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me
23 there; save that the Holy Ghost testifieth unto me in every city, saying that bonds
24 and afflictions abide me. But I hold not my life of any account, as dear unto myself, [2]so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of
25 the grace of God. And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see
26 my face no more. Wherefore I testify unto you this day, that I am pure from
27 the blood of all men. For I shrank not from declaring unto you the whole counsel of God. Take heed unto yourselves,
28 and to all the flock, in the which the Holy Ghost hath made you [3]bishops, to feed the church of [4]God, which he [5]purchased
29 with his own blood. I know that after my departing grievous wolves shall enter
30 in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw
31 away the disciples after them. Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with
32 tears. And now I commend you to [6]God, and to the word of his grace, which is able to build *you* up, and to give *you* the inheritance among all them that are sanc-
33 tified. I coveted no man's silver, or gold,
34 or apparel. Ye yourselves know that these hands ministered unto my necessi-
35 ties, and to them that were with me. In all things I gave you an example, how that so labouring ye ought to help the

[1] Many ancient authorities omit *Christ*. [2] Or, *in comparison of accomplishing my course*. [3] Or, *overseers*. [4] Many ancient authorities read *the Lord*. [5] Gr. *acquired*. [6] Some ancient authorities read *the Lord*.

18. Asia. The province.
19. Lowliness of mind is a self-abasement which does not resent the scorn and contempt of others.
20. I shrank not. His lowliness of mind had no element of timidity in it.
22. Bound in the spirit. Rather, "bound by the Spirit." The Holy Spirit constrained him.
23. The Holy Spirit, who bound, or constrained, him to go, also foretold him of bonds and afflictions. This testimony had been, perhaps, by direct revelation to Paul, as well as through prophets like Agabus (chap. 21: 10, 11).
24. So that I may accomplish my course. The figure taken from the race. **And the ministry.** Epexegetical.
25. Shall see my face no more. Not that Paul should never visit Ephesus again (for he probably did visit it after his first imprisonment at Rome), but that he should never see *all* those whom he now was addressing. The Greek expresses this. It is, "And now, behold, I know that no more shall ye see my face, ye all, among whom," etc.
26. From the blood. That is, the death (of course) eternal.
28. Bishops and presbyters are the same in the apostolic age.
31. By the space of three years. See chap. 19: 8, 10, 22.
32. God's gracious **word** was to take Paul's place as their daily counsellor.

35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

36 ¶ And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

weak, and to remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive.

36 And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's

38 neck, and kissed him, sorrowing most of all for the word which he had spoken, that they should behold his face no more. And they brought him on his way unto the ship.

35. The words of the Lord Jesus. Not recorded in the Gospels.

CHAPTER XXI.

1. Paul will not by any means be dissuaded from going to Jerusalem. 9. Philip's daughters prophetesses. 17. Paul cometh to Jerusalem: 27. where he is apprehended, and in great danger, 31. but by the chief captain is rescued, and permitted to speak to the people.

1 AND it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara:

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned home again.

7 And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next *day* we that were of Paul's company departed, and came unto Cæsarea: and we entered into the house of Philip the evangelist, which was *one* of the seven; and abode with him.

1 AND when it came to pass that we were parted from them, and had set sail, we came with a straight course unto Cos, and the next day unto Rhodes, and from

2 thence unto Patara: and having found a ship crossing over unto Phœnicia, we went

3 aboard, and set sail. And when we had come in sight of Cyprus, leaving it on the left hand, we sailed unto Syria, and landed at Tyre: for there the ship was to

4 unlade her burden. And having found the disciples, we tarried there seven days: and these said to Paul through the Spirit, that he should not set foot in Jerusalem.

5 And when it came to pass that we had accomplished the days, we departed and went on our journey; and they all, with wives and children, brought us on our way, till we were out of the city: and kneeling down on the beach, we prayed,

6 and bade each other farewell; and we went on board the ship, but they returned home again.

7 And when we had finished the voyage from Tyre, we arrived at Ptolemais; and we saluted the brethren, and abode with

8 them one day. And on the morrow we departed, and came unto Cæsarea: and

1. Cos. A town on the large island of the same name, about fifty miles south of Miletus. **Rhodes,** on the large island of Rhodes, is seventy miles south-east of Cos. The distance is more by a ship's route, as the long Cnidian peninsula has to be doubled. This peninsula is the extreme south-western point of Asia Minor. After doubling it, Paul's course was eastward to Rhodes. **Patara** is seventy miles east of Rhodes, on the shore of Asia Minor (Lycia). It was an old and celebrated place, with a fine harbor.

2. Paul leaves the ship he had entered at Philippi, and finds another in the prominent port of Patara, bound to Tyre, the chief city of Phœnicia. The distance from Patara to Tyre was about four hundred and fifty miles south-east. A straight line from one to the other would just touch the south-west corner of the island of Cyprus; and, as the vessel (see next verse) kept along that corner, we may suppose it had a fair wind. If so, four or five days would be ample for the trip across.

3. Syria, of which Phœnicia was a division.

4. Said to Paul through the Spirit. Their knowledge of Paul's danger was received from the Spirit. It was not an order to Paul from the Spirit (compare chap. 20:22).

6. Went on board the ship. Perhaps the same ship which brought Paul from Patara, and had now completed the discharge of her cargo at Tyre.

7. Ptolemais. The more ancient Ako, and the modern St. Jean d'Acre, about twenty-five miles south of Tyre.

8. Here at Ptolemais Paul left the ship, and went by land; for although the reading of the Old Version, "we that were of Paul's company," is clearly erroneous, nearly all the versions and important manuscripts being against it, yet the words, "finished the voyage," in verse 7, and the use of "departed" and "came," in verse 8, in place of verbs adapted to sailing, show that Paul's land-journey began at Ptolemais. Cæsarea was nearly forty miles south

9 And the same man had four daughters, virgins, which did prophesy.

10 And as we tarried *there* many days, there came down from Judæa a certain prophet, named Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after those days we took up our carriages, and went up to Jerusalem.

16 There went with us also *certain* of the disciples of Cæsarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the *day* following Paul went in with us unto James; and all the elders were present.

19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

entering into the house of Philip the evangelist, who was one of the seven, we
9 abode with him. Now this man had four daughters, virgins, which did prophesy.
10 And as we tarried there [1]many days, there came down from Judæa a certain prophet,
11 named Agabus. And coming to us, and taking Paul's girdle, he bound his own feet and hands, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of
12 the Gentiles. And when we heard these things, both we and they of that place besought him not to go up to Jerusalem.
13 Then Paul answered, What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord
14 Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done.
15 And after these days we [2]took up our
16 baggage, and went up to Jerusalem. And there went with us also *certain* of the disciples from Cæsarea, bringing *with them* one Mnason of Cyprus, an early disciple, with whom we should lodge.
17 And when we were come to Jerusalem,
18 the brethren received us gladly. And the day following Paul went in with us unto James; and all the elders were present.
19 And when he had saluted them, he rehearsed one by one the things which God had wrought among the Gentiles by his
20 ministry. And they, when they heard it, glorified God; and they said unto him, Thou seest, brother, how many [3]thousands there are among the Jews of them which have believed; and they are all zealous for
21 the law: and they have been informed concerning thee, that thou teachest all the

[1] Or, *some*. [2] Or, *made ready*. [3] Gr. *myriads*.

of Ptolemais. **Philip the evangelist.** The same who had preached in Samaria, and to the eunuch (see chap. 8:5–40). **One of the seven.** These seven are usually styled "deacons," but we have no scriptural authority for so doing (see chap. 6:5). Philip had, probably, made Cæsarea his headquarters for sixteen years, from the time when he came thither from the interview with the eunuch (chap. 8:40). From Cæsarea, he may have gone forth as an evangelist on evangelistic tours. It is probable that an "evangelist," in the beginning, was one who orally told the story of Jesus' life and death and resurrection, before any written gospel was made.

10. Many days. Literally, "more days." More than otherwise would have been the case had not Philip been there. Seven days would answer the phrase sufficiently. **Down** to the seacoast. **Judæa.** Cæsarea, although a port of Jerusalem, was north of Judæa proper. **Agabus.** See chap. 11:28.

11. This prophecy of Agabus was to prepare both Paul and the church for his arrest and imprisonment.

12. Besought him not to go up. Human affection, but not divine wisdom, prompting the appeal (see on verses 4, 13).

13. Weeping and breaking my heart? for I am ready. No contradiction in this. Paul's tenderness at their sorrow did not interfere with his readiness to go to prison and to death for Jesus.

15. We took up our baggage. Simply, "having packed up," we went, etc.

16. Bringing with them. Some would read, "bringing him to one Mnason of Cyprus," etc. This seems to give better sense, for it is hard to explain why the disciples should be said to *bring* Mnason. The phrase would have been simply, "together with one Mnason," etc. **An early disciple.** Probably one of the converts of Pentecost, twenty-seven years before.

18. James. Undoubtedly the apostle.

19. He rehearsed one by one. A long and profoundly interesting story.

20. How many thousands. Rather, "how many ten thousands." Not to be considered as a hyperbole. Palestine, doubtless, numbered literally at this time, twenty-seven years after Pentecost, at least a hundred thousand Christians.

21. A false rumor made Paul to teach *Jews* to give up circumcision and all Jewish customs. Paul taught *Gentiles* not to adopt the Jewish ritual, but he left Jews to work out their emancipation from the ritual by the gradual process of a Christian experience. He himself, as a Jew, was perfectly willing to conform to the ritual, when it was not pressed on him as necessary to salvation. Hence the proposition now made by James received his hearty concurrence. It was an act of Christian expediency to save the unnecessary wounding of others' consciences and the consequent loss of influence, which the Christian is often obliged in charity to do. Paul's circumcision of Timothy (chap. 16:3) was of a like nature.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them;

24 Them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

Jews which are among the Gentiles to forsake Moses, telling them not to circumcise their children, neither to walk after the
22 customs. What is it therefore? they will
23 certainly hear that thou art come. Do therefore this that we say to thee: We have four men which have a vow on
24 them; these take, and purify thyself with them, and be at charges for them, that they may shave their heads: and all shall know that there is no truth in the things whereof they have been informed concerning thee; but that thou thyself also
25 walkest orderly, keeping the law. But as touching the Gentiles which have believed, we [1]wrote, giving judgement that they should keep themselves from things sacrificed to idols, and from blood, and from what is strangled, and from fornication.
26 Then Paul [2]took the men, and the next day purifying himself with them went into the temple, declaring the fulfilment of the days of purification, until the offering was offered for every one of them.
27 And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the
28 multitude, and laid hands on him, crying out, Men of Israel, help: This is the man, that teacheth all men everywhere against the people, and the law and this place: and moreover he brought Greeks also into the temple, and hath defiled this holy
29 place. For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had
30 brought into the temple. And all the city was moved, and the people ran together: and they laid hold on Paul, and dragged him out of the temple: and
31 straightway the doors were shut. And as they were seeking to kill him, tidings came up to the [3]chief captain of the [4]band,
32 that all Jerusalem was in confusion. And forthwith he took soldiers and centurions, and ran down upon them: and they, when they saw the chief captain and the sol-
33 diers, left off beating Paul. Then the chief captain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he
34 was, and what he had done. And some

[1] Or, *enjoined*. Many ancient authorities read *sent*. [2] Or, *took the men the next day, and purifying himself, etc.* [3] Or, *military tribune*. Gr. *chiliarch*: and so throughout this book. [4] Or, *cohort*.

24. Be at charges for them; i.e., pay the expense for the sacrifice necessary when the Nazarite's head was shaved at the expiration of his vow (Num. 6:14, 15). Paul did not make a vow with them, but joined with them as an *attaché*.

26. Declaring to the priests **the fulfilment of the days of purification,** and waiting **until the offering, etc.**

27. The seven days from the day in which Paul notified the priests. **The Jews from Asia,** who were attending the Feast of Pentecost.

28. That teacheth all men everywhere against the people, and the law and this place. Accumulative charges under intense excitement. **Brought Greeks also into the temple.** *One* had been with Paul, and he *not* in the temple. Anger is careless of truth.

29. Trophimus. See chap. 20:4.

30. Straightway the doors were shut. The custodians fearing a riot, and providing against the pollution of the temple area by any blood shed within it.

31. The chief captain of the band. The commander of the Roman cohort in garrison at Jerusalem. In Greek, "chiliarch," the Roman "military tribune." The riot was evidently of large proportions.

32. Ran down. From the high tower of Antonia, where the garrison was stationed. It was a little north of the temple, and commanded it.

33. With two chains. Probably to two soldiers (see chap. 12:6). The commander evidently believed Paul to be guilty of some high crime.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.
35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.
36 For the multitude of the people followed after, crying, Away with him.
37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?
38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?
39 But Paul said, I am a man *which am* a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.
40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,

shouted one thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him to be brought into the castle.
35 And when he came upon the stairs, so it was, that he was borne of the soldiers for
36 the violence of the crowd; for the multitude of the people followed after, crying out, Away with him.
37 And as Paul was about to be brought into the castle, he saith unto the chief captain, May I say something unto thee?
38 And he said, Dost thou know Greek? Art thou not then the Egyptian, which before these days stirred up to sedition and led out into the wilderness the four thousand
39 men of the Assassins? But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give
40 me leave to speak unto the people. And when he had given him leave, Paul, standing on the stairs, beckoned with the hand unto the people; and when there was made a great silence, he spake unto them in the Hebrew language, saying,

35. The stairs. From the temple area to the Castle of Antonia.

38. Art thou not then the Egyptian? The commander had thought that Paul was the Egyptian deceiver, who is mentioned by Josephus (Ant., 20, 8, 6) as giving out that he was a prophet, and persuading the people to go with him to the Mount of Olives, promising them that the walls of the city would then fall down for them. Felix routed them, killing four hundred, and taking two hundred prisoners; but the Egyptian leader escaped. In the "Wars," 2, 13, 5, Josephus says that this Egyptian led his men from the desert, and not from Jerusalem, to the Mount of Olives, and gives their number as thirty thousand, which, doubtless, is a mistake in transcription for three thousand. As the event was fresh in the minds of the people, it was natural for Claudius Lysias, the commander, to suppose that Paul was the same deceiver creating this riot in Jerusalem. **The Assassins,** or Sicarii. The name given to the radical insurgents against the Roman sway, and the freebooters who joined them, and made use of their political status for purposes of private plunder.

40. Beckoned with the hand to obtain silence. **The Hebrew language.** The Aramaic. The old Hebrew was a dead language.

CHAPTER XXII.

1. Paul declareth at large, how he was converted to the faith, 17. and called to his apostleship. 22. At the very mentioning of the Gentiles, the people exclaim on him. 24. He should have been scourged, 25. but claiming the privilege of a Roman, he escapeth.

1 MEN, brethren, and fathers, hear ye my defence *which I make* now unto you.
2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)
3 I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.
4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.

1 BRETHREN and fathers, hear ye the defence which I now make unto you.
2 And when they heard that he spake unto them in the Hebrew language, they were the more quiet: and he saith,
3 I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this
4 day; and I persecuted this Way unto the death, binding and delivering into prisons
5 both men and women. As also the high

1. Brethren and fathers. See chap. 7:2. The "fathers" was directed toward members of the Sanhedrim present in the crowd.

2. In the Hebrew language. See chap. 21:40. They had probably supposed that Paul would speak in Greek, the universal language of the day. The commander had supposed the very opposite, — that Paul could not speak Greek, but was an Egyptian Jew, talking the Hebrew of the great Jewish colony in Egypt.

3. Gamaliel. See chap. 5:34. **Zealous for God, even as ye all are this day.** There can be zeal without knowledge, and zeal without spirituality.

4. This Way. See chap. 19:9, 23.

5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

15 For thou shalt be his witness unto all men of what thou hast seen and heard.

16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

22 And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth: for it is not fit that he should live.

priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and journeyed to Damascus, to bring them also which were there unto Jerusalem in
6 bonds, for to be punished. And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great
7 light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest
8 thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou per-
9 secutest. And they that were with me beheld indeed the light, but they heard not the voice of him that spake to me.
10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for
11 thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I
12 came into Damascus. And one Ananias, a devout man according to the law, well reported of by all the Jews that dwelt
13 there, came unto me, and standing by me said unto me, Brother Saul, receive thy sight. And in that very hour I [1]looked
14 up on him. And he said, The God of our fathers hath appointed thee to know his will, and to see the Righteous One,
15 and to hear a voice from his mouth. For thou shalt be a witness for him unto all men of what thou hast seen and heard.
16 And now why tarriest thou? arise, and be baptized, and wash away thy sins,
17 calling on his name. And it came to pass, that, when I had returned to Jerusalem, and while I prayed in the temple, I fell
18 into a trance, and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: because they will not receive of thee testimony concerning me.
19 And I said, Lord, they themselves know that I imprisoned and beat in every syna-
20 gogue them that believed on thee: and when the blood of Stephen thy witness was shed, I also was standing by, and consenting, and keeping the garments of
21 them that slew him. And he said unto me, Depart: for I will send thee forth far hence unto the Gentiles.
22 And they gave him audience unto this word; and they lifted up their voice, and said, Away with such a fellow from the earth: for it is not fit that he should live.

[1] Or, *received my sight* and looked *upon him*.

5. All the estate of the elders. Literally, "all the presbytery." **Unto the brethren.** Unto their brethren, the zealous Jews.

9. Heard not the voice. See chap. 9:7. For this whole narrative, see chaps. 9:1–20, and 26:10–20.

12. A devout man according to the law. A Christian also (see chap. 9:10).

14. The Righteous One. He was to represent the race in righteousness, and bring all believers to righteousness.

16. Be baptized, and wash away thy sins. This is not, "be baptized, and *so* wash away thy sins," but "be baptized, and *also* wash away thy sins"—by that which baptism betokens.

18. Him; i.e., the Lord Jesus.

19, 20. Paul's argument before God, representing him as most fitted to testify successfully to the Jews. But what is man to argue with God?

22. Mention of the Gentiles as sharers with the Jews in God's merciful dispensations always stirred up the intensest Jewish jealousy.

23 And as they cried out, and cast off *their* clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born.

29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

23 And as they cried out, and threw off their
24 garments, and cast dust into the air, the chief captain commanded him to be brought into the castle, bidding that he should be examined by scourging, that he might know for what cause they so shouted
25 against him. And when they had tied him up [1] with the thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman,
26 and uncondemned? And when the centurion heard it, he went to the chief captain, and told him, saying, What art thou about to do? for this man is a Roman.
27 And the chief captain came, and said unto him, Tell me, art thou a Roman?
28 And he said, Yea. And the chief captain answered, With a great sum obtained I this citizenship. And Paul said, But I
29 am *a Roman* born. They then which were about to examine him straightway departed from him: and the chief captain also was afraid, when he knew that he was a Roman, and because he had bound him.
30 But on the morrow, desiring to know the certainty, wherefore he was accused of the Jews, he loosed him, and commanded the chief priests and all the council to come together, and brought Paul down, and set him before them.

[1] Or, *for*.

23. Threw off their garments. Rather, "flung their garments." They whirled their outer garments, and so raised a great dust, showing their excitement.

24. The chief captain. See chap. 21:31. **By scourging,** which (as well as any other torture) was forbidden to a Roman citizen before conviction.

25. Centurion. See on chap. 10:1.

28. With a great sum. The commander wonders how a poor man like Paul could have procured the Roman citizenship.

29. Because he had bound him for scourging. Binding in prison for safety would not have interfered with Paul's rights of citizenship, but binding for scourging was an infraction of his privilege.

30. The certainty. The sure account. **Brought Paul down** from the castle to some building near the temple, whither it would be allowed the Roman soldiers to go as Paul's guard (compare chap. 23:10).

CHAPTER XXIII.

1. As Paul pleadeth his cause, 2. Ananias commandeth them to smite him. 7. Dissension among his accusers. 11. God encourageth him. 14. The Jews' laying wait for Paul 20. is declared unto the chief captain. 27. He sendeth him to Felix the governor.

1 And Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day.

2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.

1 And Paul, looking stedfastly on the council, said, Brethren, I have lived before God in all good conscience until this day.
2 And the high priest Ananias commanded them that stood by him to smite him on

1. In all good conscience. Not absolutely. Paul would have been the last to say that. But in the matters regarding which the Jews had any issue with him.

2. The high priest Ananias was the son of Nebedæus, and had been made high priest in the year 47. Paul appeared before him (probably) in the year 57. But at that time (according to Josephus) he was not high priest, Jonathan then holding the office (Jos. Ant., 20, 8, 5). For Ananias had been sent to Rome in chains by Cumanus, the predecessor of Felix, and, having been acquitted of the charge made against him, had returned to Judæa, but, it would seem from Josephus, did not regain his office. Perhaps, after Jonathan was murdered by Felix, and before Agrippa of Chalcis (in whom the appointing-power resided) had time to appoint his successor, Ishmael, Felix irregularly allowed Ananias to hold the place. That would account for Paul's remark in verse 5; Ananias being no high priest, but a usurper. **To smite him on the mouth,** for his forwardness and presumption in thus speaking in self-justification before his accusers. Paul evidently did not treat this council with the respect with which he would have treated a legitimate Sanhedrim.

3 Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high priest?

5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

9 And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

11 And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

3 the mouth. Then said Paul unto him, God shall smite thee, thou whited wall: and sittest thou to judge me according to the law, and commandest me to be smitten
4 contrary to the law? And they that stood by said, Revilest thou God's high priest?
5 And Paul said, I wist not, brethren, that he was high priest: for it is written, Thou shalt not speak evil of a ruler of
6 thy people. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in ques-
7 tion. And when he had so said, there arose a dissension between the Pharisees and Sadducees: and the assembly was
8 divided. For the Sadducees say that there is no resurrection, neither angel, nor spir-
9 it: but the Pharisees confess both. And there arose a great clamour: and some of the scribes of the Pharisees' part stood up, and strove, saying, We find no evil in this man: and what if a spirit hath spoken to
10 him, or an angel? And when there arose a great dissension, the chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle.
11 And the night following the Lord stood by him, and said, Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome.
12 And when it was day, the Jews banded together, and bound themselves under a curse, saying that they would neither eat
13 nor drink till they had killed Paul. And they were more than forty which made
14 this conspiracy. And they came to the chief priests and the elders, and said, We have bound ourselves under a great curse, to taste nothing until we have killed Paul.
15 Now therefore do ye with the council signify to the chief captain that he bring him down unto you, as though ye would judge of his case more exactly: and we, or ever he come near, are ready to slay
16 him. But Paul's sister's son heard of

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3. God shall smite thee, thou whited wall. The Greek word μέλλει (instead of the future or the optative) shows that this is no imprecation or angry retort, but a prophetic declaration of Ananias' death by assassination, which occurred seven years later. The words "whited wall" mean a hypocrite; as walls were made of mud, and the mud concealed by whitewash. Ananias' pretence to be high priest is perhaps referred to.

5. I wist not. See on verse 2. **Thou shalt not, etc.** Exod. 22:28.

6. I am a Pharisee. Although Paul had become a Christian, he was still a Jew; and he was a Pharisee in all the distinctive doctrines of Pharisaism as against Sadduceeism. **Touching the hope and resurrection of the dead.** The hope which implies the resurrection. Christ's resurrection, the earnest of the resurrection of all believers, was a main subject in Paul's teaching (compare 1 Cor. 15).

7. Pharisees and Sadducees. See Matt. 3:7. Paul had a right, before an irregular assembly as this was, to take advantage of a side issue. He shifted the question from the person of Jesus to the general subject of the resurrection of the dead, in which he had Pharisaic sympathy.

10. The chief captain, Claudius Lysias, was present (see chap. 22:30, and 23:10, 28, 29). **Go down.** Not from the castle, but from the elevated position in which they and their commander were stationed near the assembly.

11. Be of good cheer. For other such comforting and assuring revelations of God to Paul, see his experience at Corinth (chap. 18:9), and on the ship (chap. 27:24; also compare 2 Cor. 12:7-9).

12. The Jews. Forty, as we see by the next verse. **They would neither eat nor drink till they had killed Paul.** But they did not kill Paul, yet the forty did not starve themselves to death.

14. They came to the chief priests and the elders. They knew that the highest in the land were ready for the lowest acts of crime.

15. Or ever. Old English for "ere ever."

16. And told Paul. Paul was not confined with any hardness.

17 Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou hast shewed these things to me.

23 And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias unto the most excellent governor Felix *sendeth* greeting.

27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, I brought him forth into their council:

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what *they had* against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle:

their lying in wait, [1] and he came and entered into the castle, and told Paul.
17 And Paul called unto him one of the centurions, and said, Bring this young man unto the chief captain: for he hath
18 something to tell him. So he took him, and brought him to the chief captain, and saith, Paul the prisoner called me unto him, and asked me to bring this young man unto thee, who hath something to say
19 to thee. And the chief captain took him by the hand, and going aside asked him privately, What is that thou hast to tell
20 me? And he said, The Jews have agreed to ask thee to bring down Paul to-morrow unto the council, as though thou wouldest inquire somewhat more exactly concern-
21 ing him. Do not thou therefore yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves under a curse, neither to eat nor to drink till they have slain him: and now are they ready, looking for
22 the promise from thee. So the chief captain let the young man go, charging him, Tell no man that thou hast signified these
23 things to me. And he called unto him two of the centurions, and said, Make ready two hundred soldiers to go as far as Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the
24 third hour of the night: and *he bade them* provide beasts, that they might set Paul thereon, and bring him safe unto
25 Felix the governor. And he wrote a letter after this form:
26 Claudius Lysias unto the most excellent
27 governor Felix, greeting. This man was seized by the Jews, and was about to be slain of them, when I came upon them with the soldiers, and rescued him, having
28 learned that he was a Roman. And desiring to know the cause wherefore they accused him, [2] I brought him down unto
29 their council: whom I found to be accused about questions of their law, but to have nothing laid to his charge worthy
30 of death or of bonds. And when it was shewn to me that there would be a plot against the man, I sent him to thee forthwith, charging his accusers also to speak against him before thee.[3]
31 So the soldiers, as it was commanded them, took Paul, and brought him by
32 night to Antipatris. But on the morrow they left the horsemen to go with him,

[1] Or, *having come in* upon them, *and he entered, etc.* [2] Some ancient authorities omit *I brought him down unto their council.* [3] Many ancient authorities add *Farewell.*

23. Two hundred foot-soldiers, seventy of cavalry, and two hundred spearmen, making four hundred and seventy in all, formed a very large escort for one prisoner; and the number shows the excited state of the populace. **Spearmen.** The word is doubtful. It is found nowhere but here.

24. Felix the governor. Antonius Felix had been now six years procurator of Judæa. He was brother of the famous and infamous Pallas, the favorite of the emperor Claudius, who so completely mastered the weak mind of the emperor, that the favorite was virtually the ruler of the empire. At this time, however, Nero had become emperor; and Pallas in this reign lost his power.

27. Having learned that he was a Roman. A falsehood, for Lysias did not know this till *after* the rescue. He tells the falsehood to show a noble motive for seizing Paul.

31. Antipatris, built by Herod the Great, and called in honor of his son Antipater, was about forty miles north-west of Jerusalem at the foot of the hill-country, toward the seacoast. If Paul left Jerusalem at nine o'clock at night (verse 23), he probably arrived at Antipatris by one o'clock the next afternoon; as the larger part of the escort had to walk. The foot-soldiers probably tarried all the second night at Antipatris.

33 Who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him.
34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia;
35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

33 and returned to the castle: and they, when they came to Cæsarea, and delivered the letter to the governor, presented Paul
34 also before him. And when he had read it, he asked of what province he was; and when he understood that he was of Cilicia,
35 I will hear thy cause, said he, when thine accusers also are come: and he commanded him to be kept in Herod's [1] palace.

[1] Gr. *Prætorium*.

33. Cæsarea was more than twenty miles north of Antipatris (see chap. 10:1).

CHAPTER XXIV.

1. Paul being accused by Tertullus the orator, 10. answereth for his life and doctrine. 24. He preacheth Christ to the governor and his wife. 26. The governor hopeth for a bribe, but in vain. 27. At last, going out of his office, he leaveth Paul in prison.

1 And after five days Ananias the high priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul.
2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,
3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.
4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.
5 For we have found this man *a* pestilent *fellow*, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:
6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.
7 But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands,
8 Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.
9 And the Jews also assented, saying that these things were so.

1 And after five days the high priest Ananias came down with certain elders, and *with* an orator, one Tertullus; and they
2 informed the governor against Paul. And when he was called, Tertullus began to accuse him, saying,
Seeing that by thee we enjoy much peace, and that by thy providence evils
3 are corrected for this nation, we accept it in all ways and in all places, most excel-
4 lent Felix, with all thankfulness. But, that I be not further tedious unto thee, I intreat thee to hear us of thy clemency a
5 few words. For we have found this man a pestilent fellow, and a mover of insurrections among all the Jews throughout [1] the world, and a ringleader of the sect of
6 the Nazarenes: who moreover assayed to profane the temple: on whom also we
8 laid hold: [2] from whom thou wilt be able, by examining him thyself, to take knowledge of all these things, whereof
9 we accuse him. And the Jews also joined in the charge, affirming that these things were so.

[1] Gr. *the inhabited earth*. [2] Some ancient authorities insert *and we would have judged him according to our law.* 7 *But the chief captain Lysias came, and with great violence took him away out of our hands,* 8 *commanding his accusers to come before thee.*

1. After five days. Paul (in verse 11) dates his arrival at Jerusalem twelve days before his hearing before Felix. He was nearly seven days with the four men who had vowed (chap. 21:27). Making that latter time six days, and adding one day for the imprisonment, and another for the journey, we have four days left to make the twelve days. Those four days would answer to this "after five days," if we consider the fifth day as having arrived, and remember the loose method of speech in use regarding time. The five days are, then, Paul's five days at Cæsarea before the high priest came down. **Came down** from Jerusalem in the mountains to Cæsarea on the coast. **An orator, one Tertullus.** Probably attached to the high-priest's court for such emergencies before the Roman authorities. He may have been a Jew, or his use of the first person plural may have been a lawyer's style of speaking of his client.

2. The highly rhetorical character of the opening of his speech is characteristic of the day.

5. A pestilent fellow. Simply, "a pest."

6-8. The long marginal reading is left out of the text on the authority of the three most important uncials (with others), and the Sahidic and Coptic versions with three of the Vulgate MSS. But the passage is found in the Oxford MS. E., in the Syriac and Æthiopic versions, and in one of the Vulgate codices, and also inserted in another. It is hard to account for the insertion, but easy to account for the omission. We, therefore, prefer the reading in the Old Version.

10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men.

17 Now after many years I came to bring alms to my nation, and offerings.

18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

22 And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

10 And when the governor had beckoned unto him to speak, Paul answered,

Forasmuch as I know that thou hast been of many years a judge unto this nation, I do cheerfully make my defence:
11 seeing that thou canst take knowledge, that it is not more than twelve days since
12 I went up to worship at Jerusalem: and neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the
13 city. Neither can they prove to thee the
14 things whereof they now accuse me. But this I confess unto thee, that after the Way which they call [1]a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets:
15 having hope toward God, which these also themselves [2]look for, that there shall be a resurrection both of the just and un-
16 just. Herein do I also exercise myself to have a conscience void of offence toward
17 God and men alway. Now after [3]many years I came to bring alms to my nation,
18 and offerings: [4]amidst which they found me purified in the temple, with no crowd,
19 nor yet with tumult: but *there were* certain Jews from Asia — who ought to have been here before thee, and to make accusation, if they had aught against me.
20 Or else let these men themselves say what wrong-doing they found, when I stood
21 before the council, except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question before you this day.

22 But Felix, having more exact knowledge concerning the Way, deferred them, saying, When Lysias the chief captain shall come down, I will determine your matter.
23 And he gave order to the centurion that he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him.

24 But after certain days, Felix came with Drusilla, [5]his wife, which was a Jewess, and sent for Paul, and heard him con-
25 cerning the faith in Christ Jesus. And as he reasoned of righteousness, and [6]temperance, and the judgement to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto

[1] Or, *heresy*. [2] Or, *accept*. [3] Or, *some*. [4] Or, *in* presenting *which*. [5] Gr. *his own wife*. [6] Or, *self-control*.

10. Cheerfully. Aware that he had as judge a man who understood Jewish affairs.

14. The Way. See on chap. 22:4.

15. The position of "hope" in the sentence (in Greek) will admit of its translation with the article thus: "having toward God the hope which these also themselves look for; to wit, that there shall be a resurrection," etc.

17. Alms collected from the churches of Macedonia and Achaia for the poor Christians of Judæa. **Offerings.** Perhaps here in the sense of "religious service," for Paul had been anxious to reach Jerusalem by Pentecost (see chap. 20:16).

18. Amidst which services. **Certain Jews from Asia.** Supply, "who made charges."

20. These men themselves. The high priest and elders (verse 1).

22. The Way. See verse 14. Felix had probably looked inquiringly into the new religion while procurator (compare verse 24).

24. Drusilla was the daughter of Herod Agrippa, the Herod who was eaten of worms (chap. 12). She had first been married to Azizus, King of Emesa; but Felix induced her to leave him for himself. King Agrippa and Berenice, of chap. 25:13, were her brother and sister.

26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.
27 But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

26 me. He hoped withal that money would be given him of Paul: wherefore also he sent for him the oftener, and communed
27 with him. But when two years were fulfilled, Felix was succeeded by Porcius Festus; and desiring to gain favour with the Jews, Felix left Paul in bonds.

27. Two years were fulfilled from Paul's appearance before Felix. According to the Jewish reckoning, this may have been *parts* of two years. Festus arrived probably in A.D. 59.

CHAPTER XXV.

2. The Jews accuse Paul before Festus. 8. He answereth for himself, 11. and appealeth unto Cæsar. 14. Afterwards Festus openeth his matter to king Agrippa, 23. and he is brought forth. 25. Festus clareth him to have done nothing worthy of death.

1 Now when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem.
2 Then the high priest and the chief of the Jews informed him against Paul, and besought him,
3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.
4 But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly *thither*.
5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.
6 And when he had tarried among them more than ten days, he went down unto Cæsarea; and the next day sitting on the judgment seat commanded Paul to be brought.
7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.
8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all.
9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?
10 Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.
11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.
12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.

1 Festus therefore, [1]having come into the province, after three days went up to
2 Jerusalem from Cæsarea. And the chief priests and the principal men of the Jews informed him against Paul; and they besought him, asking favour against him,
3 that he would send for him to Jerusalem;
4 laying wait to kill him on the way. Howbeit Festus answered, that Paul was kept in charge at Cæsarea, and that he himself
5 was about to depart *thither* shortly. Let them therefore, saith he, which are of power among you, go down with me, and if there is any thing amiss in the man, let them accuse him.
6 And when he had tarried among them not more than eight or ten days, he went down unto Cæsarea; and on the morrow he sat on the judgement-seat, and commanded
7 Paul to be brought. And when he was come, the Jews which had come down from Jerusalem stood round about him, bringing against him many and grievous charges, which they could not prove;
8 while Paul said in his defence, Neither against the law of the Jews, nor against the temple, nor against Cæsar, have I
9 sinned at all. But Festus, desiring to gain favour with the Jews, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before
10 me? But Paul said, I am standing before Cæsar's judgement-seat, where I ought to be judged: to the Jews have I done no wrong, as thou also very well knowest.
11 If then I am a wrong-doer, and have committed any thing worthy of death, I refuse not to die: but if none of those things is *true*, whereof these accuse me, no man can [2]give me up unto them. I appeal unto
12 Cæsar. Then Festus, when he had conferred with the council, answered, Thou hast appealed unto Cæsar: unto Cæsar shalt thou go.

[1] Or, *having entered upon his province.* [2] Gr. *grant me by favour:* and so in verse 16.

1. To Jerusalem from Cæsarea. See on chap. 10: 1.
5. Which are of power. The men of rank and influence are intended.
9. Desiring to gain favour with the Jews. The controlling motive, as with Felix (chap. 24: 27).
10. As thou also very well knowest. A bold appeal *ad hominem*.
11. I appeal unto Cæsar. Paul's refuge from Jewish rage and Festus' injustice. The appeal of a Roman citizen to the emperor put an end to a provincial examination or trial, and made it necessary to send the accused to Rome. Hence Festus' answer.

13 And after certain days king Agrippa and Bernice came unto Cæsarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring *to have* judgment against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

19 But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.

22 Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

13 Now when certain days were passed, Agrippa the king and Bernice arrived at
14 Cæsarea, [1]and saluted Festus. And as they tarried there many days, Festus laid Paul's case before the king, saying, There is a certain man left a prisoner by Felix:
15 about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, asking for sentence
16 against him. To whom I answered, that it is not the custom of the Romans to give up any man, before that the accused have the accusers face to face, and have had opportunity to make his defence concern-
17 ing the matter laid against him. When therefore they were come together here, I made no delay, but on the next day sat down on the judgement-seat, and com-
18 manded the man to be brought. Concerning whom, when the accusers stood up, they brought no charge of such evil things
19 as I supposed; but had certain questions against him of their own [2]religion, and of one Jesus, who was dead, whom Paul
20 affirmed to be alive. And I, being perplexed how to inquire concerning these things, asked whether he would go to Jerusalem, and there be judged of these
21 matters. But when Paul had appealed to be kept for the decision of [3]the emperor, I commanded him to be kept till I should
22 send him to Cæsar. And Agrippa *said* unto Festus, I also [4]could wish to hear the man myself. To-morrow, saith he, thou shalt hear him.
23 So on the morrow, when Agrippa was come, and Bernice, with great pomp, and they were entered into the place of hearing, with the chief captains, and the principal men of the city, at the command
24 of Festus Paul was brought in. And Festus saith, King Agrippa, and all men which are here present with us, ye behold this man, about whom all the multitude of the Jews made suit to me, both at Jerusalem and here, crying that he ought not to
25 live any longer. But I found that he had committed nothing worthy of death: and as he himself appealed to [3]the emperor, I
26 determined to send him. Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, king Agrippa, that, after examination had, I
27 may have somewhat to write. For it seemeth to me unreasonable, in sending a prisoner, not withal to signify the charges against him.

[1] Or, *having saluted.* [2] Or, *superstition.* [3] Gr. *the Augustus.* [4] Or, *was wishing.*

13. Agrippa the king was the son of Herod Agrippa, king of Judæa (chap. 12:23). He was only seventeen years old when his father died, and was not permitted by the emperor to succeed him; but, when he was twenty-one, his uncle, Herod, king of Chalcis, dying, the kingdom of Chalcis was given him. This was a petty kingdom, north of Palestine. Afterward the emperor gave him, instead of Chalcis, a kingdom made up of the countries lying east and north of the Sea of Galilee. He was king of this new kingdom at the time of his visit of congratulation to the Roman procurator Festus. He was about thirty years of age at this time. **Bernice,** or Berenice, was the sister of Agrippa. She had formerly been the wife of her uncle, Herod, of Chalcis. After his death, she had married Polemo, king of Cilicia, whom she abandoned for a criminal union with her own brother Agrippa.

21. The emperor. Literally, "the Augustus." All the Roman emperors assumed the titles of "Augustus" and "Cæsar."

24. All the multitude of the Jews. The whole nation was agitated on the question of the new religion, as they regarded Christianity.

CHAPTER XXVI.

2. Paul, in the presence of Agrippa, declareth his life from his childhood, 12. and how miraculously he was converted, and called to his apostleship. 24. Festus chargeth him to be mad, whereunto he answereth modestly. 28. Agrippa is almost persuaded to be a Christian. 31. The whole company pronounce him innocent.

1 THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

3 Especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

6 And now I stand and am judged for the hope of the promise made of God unto our fathers:

7 Unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them*.

11 And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities.

12 Whereupon as I went to Damascus with authority and commission from the chief priests,

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

1 AND Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth his hand, and made his defence:

2 I think myself happy, king Agrippa, that I am to make my defence before thee this day touching all the things whereof

3 I am accused by the Jews: [1]especially because thou art expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me

4 patiently. My manner of life then from my youth up, which was from the beginning among mine own nation, and at

5 Jerusalem, know all the Jews; having knowledge of me from the first, if they be willing to testify, how that after the straitest sect of our religion I lived a

6 Pharisee. And now I stand *here* to be judged for the hope of the promise made

7 of God unto our fathers; unto which *promise* our twelve tribes, earnestly serving *God* night and day, hope to attain. And concerning this hope I am accused

8 by the Jews, O king! Why is it judged incredible with you, if God doth raise the

9 dead? I verily thought with myself, that I ought to do many things contrary to the

10 name of Jesus of Nazareth. And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests; and when they were put to death, I gave

11 my vote against them. And punishing them oftentimes in all the synagogues, I strove to make them blaspheme: and being exceedingly mad against them, I persecuted them even unto foreign cities.

12 [2]Whereupon as I journeyed to Damascus with the authority and commission of the

13 chief priests, at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round

[1] Or, *because thou art especially expert.* [2] Or, *On which errand.*

3. Expert in all customs and questions which are among the Jews. Agrippa's great-grandmother was Mariamne, who was a member of the great Asmonean, or Maccabean, family of the Jews. The Herods all claimed to be Jews, although they were a mixed race.

4. Which was from the beginning. Referring to his days of education. He was born in Tarsus. So in verse 5, "from the first."

5. Sect. The Greek word is "heresy;" and its use here furnishes a good illustration of the New-Testament use of that word, so different from its modern use. Paul uses it to denote a separate guild or class within the Church. Of course, if such a guild was formed with evil design, it would be a *faction;* and this we find to be the meaning of the term often. Because such factions did (in the history of the Church) adopt false doctrines, the word received its modern use as designating false doctrine. But we must bear in mind that it did not have this meaning in the New-Testament day.

6. The hope of the promise. That is, "the hope of the thing promised." See Heb. 11:13 for this same use of "promise" for the "thing promised." Now, the thing promised by God to the Israelitish fathers was the coming of Messiah, and the resurrection of the dead to form his eternal kingdom (Dan. 12:1-3).

7. By the Jews. Rather, "by Jews." By those who are not ignorant Gentiles, but who are instructed and enlightened Jews.

8. Incredible with you. Plural. Not addressed to Agrippa, but to the Jews around him, Paul's accusers.

9. Contrary to. Rather, "in direct opposition against."

12. Whereupon. In which circumstances. Compare the other two accounts of this scene in chaps. 9 and 22. We are three times called upon to regard Paul's conversion, so that the incontrovertible evidence of its divine origin and character may testify to the truth of the Christian revelation.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee,

18 To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill *me*.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

23 That Christ should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

about me and them that journeyed with
14 me. And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee
15 to kick against [1]the goad. And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest.
16 But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things [2]wherein thou hast seen me, and of the things wherein I
17 will appear unto thee; delivering thee from the people, and from the Gentiles,
18 unto whom I send thee, to open their eyes, [3]that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me.
19 Wherefore, O king Agrippa, I was not
20 disobedient unto the heavenly vision: but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy of [4]repent-
21 ance. For this cause the Jews seized me in the temple, and assayed to kill me.
22 Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses
23 did say should come; [5]how that the Christ [6]must suffer, *and* [5]how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.
24 And as he thus made his defence, Festus saith with a loud voice, Paul, thou art mad; thy much learning doth turn
25 thee to madness. But Paul saith, I am not mad, most excellent Festus; but speak
26 forth words of truth and soberness. For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in
27 a corner. King Agrippa, believest thou the prophets? I know that thou be-

[1] Gr. *goads.* [2] Many ancient authorities read *which thou hast seen.* [3] Or, *to turn them.* [4] Or, *their repentance.* [5] Or, *if.* Or, *whether.* [6] Or, *is subject to suffering.*

14. It is hard for thee to kick against the goad. The figure is taken from the sphere of husbandry; it being customary to place a beam with spike-points projecting, behind the ploughing animals, so that, if they should kick, they would hurt only themselves.

16. A minister and a witness. General and specific.

17. Delivering thee. A promise of opposition, therefore, for his whole course. **From the people.** The people of Israel.

18. The object of Paul's witness, for which God sent him, was, (1) to open the eyes of men, (2) so that they would turn to the light (which is from Satan's authority to God), and (3) so that they would receive pardon and holiness. In verse 20 he represents himself as making the proclamation which involved these points.

21. For this cause. Because he had treated the Gentiles exactly as the Jews.

23. Must suffer. The suffering Messiah, so frequently found in prophecy, the Jews strangely refused to accept. They thought that suffering could not be connected with the conquering Messiah. **Light.** The person of the Messiah was now known, and the spiritual character of his kingdom. **People.** See on verse 17.

24. Festus' interruption may have been elicited by Paul's earnest manner, as well as by the doctrine of the resurrection. It is the interruption of a thoroughly worldly soul.

26. The king knoweth. King Agrippa being a Jew. **Unto whom also I speak freely.** He had been so particular in relation to Jewish matters, because Agrippa was there to hear; but, of course, Festus could not understand these things. **This hath not been done in a corner.** The most complete openness and publicity had been given to the Messianic life and evidences of Jesus.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.
29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.
30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:
31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.
32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

28 lievest. And Agrippa *said* unto Paul, With but little persuasion thou wouldest
29 fain make me a Christian. And Paul *said*, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds.
30 And the king rose up, and the governor, and Bernice, and they that sat with them:
31 and when they had withdrawn, they spake one to another, saying, This man doeth nothing worthy of death or of bonds.
32 And Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

28. With but little persuasion thou wouldest fain make me a Christian. This is about the true meaning of the words, but it is very awkward English. Agrippa means to say that Paul would have him a Christian by a short method. That notion will be virtually expressed if we say, "Thou art trying to make me a Christian in a short way." The words are sportive, the attempt of a worldly mind to ward off the point of Paul's appeal.

29. Except these bonds. The chains on his two hands, by which he was bound to his soldier-guards.

CHAPTER XXVII.

1. Paul shipping toward Rome, 10. foretelleth of the danger of the voyage, 11. but is not believed. 14. They are tossed to and fro with tempest, 41. and suffer shipwreck, 22, 34, 44. yet all come safe to land.

1 And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band.
2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* Aristarchus, a Macedonian of Thessalonica, being with us.
3 And the next *day* we touched at Sidon. And Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself.
4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.
5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.
6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.
7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone;

1 And when it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan [1] band.
2 And embarking in a ship of Adramyttium, which was about to sail unto the places on the coast of Asia, we put to sea, Aristarchus, a Macedonian of Thessalonica,
3 being with us. And the next day we touched at Sidon: and Julius treated Paul kindly, and gave him leave to go unto his
4 friends and [2] refresh himself. And putting to sea from thence, we sailed under the lee of Cyprus, because the winds were
5 contrary. And when we had sailed across the sea which is off Cilicia and Pamphylia,
6 we came to Myra, *a city* of Lycia. And there the centurion found a ship of Alexandria sailing for Italy; and he put us
7 therein. And when we had sailed slowly many days, and were come with difficulty over against Cnidus, the wind not [3] further

[1] Or, *cohort.* [2] Gr. *receive attention.* [3] Or, *suffering us to get there.*

1. We should sail. Luke is one of the company. **Of the Augustan band.** This Augustan or imperial cohort was, perhaps, the same as the Italian cohort of chap. 10:1. See the note on that passage.

2. Adramyttium. Not far from Assos (chap. 20:13), on the west coast of Asia Minor. The vessel was bound thither: but the centurion hoped to find some other ship in some of the southern ports of Asia Minor, to which he might transfer his prisoners; as the sail to Adramyttium would have been far out of his direct course to Italy. **The places on the coast of Asia.** The province of Asia probably included Lycia, in which was Myra, where this vessel touched, and where the prisoners were transferred to another ship. **Aristarchus.** See chap. 20:4.

3. Sidon. One of the twin-cities of ancient Phœnicia. It is about twenty-five miles north of Tyre. The vessel had run about ninety miles from Cæsarea, its starting-point. **Treated Paul kindly.** It is evident that during this voyage Paul was not bound.

4. Under the lee of Cyprus. Between Cyprus and the Asiatic coast. The west wind was evidently blowing, which prevented a straight course from Sidon to the south-west corner of Asia Minor, as taken reversely by Paul two years before on his return from his third missionary tour (see chap. 21:1–3).

5. Myra, a city of Lycia. Lycia was an ancient division of Asia Minor, lying east of its south-western extremity.

6. A ship of Alexandria sailing for Italy. One of the large grain-ships, which carried grain from Alexandria in Egypt to Rome.

7. Slowly many days. There may have been a calm, followed by another strong west wind. **Cnidus** is the extreme south-western peninsula of Asia Minor. Between Cyprus and the main land, the current runs to the westward. This no longer helped the Alexandrian ship against the west wind, as it had done the Adramyttium ship. **Under the lee of Crete.** They sought the east end of Crete, which is south of Cnidus. The modern name of Crete is Candia. **Salmone** is at the eastern extremity of Crete.

8 And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city *of* Lasea.

9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*,

10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which is* an haven of Crete, and lieth toward the south west and north west.

13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.

14 But not long after there arose against it a tempestuous wind, called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain island which is called Clauda, we had much work to come by the boat:

17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;

19 And the third *day* we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

21 But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

suffering us, we sailed under the lee of
8 Crete, over against Salmone; and with difficulty coasting along it we came unto a certain place called Fair Havens; nigh whereunto was the city of Lasea.

9 And when much time was spent, and the voyage was now dangerous, because the Fast was now already gone by, Paul admonished them, and said unto them,
10 Sirs, I perceive that the voyage will be with injury and much loss, not only of the lading and the ship, but also of our
11 lives. But the centurion gave more heed to the master and to the owner of the ship, than to those things which were
12 spoken by Paul. And because the haven was not commodious to winter in, the more part advised to put to sea from thence, if by any means they could reach Phœnix, and winter *there; which is* a haven of Crete, looking [1]north-east and
13 south-east. And when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close in shore.
14 But after no long time there beat down from it a tempestuous wind, which is
15 called Euraquilo: and when the ship was caught, and could not face the wind, we
16 gave way *to it*, and were driven. And running under the lee of a small island called [2]Cauda, we were able, with diffi-
17 culty, to secure the boat: and when they had hoisted it up, they used helps, undergirding the ship; and, fearing lest they should be cast upon the Syrtis, they low-
18 ered the gear, and so were driven. And as we laboured exceedingly with the storm, the next day they began to throw *the*
19 *freight* overboard; and the third day they cast out with their own hands the [3]tack-
20 ling of the ship. And when neither sun nor stars shone upon *us* for many days, and no small tempest lay on *us*, all hope that we should be saved was now taken
21 away. And when they had been long without food, then Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have set sail from Crete, and have gotten

[1] Gr. *down the south-west wind and down the north-west wind.* [2] Many ancient authorities read *Clauda.* [3] Or, *furniture.*

8. Fair Havens. This is just east of a point on the south coast of Crete, where the shore begins to run north-westwardly. The city of Lasea is not identified in modern times.

9. The voyage. Rather, "sailing," as in Old Version. The Greek word refers both to a particular sailing or voyage, and to sailing generally. In the next verse, it has the special meaning; here, the general. It is a mistake to press a Greek word into the same English word on all occasions. **The Fast.** The Day of Atonement on the tenth of Tisri, near the first of October. After this period, the navigation of the Mediterranean was considered dangerous by the ancients.

10. Loss. Rather, "damage." **Of our lives.** Rather, "of our persons." The injury and damage were in the exposure and discomfort, and, perhaps, physical bruises and sickness, not in the loss of life (see verses 22, 44).

11. The master. Rather, "the pilot."

12. Phœnix. Fifty miles north-west of Fair Havens, on the south coast of Crete. It is the modern Lutro. **Looking north-east and south-east,** and so protecting from the westerly gales.

14. Euraquilo. Many authorities read "Euroclydon." In either case, it is a north-east wind, the severest wind that blows in the Mediterranean. The word "Euraquilo" means "north-east wind;" and "Euroclydon," "a wave-driving east wind." The future course of the vessel shows that it was a north-east wind.

16. Cauda. Now Gozo, twenty miles west of Fair Havens. The lee of Cauda would be at this time the south-west side. **To secure the boat,** which was dragging behind the ship.

17. Helps. Probably heavy ropes taken with a ship on a voyage, to pass around her hull in case of a severe storm, and help hold her together. **Upon the Syrtis.** Rather, "*into* the Syrtis." The great bay on the north coast of Africa, now called the Gulf of Sidra. **Lowered the gear.** The best nautical authorities conclude that the ship *lay to*, her head pointing to the north, and drifted west by north, the wind being east-north-east.

18. The freight. Only the deck-load (see verse 38).

21. Injury and loss. Same words as in verse 10. "Loss" should be "damage."

22 And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship.
23 For there stood by me this night the angel of God, whose I am, and whom I serve,
24 Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee.
25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.
26 Howbeit we must be cast upon a certain island.
27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;
28 And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.
29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.
30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,
31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.
32 Then the soldiers cut off the ropes of the boat, and let her fall off.
33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.
34 Wherefore I pray you to take *some* meat: for this is for your health: for there shall not an hair fall from the head of any of you.
35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken *it*, he began to eat.
36 Then were they all of good cheer, and they also took *some* meat.
37 And we were in all in the ship two hundred threescore and sixteen souls.

22 this injury and loss. And now I exhort
you to be of good cheer: for there shall
be no loss of life among you, but *only* of
23 the ship. For there stood by me this
night an angel of the God whose I am,
24 whom also I serve, saying, Fear not,
Paul; thou must stand before Cæsar: and
lo, God hath granted thee all them that
25 sail with thee. Wherefore, sirs, be of
good cheer: for I believe God, that it shall
be even so as it hath been spoken unto
26 me. Howbeit we must be cast upon a
certain island.
27 But when the fourteenth night was
come, as we were driven to and fro in the
sea of Adria, about midnight the sailors
surmised that they were drawing near to
28 some country; and they sounded, and
found twenty fathoms: and after a little
space, they sounded again, and found fif-
29 teen fathoms. And fearing lest haply we
should be cast ashore on rocky ground,
they let go four anchors from the stern,
30 and [3]wished for the day. And as the
sailors were seeking to flee out of the ship,
and had lowered the boat into the sea,
under colour as though they would lay
31 out anchors from the foreship, Paul said
to the centurion and to the soldiers, Ex-
cept these abide in the ship, ye cannot be
32 saved. Then the soldiers cut away the
ropes of the boat, and let her fall off.
33 And while the day was coming on, Paul
besought them all to take some food, say-
ing, This day is the fourteenth day that
ye wait and continue fasting, having taken
34 nothing. Wherefore I beseech you to take
some food: for this is for your safety: for
there shall not a hair perish from the head
35 of any of you. And when he had said
this, and had taken bread, he gave thanks
to God in the presence of all: and he
36 brake it, and began to eat. Then were
they all of good cheer, and themselves
37 also took food. And we were in all in
the ship [2]two hundred threescore and
38 sixteen souls. And when they had eaten

[1] Or, *prayed.* [2] Some ancient authorities read *about threescore and sixteen souls.*

22. I exhort you to be of good cheer. The one light in that gloom. **Loss.** This is rightly translated, another word from that in verse 21.

27. The fourteenth night from the departure from Fair Havens. **Driven to and fro.** Rather, "carried over or through" the Sea of Adria. It was a steady gale, and there could be no "to and fro" in the course of the ship. **Adria.** The sea between Greece, Italy, and Africa, and not what we call the Adriatic.

28. Twenty fathoms — fifteen fathoms. The sudden shallowing of thirty feet showed the close proximity of land.

29. Haply. This word is so like "happily," and is so seldom used, that "perhaps" would always be a good substitute. **Cast ashore on rocky ground.** Better "cast on a rocky shore."

30. The boat. The same that they had such difficulty to secure near Cauda (verse 16).

31. To the centurion and to the soldiers. Paul spoke to those who had power to enforce an order.

33. While the day was coming on. Rather, "until the day was coming on." Paul was urging them all night, and only prevailed about daybreak. **Having taken nothing.** Nothing as a regular meal, but having eaten, as it were, by snatches.

35. Gave thanks to God in the presence of all. Paul, the prisoner, was now the master and leader of all on board.

37. Two hundred threescore and sixteen souls. The Vatican MS. and the Sahidic version leave out the two hundred, and so Epiphanius read it; but, as all the other authorities have it, we see at once that its omission is the error. The grain-ships from Alexandria to Rome were very large, and could readily accommodate two hundred and seventy-six persons. Lucian describes a very large vessel, which, after great peril from storm, arrived at the Piræus on the seventieth (!) day from Alexandria on its way to Rome. This vessel yielded its owner twelve talents a year. It was a hundred and eighty feet long, and over forty-five feet broad; and, from deck to keel, it was forty-three and a half feet deep. Such a vessel could easily carry two hundred and seventy-six persons (see Lucian, Navig., 5 and 8).

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.
39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.
40 And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoisted up the mainsail to the wind, and made toward shore.
41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.
42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.
43 But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first *into the sea*, and get to land:
44 And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land.

enough, they lightened the ship, throwing
39 out the wheat into the sea. And when it was day, they knew not the land: but they perceived a certain bay with a beach, and they took counsel whether they could
40 [1] drive the ship upon it. And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to
41 the wind, they made for the beach. But lighting upon a place where two seas met, they ran the vessel aground; and the foreship struck and remained unmoveable, but the stern began to break up by the
42 violence *of the waves*. And the soldiers' counsel was to kill the prisoners, lest any *of them* should swim out, and escape.
43 But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they which could swim should cast themselves overboard, and get
44 first to the land: and the rest, some on planks, and some on *other* things from the ship. And so it came to pass, that they all escaped safe to the land.

[1] Some ancient authorities read *bring the ship safe to shore.*

38. The wheat from the hold. The deck-load they had thrown over thirteen days before (verse 18). They were now preparing to run the vessel ashore.

40. Loosing the bands of the rudders. The ship, doubtless, had two paddles for rudders, one on each quarter. **The foresail.** Some say "topsail," and some "top-gallant sail." The word, in Vitruvius, means a "jack-pulley." From its derivation, it means *something that hangs*. It is probably the *main yard* of the mast, hanging from its huge pulley, which, being hoisted, carried the sail with it.

41. Where two seas met. This is supposed to be in St. Paul's Bay, in the island of Malta, on the north shore, where the little island of Salmonetta allows the meeting of two currents behind it.

42. To kill the prisoners. Not from wanton cruelty, but to save their own lives; as their lives would be forfeited if the prisoners escaped.

43. Desiring to save Paul. Paul's presence had already saved the centurion.

CHAPTER XXVIII.

1. Paul after his shipwreck is kindly entertained of the barbarians. 5. The viper on his hand hurteth him not. 8. He healeth many diseases in the island. 11. They depart towards Rome. 17. He declareth to the Jews the cause of his coming. 24. After his preaching some were persuaded, and some believed not. 30. Yet he preacheth there two years.

1 AND when they were escaped, then they knew that the island was called Melita.
2 And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.
3 And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.
4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.
5 And he shook off the beast into the fire, and felt no harm.

1 AND when we were escaped, then we knew that the island was called [1] Melita.
2 And the barbarians shewed us no common kindness: for they kindled a fire, and received us all, because of the present
3 rain, and because of the cold. But when Paul had gathered a bundle of sticks, and laid them on the fire, a viper came out [2] by reason of the heat, and fastened on
4 his hand. And when the barbarians saw the beast hanging from his hand, they said one to another, No doubt this man is a murderer, whom, though he hath escaped from the sea, yet Justice hath
5 not suffered to live. Howbeit he shook off the beast into the fire, and took no

[1] Some ancient authorities read *Melitene.* [2] Or, *from the heat.*

1. Melita. The modern Malta, lying south of Sicily. The vessel had been driven by the gale about five hundred miles, from Cauda to Malta, drifting about thirty-six miles every twenty-four hours.

2. The barbarians. By this is to be understood simply a people of a foreign language, and not a savage or cruel people, according to our modern use of the word. **Common,** or "ordinary." They showed a positive kindness, which was far more than the conventional courtesy of life.

4. Justice. The divinity. It was a natural thought, in accordance with the instinctive sense of retribution, that the Divine Justice had pursued Paul as a murderer, but, being thwarted in the sea, now seized him on the land.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed:

10 Who also honoured us with many honours; and when we departed, they laded *us* with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried *there* three days.

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

6 harm. But they expected that he would have swollen, or fallen down dead suddenly: but when they were long in expectation, and beheld nothing amiss come to him, they changed their minds, and said that he was a god.

7 Now in the neighbourhood of that place were lands belonging to the chief man of the island, named Publius; who received us, and entertained us three days courte-
8 ously. And it was so, that the father of Publius lay sick of fever and dysentery: unto whom Paul entered in, and prayed, and laying his hands on him healed him.

9 And when this was done, the rest also which had diseases in the island came,
10 and were cured: who also honoured us with many honours; and when we sailed, they put on board such things as we needed.

11 And after three months we set sail in a ship of Alexandria, which had wintered in the island, whose sign was [1]The Twin
12 Brothers. And touching at Syracuse, we
13 tarried there three days. And from thence we [2]made a circuit, and arrived at Rhegium: and after one day a south wind sprang up, and on the second day we
14 came to Puteoli: where we found brethren, and were intreated to tarry with them seven days: and so we came to
15 Rome. And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius, and The Three Taverns: whom when Paul saw, he thanked God, and took courage.

16 And when we entered into Rome, [3]Paul was suffered to abide by himself with the soldier that guarded him.

17 And it came to pass, that after three days he called together [4]those that were the chief of the Jews: and when they were come together, he said unto them, I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans:

[1] Gr. *Dioscuri.* [2] Some ancient authorities read *cast loose.* [3] Some ancient authorities insert *the centurion delivered the prisoners to the captain of the prætorian guard: but.* [4] Or, *those that were of the Jews first.*

6. Said that he was a god. The pendulum swings to the other extreme. This is also natural. For the same change reversed, see chap. 14:11, 19.

7. The chief man. The governor. **Courteously.** The wonders of the voyage connected with Paul, as told by all who were on the ship, doubtless, had much to do with the marked attention of the people and government of Malta.

8. And it was so. Better, as in Old Version, "And it came to pass."

9. Were cured. By Paul. Yet Luke and Aristarchus may also have wrought miracles of healing.

11. The Twin Brothers. Literally, "the Dioscuri;" i.e., the sons of Jove, meaning Castor and Pollux, the twin-brothers. These twin-gods of the Greek mythology gave name to the ship, and had their images on the prow; and to them the vessel was dedicated, as Italian vessels are at this day dedicated to some saint, whose image is enshrined on board.

12. Syracuse. The chief city of Sicily, on its eastern shore, a hundred miles north of Malta.

13. Made a circuit. Probably owing to an adverse wind part of the time. **Rhegium.** A town on the extreme *toe* of Italy, on the Straits of Messina, seventy-five miles north of Syracuse. **Puteoli** (now Pozzuoli) is on the northern shore of the Bay of Naples. It was used as a port to Rome. It is two hundred and twenty miles north of Rhegium. Paul's whole distance by sea from Cæsarea to Puteoli had been not far from two thousand miles.

14. So. After staying seven days at Puteoli. Doubtless a military guard staid with Paul, but he evidently was not chained (compare verse 16).

15. The Market of Appius. Better, "Appii forum," as in Old Version, or (if we exactly copy the Greek), "the forum of Appius." It was twenty-seven miles south of Rome. **The Three Taverns** were seventeen miles south of Rome.

16. The passage in the Old Version, "the centurion delivered the prisoners to the captain of the guard, but" is not sufficiently supported either by MSS. or versions. **With the soldier that guarded him.** Here in his privileged position as abiding alone, he is chained to a soldier, his right hand to the soldier's left (see verse 20).

17. The margin is better than the text. Paul called the Jews first, according to the rule of presenting the gospel.

18 Who, when they had examined me, would have let *me* go, because there was no cause of death in me.

19 But when the Jews spake against *it*, I was constrained to appeal unto Cæsar; not that I had aught to accuse my nation of.

20 For this cause therefore have I called for you, to see *you*, and to speak with *you:* because that for the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

18 who, when they had examined me, desired to set me at liberty, because there
19 was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I
20 had aught to accuse my nation of. For this cause therefore did I [1]intreat you to see and to speak with *me:* for because of the hope of Israel I am bound with this
21 chain. And they said unto him, We neither received letters from Judæa concerning thee, nor did any of the brethren come hither and report or speak any harm
22 of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against.
23 And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded *the matter*, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the
24 prophets, from morning till evening. And some believed the things which were spo-
25 ken, and some disbelieved. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost [2]by Isaiah the prophet unto your fathers,
26 saying,

Go thou unto this people, and say,
By hearing ye shall hear, and shall in no wise understand;
And seeing ye shall see, and shall in no wise perceive:

27 For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.

28 Be it known therefore unto you, that this salvation of God is sent unto the Gentiles: they will also hear.[3]
30 And he abode two whole years in his
31 own hired dwelling, and received all that went in unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

[1] Or, *call for you, to see and to speak with* you. [2] Or, *through*. [3] Some ancient authorities insert verse 29 *And when he had said these words, the Jews departed, having much disputing among themselves.*

20. The hope of Israel. The Messianic hope.

22. Sect. See on chap. 26:5. **Everywhere.** It was now thirty years since the Spirit was outpoured at Pentecost, and the gospel had penetrated all parts of the Roman empire, begetting opposition everywhere from the human heart.

26, 27. Isa. 6:9, 10. The judicial blindness of the rejecter of God's truth.

28. The Gentiles. In opposition to the "Jews first" of verse 17.

30. Two whole years. Probably A.D. 61 and 62. Paul was released after this imprisonment, and, after a lapse of several years, was again arrested, imprisoned, and put to death in A.D. 68. During this latter imprisonment he wrote his Second Epistle to Timothy. We append a chronology of "the Acts of the Apostles," and of Paul's career.

A.D.	
30.	Christ's ascension.
31.	Stephen's death and Paul's conversion.
34.	Paul's retirement to Tarsus.
42.	Peter's preaching to Cornelius.
43.	Conversion of Gentiles at Antioch.
44.	Paul's arrival at Antioch.
45.	Paul's embassy to Jerusalem. Herod's death.
46, 47.	Paul's first missionary tour.
49.	Council at Jerusalem.
50–53.	Second missionary tour.
54–58.	Third missionary tour.
59 or 60.	Festus arrives at Cæsarea.
61, 62.	Paul at Rome.
67, 68.	Paul's second imprisonment and death.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

ROMANS.

THIS epistle was written from Corinth, probably in the year 58, and sent to the Roman Christians by the hand of Phœbe, a prominent helper in the Corinthian church, who was called to Rome, it appears, by matters pertaining to her trade or occupation.

CHAPTER I.

1. Paul commendeth his calling to the Romans, 9. and his desire to come to them. 16. What his gospel is, and the righteousness which it sheweth. 18. God is angry with all manner of sin. 21. What were the sins of the Gentiles.

1 PAUL, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God,
2 (Which he had promised afore by his prophets in the holy scriptures,)
3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;
4 And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:
5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:
6 Among whom are ye also the called of Jesus Christ:
7 To all that be in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

1 PAUL, a [1]servant of Jesus Christ, called *to be* an apostle, separated unto the gos-
2 pel of God, which he promised afore [2]by
3 his prophets in the holy scriptures, concerning his Son, who was born of the seed
4 of David according to the flesh, who was [3]declared *to be* the Son of God [4]with power, according to the spirit of holiness, by the resurrection of the dead; *even* Je-
5 sus Christ our Lord, through whom we received grace and apostleship, unto obedience [5]of faith among all the nations,
6 for his name's sake: among whom are ye
7 also, called *to be* Jesus Christ's: to all that are in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

[1] Gr. *bond-servant.* [2] Or, *through.* [3] Gr. *determined.* [4] Or, *in.* [5] Or, *to the faith.*

1. A servant. Strictly "a bond-servant," owned by Christ, and serving him exclusively. **Called to be an apostle.** So in 1 Cor. 1:1. Not self-appointed. **Separated.** This marks his exclusive work. **Gospel of God.** The gospel of Christ is God's gospel, the full development of his revelation of grace.

2. Which he promised afore. There is a *paronomasia* in the Greek hardly translatable. It might be rudely rendered, "the good announcement of God, which he before announced would come."

4. According to the spirit of holiness. This is in contrast with "according to the flesh" in verse 3. His flesh showed him to be man, but his spirit of holiness showed him to be God. **The resurrection of the dead** Christ was the great sign and proof of perfect holiness and divinity.

5. Unto obedience of faith. Rather, "for obedience of faith." The object of Paul's apostleship, as instituted by God, was the obedience of men to God founded on a true faith. **For his name's sake.** In honor of his name. The honor of Christ's name was found in the obedience of men to God.

6. Among whom are ye also. Ye Roman Christians are part of the "all nations" for whose obedience of faith my apostleship was instituted. **Called to be Jesus Christ's,** like "called to be an apostle" in verse 1, is absolute, and not to be joined to the "are ye also." It is a title of the Roman Christians. So below, "called to be saints" (verse 7). This repetition of "called" brings into prominence the divine source of the grace.

7. Grace to you and peace. Out of God's grace comes the peace which possesses the soul of the believer. Between the grace and the peace, there is a link not mentioned here, but found at the beginning of the two Epistles to Timothy and the one to Titus, though omitted in all the other epistles of Paul: it is "mercy" (see 1 Tim. 1:2; 2 Tim. 1:2; Tit. 1:4). *Grace* is God's loving-kindness in general: *mercy* is that loving-kindness toward sinners.

The inscription and salutation of this epistle, as given in these first six verses, may be thus condensed: "Paul, wholly given to the service of the gospel by appointment of God as an apostle for the conversion of the Gentiles (which gospel has as its subject Jesus Christ, both man and God), wishes for the brethren in Rome a realization of the gracious peace which comes from God and Jesus."

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.
9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;
10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.
11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;
12 That is, that I may be comforted together with you by the mutual faith both of you and me.
13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.
14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.
15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.
16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.
18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

8 First, I thank my God through Jesus Christ for you all, [1] that your faith is pro-
9 claimed throughout the whole world. For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you, always
10 in my prayers making request, if by any means now at length I may be prospered [2] by the will of God to come unto you.
11 For I long to see you, that I may impart unto you some spiritual gift, to the end
12 ye may be established; that is, that I with you may be comforted in you, each of us by the other's faith, both yours and mine.
13 And I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest of the Gentiles.
14 I am debtor both to Greeks and to Barbarians, both to the wise and to the fool-
15 ish. So, as much as in me is, I am ready to preach the gospel to you also that are
16 in Rome. For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to
17 the Jew first, and also to the Greek. For therein is revealed a righteousness of God [3] by faith unto faith: as it is written, But the righteous shall live [3] by faith.
18 For [4] the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who [5] hold down

[1] Or, *because.* [2] Gr. *in.* [3] Gr. *from.* [4] Or, *a wrath.* [5] Or, *hold the truth.*

8. The faith of the brethren at Rome was naturally, as from the great political centre of the world, made known to all parts of the empire. Paul rejoiced in that natural circulation of the news. Paul nowhere speaks of the faith of the Roman church as being peculiarly strong and active, and such a view is not found in the words here used. **I thank my God through Jesus Christ.** Not that God through Christ had blessed them (which was true), but that his thanks went to God through Christ. Praise, as well as prayer, from us reaches God only through Christ. He is our Mediator in all things.

9. God is my witness. A legitimate oath. The "for" explains his interest in them. Their faith made him thankful, because they were the subject of his prayers. **In my spirit.** With a deeper than a lip or limb service. **I make mention of you, etc.** So in Eph. 1:16; Phil. 1:4; Col. 1:3; 1 Thess. 1:2. Paul was evidently in the habit of bringing each church in review in his prayers. His apostolic labors were steeped in prayer.

10. If by any means now at length. Rather, "if perhaps at some time before long."

11. Some spiritual gift. Some of those miraculous gifts for edification which only the apostles were commissioned to bestow, as the gift of tongues and propheseying (compare Acts 8:14–18). The name of the Holy Spirit is often used for these his gifts (see Acts 19:2).

12. Read, "that is, that I may among you be comforted (or encouraged) with you through each other's faith, both yours and mine." The Old Version is defective, but the Revised Version is awkward.

13. I would not have you ignorant. A phrase used by the apostle in chap. 11:25; 1 Cor. 10:1, and 12:1; 2 Cor. 1:8; 1 Thess. 4:13, where he calls particular attention.

14. To Greeks and to Barbarians. As the Greeks called all who spoke other than the Greek language "Barbarians," so the nations which received the Greek tongue used the word for those beyond the more refined portions of the world where the Greek tongue had spread. "Greeks and Barbarians" thus means refined and unrefined nations. It should be remembered that the meaning of "savage" or "cruel" is a modern signification of the word "barbarian." The phrase, therefore, "to the wise and to the foolish," which follows, is almost a translation of "to Greeks and to Barbarians."

15. As much as in me is. As far as my ability and opportunity go. Paul was ready for gospel work anywhere, but his field must be limited.

16. It is the power of God unto salvation to every one that believeth. This is the keynote of the epistle, God's salvation through the believer's faith. **To the Jew first.** First presented to the Jews as forming the church of God.

17. A righteousness of God. A righteousness *for* man, but coming *from* God (see chap. 10:3 for a clear explanation). **By faith unto faith.** The "by faith" must mean here what it means in the next sentence, "the righteous shall live *by faith;*" i.e., by faith as the instrument of appropriating the righteousness. "Unto faith" must therefore mean, "for the development of faith as the perpetual instrument of a perpetual righteousness." Man receives God's righteousness as revealed in the gospel by faith, and this process of appropriating the divine righteousness goes on forever. Thus, faith is the very life of the righteous. The quotation is from Hab. 2:4, where the Hebrew "emunah" (faithfulness) is a little more generic than the Greek "pistis."

18. For, if a righteousness from God is not accepted, a wrath from God is also revealed which must strike the ungodly. **Ungodliness and unrighteousness.** When the soul is ungodly, it, not having God's righteousness, has its own unrighteousness. **Hold down the truth.** Not "hold the truth," as in Old Version. The unrighteousness, native to man, keeps the truth impotent. It excludes it as an enemy.

19 Because that which may be known of God is manifest in them; for God hath shewed *it* unto them.
20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:
21 Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.
22 Professing themselves to be wise, they became fools,
23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.
24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:
25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.
26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:
27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.
28 And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;
29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,
30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,
31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:
32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

19 the truth in unrighteousness; because that which may be known of God is manifest in them; for God manifested it unto them.
20 For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, *even* his everlasting power and divinity; [1] that they may be without excuse:
21 because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their
22 senseless heart was darkened. Professing themselves to be wise, they became fools,
23 and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and fourfooted beasts, and creeping things.
24 Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonoured
25 among themselves: for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed [2] for ever. Amen.
26 For this cause God gave them up unto [3] vile passions: for their women changed the natural use into that which is against
27 nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working unseemliness, and receiving in themselves that recompense of their error which was due.
28 And even as they [4] refused to have God in *their* knowledge, God gave them up unto a reprobate mind, to do those things
29 which are not fitting; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder,
30 strife, deceit, malignity; whisperers, backbiters, [5] hateful to God, insolent, haughty, boastful, inventors of evil things, diso-
31 bedient to parents, without understanding, covenant-breakers, without natural
32 affection, unmerciful: who, knowing the ordinance of God, that they which practise such things are worthy of death, not only do the same, but also consent with them that practise them.

[1] Or, *so that they are.* [2] Gr. *unto the ages.* [3] Gr. *passions of dishonour.* [4] Gr. *did not approve.* [5] Or, *haters of God.*

19. That which may be known of God. Rather, "that which *is* known of God." God's power and godhead (or divinity) *are* known to the heathen. They are "clearly seen" (verse 20); and hence, "knowing God" (verse 21), "they glorified him not as God."

20. That they may be without excuse. God so ordered it that no rebel against him should have an excuse.

21. Became vain. Trifling and reckless. **Their senseless heart was darkened.** Recklessness in the use of reason begets darkness (ignorance) of soul.

22. The wisdom of such must be folly.

23. Idolatry is thus the product of an ignorance which is the result of a reckless reasoning. **For the likeness.** Rather, "*in* (or by) the likeness." In such images, they changed the character of the divine glory.

24. Wherefore God gave them up. The penal action of God operating through psychical laws. Bodily lusts form the chosen field for depravity.

25. Exchanged the truth of God for a lie. Rather, "who, by their lie, changed the truth of God." That is, they by their false system, generated from their wickedness, presented, as the truth of God, a travesty. **Who is blessed for ever. Amen.** A doxology of re-action from human wickedness.

26. Gave them up. Resumption from verse 24.

28. Refused—reprobate. A *paronomasia* in Greek. "And even as they thought not *worthy* to have God in their knowledge, God gave them up to an *unworthy* mind." **Gave them up.** See on verse 24.

The argument of this first chapter (after the inscription and salutation) is this: "I rejoice in your faith, and long to visit you. Duty as well as pleasure would lead me to you, for the gospel is intrusted to me to be carried to the Gentiles. Now, this gospel shows that the only righteousness man can have is through faith; for man trusting to himself, although possessing some knowledge of God, goes farther and farther from the truth, inexcusably plunging himself (by God's penal arrangement) into the depths of depravity."

CHAPTER II.

1. They that sin, though they condemn it in others, cannot excuse themselves, 6. and much less escape the judgment of God, 9. whether they be Jews or Gentiles, 14. The Gentiles cannot escape, 17. nor yet the Jews, 25. whom their circumcision shall not profit, if they keep not the law.

1 THEREFORE thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.
2 But we are sure that the judgment of God is according to truth against them which commit such things.
3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?
4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?
5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;
6 Who will render to every man according to his deeds:
7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:
8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,
9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;
10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:
11 For there is no respect of persons with God.

1 WHEREFORE thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest [1] another, thou condemnest thyself; for thou that judgest
2 dost practise the same things. [2] And we know that the judgement of God is according to truth against them that prac-
3 tise such things. And reckonest thou this, O man, who judgest them that practise such things, and doest the same, that thou shalt escape the judgement of God?
4 Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God
5 leadeth thee to repentance? but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous
6 judgement of God; who will render to
7 every man according to his works: to them that by patience in well-doing seek for glory and honour and incorruption,
8 eternal life: but unto them that are factious, and obey not the truth, but obey unrighteousness, *shall be* wrath and in-
9 dignation, tribulation and anguish, upon every soul of man that worketh evil, of
10 the Jew first, and also of the Greek; but glory and honour and peace to every man that worketh good, to the Jew first, and
11 also to the Greek: for there is no respect
12 of persons with God. For as many as have sinned without law shall also perish

[1] Gr. *the other*. [2] Many ancient authorities read *For*.

1. Wherefore. Because of this universal depravity.

2. Every man knows that God is just to condemn these enormities, and every man is ready to condemn *another* who so acts; and yet he fails to point the condemnation to himself.

4. The riches of his goodness, etc. "His abundant goodness," etc. God's goodness makes him forbear through his long-suffering. The long-suffering is the inward affection; and the forbearance, the outward expression. **Leadeth thee to repentance.** Is thy guide to repentance (a changed life) if thou wilt only follow it.

5. Impenitent. Unchanged in its thought and purpose. **Wrath** that will be displayed **in the day of wrath.**

6. According to his works. Man's works are his treatment of the divine grace.

7. By patience. Rather, "in patience." The condition, not the cause, of the glory, nor the instrument of the seeking. **Well-doing.** This word must have its full force, and not be circumscribed to outward actions. It refers to the whole action of the man in his affections as well as in his visible life, and has especial reference to the man's treatment of God's grace. Those who seek the immortal glory, through the holy and divine channels, will obtain eternal life. The opposite character is he who rejects God's truth, and follows his native unrighteousness. Such a one obtains, not eternal life, but wrath and indignation (the indignation of a holy God displayed in effective wrath).

9. The two destinies, repeated reversely. The "tribulation" and "anguish" are the subjective results to man of God's indignation and wrath.

10. The glory, honor, and peace are equivalent to the "eternal life" of verse 7. The glory and honor and incorruption sought after are found; the incorruption proving the basis of true peace, and the whole composing that eternal life which Christ gives by his union with the soul (John 5:12, 20). **Worketh good.** This and the contrasted phrase in verse 9, "worketh evil," are to be interpreted as suggested in the note on verse 8. The divine grace is not mentioned; but we know, from what is said elsewhere, that the divine grace is a constant factor in determining the good or evil of a man. "Working good" is in this context made equivalent to "seeking for glory and honor and incorruption, with patience in well-doing;" and "working evil" is made equivalent to "being factious, and obeying not the truth, but obeying unrighteousness." **To the Jew first, etc.** See on chap. 1:16.

11. God has never given one man spiritual advantage over another. The wonderful privileges of the Jews proved no spiritual advantage to them. God was just as gracious to the Gentiles. God has no favorites.

12. Without law. Without the Mosaic law. The Gentiles are meant. The Gentiles shall perish, not according to the penalties of the Mosaic law, but of the law written in their hearts. In this way they perish "without law."

12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;
13 (For not the hearers of the law *are* just before God, but the doers of the law shall be justified.
14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:
15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;)
16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.
17 Behold, thou art called a Jew, and restest in the law, and makest thy boast of God,
18 And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law;
19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,
20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.
21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?
22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?
23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?
24 For the name of God is blasphemed among the Gentiles through you, as it is written.
25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.
26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?
27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?
28 For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

without law: and as many as have sinned
13 under law shall be judged by law; for not
the hearers of a law are [1]just before God,
but the doers of a law shall be [2]justified:
14 for when Gentiles which have no law do
by nature the things of the law, these,
having no law, are a law unto themselves;
15 in that they shew the work of the law
written in their hearts, their conscience
bearing witness therewith, and their
[3]thoughts one with another accusing or
16 else excusing *them;* in the day when God
[4]shall judge the secrets of men, according
to my gospel, by Jesus Christ.
17 But if thou bearest the name of a Jew,
and restest upon [5]the law, and gloriest in
18 God, and knowest [6]his will, and [7]approv-
est the things that are excellent, being
19 instructed out of the law, and art confi-
dent that thou thyself art a guide of the
blind, a light of them that are in dark-
20 ness, [8]a corrector of the foolish, a teacher
of babes, having in the law the form of
21 knowledge and of the truth; thou there-
fore that teachest another, teachest thou
not thyself? thou that preachest a man
22 should not steal, dost thou steal? thou
that sayest a man should not commit
adultery, dost thou commit adultery?
thou that abhorrest idols, dost thou [9]rob
23 temples? thou who gloriest in [5]the law,
through thy transgression of the law dis-
24 honourest thou God? For the name of
God is blasphemed among the Gentiles
25 because of you, even as it is written. For
circumcision indeed profiteth, if thou be
a doer of the law: but if thou be a trans-
gressor of the law, thy circumcision is
26 become uncircumcision. If therefore the
uncircumcision keep the ordinances of the
law, shall not his uncircumcision be reck-
27 oned for circumcision? and shall not the
uncircumcision which is by nature, if it
fulfil the law, judge thee, who with the
letter and circumcision art a transgressor
28 of the law? For he is not a Jew, which
is one outwardly; neither is that circum-
29 cision, which is outward in the flesh: but

[1] Or, *righteous.* [2] Or, *accounted righteous.* [3] Or, *reasonings.* [4] Or, *judgeth.* [5] Or, *a law.* [6] Or, *the Will.* [7] Or, *provest the things that differ.* [8] Or, *an instructor.* [9] Or, *commit sacrilege.*

13. This verse and the sixteenth should run together. The fourteenth and fifteenth are parenthetical, describing the Gentile conscience and heart operating, — a law being written on their hearts which their conscience recognizes.

14. Do by nature the things of the law. In special instances they obey their consciences, and therein act like a faithful Jew; but this is not the style of the Gentile life as a whole. They do it enough, however, to show that they have a witness to the truth within them, which they generally despise.

15. While their conscience recognizes the divine law on their hearts, they also in their judgments condemn or acquit individuals by a moral standard.

16. Follows after 13. "The doers of the law shall be justified in the day when God shall judge," etc.

17. Here the apostle explains his "to the Jew" of verse 9. The Jews could not believe that they were to be treated on the same principles as the Gentiles. That they were the *chosen* people, meant (they thought) that they were the *favorite* people. The apostle disabuses their minds. **17–20.** The Jewish privileges are here enumerated. Their superior knowledge and orthodoxy are emphasized.

21–23. The Jewish sinfulness, in spite of privileges, is here shown. They stole, they committed adultery, they robbed God. These were their common doings, almost universally and constantly practised. **Dost thou rob temples?** The allusion here is certainly to the Jewish temple. The Jews abhorred idols, and yet constantly robbed the temple of the true God, as idolaters might do. This robbery was in withholding tithes, and restraining service (see Mal. 3 : 8). The Greek word does not read the plural "temples." We may read, "Art thou a temple-robber?"

24. Even as it is written. Isa. 52 : 5, Ezek. 36 : 20. Their conduct among the nations to which they were carried captive was so vile, that the name of Jehovah, as their God, was contemned.

25. Is become uncircumcision. It becomes no better than uncircumcision for your moral status.

29 But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God.

The Argument of this Chapter. — "Because, then, of man's universal depravity, no one can act the judge against another. For such a judge, even though he be a Jew, must either repent of his sins, and obtain eternal life from God, or else must meet the wrath of God, receiving his final judgment according to the light of the written or unwritten law, whichever he possessed. Let not the Jew, then, boast over the Gentile; for he is no better a man, but only has greater privileges; and his Judaism is no salvation without obedience, and this obedience is a matter of the heart and life."

CHAPTER III.

1. The Jews' prerogative: 3. which they have not lost: 9. howbeit the law convinceth them also of sin: 20. therefore no flesh is justified by the law, 28. but all, without difference, by faith only: 31. and yet the law is not abolished.

1 WHAT advantage then hath the Jew? or what profit *is there* of circumcision?
2 Much every way: chiefly, because that unto them were committed the oracles of God.
3 For what if some did not believe? shall their unbelief make the faith of God without effect?
4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.
5 But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man)
6 God forbid: for then how shall God judge the world?
7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?
8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.
9 What then? are we better *than they?* No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;
10 As it is written, There is none righteous, no, not one:
11 There is none that understandeth, there is none that seeketh after God.

1 WHAT advantage then hath the Jew? or what is the profit of circumcision?
2 Much every way: first of all, that they were intrusted with the oracles of God.
3 For what if some were without faith? shall their want of faith make of none
4 effect the faithfulness of God? [1] God forbid: yea, let God be found true, but every man a liar; as it is written,

That thou mightest be justified in thy words,
And mightest prevail when thou comest into judgement.

5 But if our unrighteousness commendeth the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath? (I speak after the manner
6 of men.) God forbid: for then how shall
7 God judge the world? [2] But if the truth of God through my lie abounded unto his glory, why am I also still judged as a
8 sinner? and why not (as we be slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose condemnation is just.
9 What then? [3] are we in worse case than they? No, in no wise: for we before laid to the charge both of Jews and Greeks,
10 that they are all under sin; as it is written,

There is none righteous, no, not one;

[1] Gr. *Be it not so:* and so elsewhere. [2] Many ancient authorities read *For.* [3] Or, *do we excuse ourselves?*

2. The advantages of the Jew were outward ones. A lively faith might have made them spiritual ones. The world's history has shown that advantages increase responsibility, but not faith. **That they.** Plural, though the antecedent noun is singular. The Jews. **The oracles of God.** The Holy Scriptures, as full of type and prophecy of the Messiah.

3. God made Israel a safe depository of his Word in spite of their unbelief, and so made them, through bearing the written Word and the personal Word, a blessing to all the nations of the earth, according to the promise made to Abraham.

4. God forbid. Although the word "God" does not occur in the Greek, yet the Hebrew word "halilah," of which the Greek is the translation (and which means, first, "wounding," and, secondly, "profaneness"), doubtless implied in its common use the name of God, as in the full form (1 Sam. 24:7) *Halilah li me-jehovah*, "Profaneness (or wounding) to me from God." The Greek words mean simply, "Let it not be." **As it is written.** Ps. 51:4.

5. I speak after the manner of men. God's acts are beyond human reasoning; yet, even according to our own laws of conduct, we can see the reason of much that God does. The phrase is equivalent to, "I take even a human view of God's ways, and can thus show their justice" (compare Gal. 3:15).

6. God forbid. See on verse 4. **How shall God judge the world?** if he praise those that do evil because they bring out (by contrast and in exercise) his glorious perfections.

7, 8. The argument continues. "If my lie is the *cause* of truth abounding, God could not count me a sinner; but it would be my duty to do evil for such a supreme good. Evil would, in fact, be good!" The whole argument is, "God could not judge the world, for there would be no distinction between evil and good." **Whose condemnation is just.** The antecedent is in the parenthesis, — those who affirm this falsehood of us.

10-12. Ps. 14:1-3.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

13 Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips:

14 Whose mouth *is* full of cursing and bitterness:

15 Their feet *are* swift to shed blood:

16 Destruction and misery *are* in their ways:

17 And the way of peace have they not known:

18 There is no fear of God before their eyes.

19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

11 There is none that understandeth,
There is none that seeketh after God;
12 They have all turned aside, they are together become unprofitable;
There is none that doeth good, no, not so much as one:
13 Their throat is an open sepulchre;
With their tongues they have used deceit:
The poison of asps is under their lips:
14 Whose mouth is full of cursing and bitterness:
15 Their feet are swift to shed blood;
16 Destruction and misery are in their ways;
17 And the way of peace have they not known:
18 There is no fear of God before their eyes.
19 Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be
20 brought under the judgement of God: because [1] by [2] the works of the law shall no flesh be [3] justified in his sight: for [4] through
21 the law *cometh* the knowledge of sin. But now apart from the law a righteousness of God hath been manifested, being wit-
22 nessed by the law and the prophets; even the righteousness of God through faith [5] in Jesus Christ unto all [6] them that be-
23 lieve; for there is no distinction; for all have sinned, and fall short of the glory
24 of God; being justified freely by his grace through the redemption that is in Christ
25 Jesus: whom God [7] set forth [8] *to be* a propitiation, through [9] faith, by his blood, to shew his righteousness, because of the passing over of the sins done aforetime,
26 in the forbearance of God; for the shewing, *I say*, of his righteousness at this present season: that he might himself be [10] just, and the [10] justifier of him that [11] hath

[1] Gr. *out of.* [2] Or, *works of law.* [3] Or, *accounted righteous.* [4] Or, *through law.* [5] Or, *of.* [6] Some ancient authorities add *and upon all.* [7] Or, *purposed.* [8] Or, to be *propitiatory.* [9] Or, *faith in his blood.* [10] See chap. 2:13, margin. [11] Gr. *is of faith.*

13. Ps. 5:9, and 140:4.
14. Ps. 10:7.
15-17. Isa. 59:7, 8.
18. Ps. 36:1.

19. The law saith. The above quotations from the Psalms and Isaiah are here referred to as "the law;" that being the general name for the whole revelation of God committed to the Jews, which more particularly was "the Law, the Prophets, and the Psalms" (Luke 24:44). Their own Scriptures declared the Jews guilty before God.

20. Through the law cometh the knowledge of sin, as testified to in the above quotations from the law. The law itself testifies to the inability of the depraved Jews to keep it.

21. Being witnessed by the law and the prophets. The Old-Testament Scriptures not only testify to the depravity of the Jews, but also to another method of justification than by a perfect obedience to the law, which latter method (that of perfect obedience to the law) it proves impossible.

23. Fall short of the glory of God, as seen in holiness here, and eternal exaltation hereafter.

24. Being justified (if justified they are) **freely by his grace. Redemption** is a deliverance by payment of ransom.

25. A propitiation is that which appeases the righteous anger of God. **Through faith, by his blood.** God set forth to the world, that Christ, by dying for sin, propitiated his perfect holiness in its righteous anger, which propitiation becomes effective to each soul through its faith. This is "the redemption [or deliverance by ransom] that is in Christ Jesus," a ransoming the soul from condemnation by the payment of Christ's death. **Because of the passing over of the sins done aforetime.** The setting-forth of Jesus was necessary, *because* God had treated with comparative lightness the sinful deeds of men before Christ's time. He had not shown his full displeasure against them. The greater light of Jesus' life, death, and doctrine was necessary in order that sin might be more fully revealed in its true nature, and men be held to a stricter responsibility. This was the progress of divine instruction given to the ignorance of men.

26. That he might himself be just, and the justifier of him that hath faith in Jesus. Thus justice or righteousness is the basis of Christ's redemption. Because God is *just*, he justifies the believer in Christ, that believer having been ransomed by the payment of Christ's blood (see 1 John 1:9, "he is faithful and *just* to forgive us our sins").

27 Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.
28 Therefore we conclude that a man is justified by faith without the deeds of the law.
29 *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:
30 Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.
31 Do we then make void the law through faith? God forbid: yea, we establish the law.

27 faith [1] in Jesus. Where then is the glorying? It is excluded. By what manner of law? of works? Nay: but by a law
28 of faith. [2] We reckon therefore that a man is justified by faith apart from [3] the
29 works of the law. Or is God *the God* of Jews only? is he not *the God* of Gentiles
30 also? Yea, of Gentiles also: if so be that God is one, and he shall justify the circumcision [4] by faith, and the uncircum-
31 cision [5] through faith. Do we then make [6] the law of none effect [5] through faith? God forbid: nay, we establish [6] the law.

[1] Or, *of.* [2] Many ancient authorities read *For we reckon.* [3] Or, *works of law.* [4] Gr. *out of.* [5] Or, *through the faith.* [6] Or, *law.*

27. All boasting is impossible to man, who is saved (whether Jew or Gentile) by God's grace, which operates through Christ's atonement and man's faith therein. No work of man merits, or can merit, this result.

30. God justifies the circumcision (the Jews), not by their conformity to the ritual of Moses, but by the faith in God's grace which they may possess in this conformity; and he justifies the uncircumcision (the Gentiles) by their faith likewise. The original has different prepositions, and may be read, "he shall justify the circumcision by faith, and the uncircumcision by means of the same faith."

31. See verse 4. **We establish the law.** By showing its true office to convince men of sin, and point them to faith in God's salvation. We establish the law by showing wherein it succeeds.

The Argument of this Chapter. — "Yet the Jew differs from the Gentile in the amount of light and privilege; for the Jew has had the inspired Scriptures in his possession, a privilege which he has neglected; and this neglect is the occasion for God to manifest his righteousness and glory to the Gentile world, — a result, however, which reflects no credit on the Jew. Jew and Gentile are alike sinners, to be justified by faith in God's sovereign grace through Christ's propitiatory sacrifice, — a faith which does not make void the law, but shows its true significance, as convincing of sin, and proving the necessity of faith."

CHAPTER IV.

1. Abraham's faith was imputed to him for righteousness, 10. before he was circumcised. 13. By faith only he and his seed received the promise. 16. Abraham is the father of all that believe. 24. Our faith also shall be imputed to us for righteousness.

1 WHAT shall we say then that Abraham our father, as pertaining to the flesh, hath found?
2 For if Abraham were justified by works, he hath *whereof* to glory; but not before God.
3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.
4 Now to him that worketh is the reward not reckoned of grace, but of debt.
5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.
6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,
7 *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.
8 Blessed *is* the man to whom the Lord will not impute sin.

1 WHAT then shall we say [1] that Abraham, our forefather according to the flesh,
2 hath found? For if Abraham was justified [2] by works, he hath whereof to glory;
3 but not toward God. For what saith the scripture? And Abraham believed God, and it was reckoned unto him for right-
4 eousness. Now to him that worketh, the reward is not reckoned as of grace, but as
5 of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for right-
6 eousness. Even as David also pronounceth blessing upon the man, unto whom God reckoneth righteousness apart from works,
7 *saying,*
Blessed are they whose iniquities are forgiven,
And whose sins are covered.
8 Blessed is the man to whom the Lord will not reckon sin.

[1] Some ancient authorities read *of Abraham our forefather according to the flesh?* [2] Gr. *out of.*

1. The comma should be placed after "forefather," so that "found" may have a complete meaning. The question is, What did Abraham find in his fleshly condition, as a representative man? The Greek will bear either construction; but if we read, "Abraham, our forefather according to the flesh," we cannot account for the insertion of such a description of Abraham, when Paul is about to argue for his spiritual fatherhood of the faithful.

2. "If Abraham was justified by any works wrought in his fleshly condition, he could glory, but not Godward." Then verse 3 goes on to say, "But the scripture shows that he *did* glory Godward." Hence he was not justified by works.

3. The "for," with which this verse begins, is after an implied clause, "which is contrary to scripture," to follow verse 2 (see Gen. 15: 6 for the quotation). Abraham trusted God in the Messianic promise. His trust united him to God's grace in the Messiah.

7, 8. Ps. 32: 1, 2.

9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

13 For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect:

15 Because the law worketh wrath: for where no law is, *there is* no transgression.

16 Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

17 (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were:

18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

9 Is this blessing then pronounced upon the circumcision, or upon the uncircumcision also? for we say, To Abraham his faith
10 was reckoned for righteousness. How then was it reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision:
11 and he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision: that he might be the father of all them that believe, though they be in uncircumcision, that righteousness might
12 be reckoned unto them; and the father of circumcision to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham which he had in uncircumcision.
13 For not [1] through the law was the promise to Abraham or to his seed, that he should be heir of the world, but through the
14 righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise is made of none effect:
15 for the law worketh wrath; but where there is no law, neither is there trans-
16 gression. For this cause *it is* of faith, that *it may be* according to grace; to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us
17 all (as it is written, A father of many nations have I made thee) before him whom he believed, *even* God, who quickeneth the dead, and calleth the things that are
18 not, as though they were. Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken.
19 So shall thy seed be. And without being weakened in faith he considered his own body [2] now as good as dead (he being about a hundred years old), and the deadness of
20 Sarah's womb: yea, looking unto the

[1] Or, *through law.* [2] Many ancient authorities omit *now.*

9. Paul now shows that the Gentiles have as much in this case of Abraham as have the Jews. The argument runs, "Is this blessedness of imputed righteousness (sin forgiven, covered, not reckoned) only for the circumcised (for in Abraham's case, which we have in hand, the blessing arose from this)? or is it for the uncircumcised also? Clearly for both; because Abraham had the blessing *before* he was circumcised, and circumcision was only a seal of that blessing which Abraham had by faith."

11. That righteousness might be reckoned unto them. He was not the father of believers, that righteousness might be reckoned unto them; but he was *called* the father of believers, that *we may know* that righteousness is to be reckoned unto them. It is the logical, not the natural, consequence, according to the common use of language.

12. Father of circumcision. The true circumcision.

13. Compare Gen. 22: 16–18, where Abraham's faith, in offering up Isaac, is made the basis of the promise.

14. An answer to those who would say that Abraham was justified both by faith *and* works. This is here shown to be an impossibility. A man's acceptance with God is on his faith before it operates in works.

15. Works are only an imperfect obedience to the law. Hence, the law only demands God's wrath for its breach. **Where there is no law, neither is there transgression.** The transgression of *the said law* is intended. Abraham had no Mosaic law, and hence he did not transgress it; but he had a divine law, and, as man, could not keep it. The "for" of verse 14, and the "for" of verse 15, introduce two several reasons why works had nothing to do with Abraham's justification. One reason is, that they would make faith void; and the other is, that the law only develops wrath.

16. It is of faith. The promise and the inheritance.

17. Gen. 17: 5. **Before him whom he believed.** This follows the last clause of the sixteenth verse. In God's eye, Abraham is the father of both Gentile and Jew who believe. **Who quickeneth the dead, etc.** God gave Isaac and the promised posterity to Abraham when he was "as good as dead" (Heb. 11: 12).

18. Who in hope believed against hope. Who believed God's promise, and fully expected the fulfilment regarding that which was beyond all ordinary expectation (Gen. 15: 5).

19. "He considered his own body now as dead, *without being weakened in faith.*" Our idiom demands here that the emphatic words be placed last. The Greek idiom places them first.

21 And being fully persuaded that, what he had promised, he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

25 Who was delivered for our offences, and was raised again for our justification.

promise of God, he wavered not through unbelief, but waxed strong through faith,
21 giving glory to God, and being fully assured that, what he had promised, he
22 was able also to perform. Wherefore also it was reckoned unto him for righteous-
23 ness. Now it was not written for his sake
24 alone, that it was reckoned unto him; but for our sake also, unto whom it shall be reckoned, who believe on him that raised
25 Jesus our Lord from the dead, who was delivered up for our trespasses, and was raised for our justification.

25. Who was delivered up to death as a sacrifice **for our trespasses, and was raised for our justification** through faith in a risen Saviour.

The Argument of this Chapter. — "In this way Abraham, the great father of the Jews, had no goodness of his own for his justification, but received an imputed righteousness, his faith being counted for righteousness; and, as this happened before he was circumcised, he is shown to be the father of all believers, whether circumcised or not."

CHAPTER V.

1. Being justified by faith, we have peace with God, 2. and joy in our hope, 8. that sith we were reconciled by his blood, when we were enemies, 10. we shall much more be saved being reconciled. 12. As sin and death came by Adam, 17. so much more righteousness and life by Jesus Christ. 20. Where sin abounded, grace did superabound.

1 THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ:
2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.
3 And not only *so*, but we glory in tribulations also: knowing that tribulation worketh patience;
4 And patience, experience; and experience, hope:
5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.
6 For when we were yet without strength, in due time Christ died for the ungodly.
7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.
8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

1 BEING therefore justified [1] by faith, [2] let us have peace with God through our Lord
2 Jesus Christ; through whom also we have had our access [3] by faith into this grace wherein we stand; and [4] let us [5] rejoice in
3 hope of the glory of God. And not only so, but [6] let us also [5] rejoice in our tribulations: knowing that tribulation worketh
4 patience; and patience, probation; and
5 probation, hope: and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the [7] Holy Ghost which was given unto us.
6 For while we were yet weak, in due sea-
7 son Christ died for the ungodly. For scarcely for a righteous man will one die: for peradventure for [8] the good man some
8 one would even dare to die. But God commendeth his own love toward us, in that, while we were yet sinners, Christ

[1] Gr. *out of.* [2] Some authorities read *we have.* [3] Some ancient authorities omit *by faith.* [4] Or, *we rejoice.* [5] Gr. *glory.* [6] Or, *we also rejoice.* [7] Or, *Holy Spirit:* and so throughout this book. [8] Or, *that which is good.*

1. Let us have peace. So, in verse 2, "let us rejoice;" and in verses 2 and 3, "let us rejoice." In spite of the MSS. authority and the versions, the Old Version is to be preferred; as the apostle does not yet quit his dogmatic portion of the epistle, and begin the hortatory. Where the difference in MSS. is only that of a long and short *o*, MS. authority is of little value. The versions are a stronger testimony; but, in such a case, we know not how far a false humility may have had weight. **Peace with God.** We were before his enemies (verse 10).

2. This grace. This condition of salvation. **In hope of the glory of God.** The completed salvation.

4. Probation. A proof condition. A condition that is strong through test.

5-10. And hope putteth not to shame. The believer's hope does not disappoint; a pledge of its fulfilment being the Spirit in his heart, testifying to God's love. For if God has justified us, and given us his Spirit, after we have been such miserable sinners, surely, now that we are his, with the Spirit dwelling in us, he will not cast us off. Again, Christ *has* died. If he would die for sinners, surely he will continue the justified in his love and protection, which requires only his life, and no longer his death. The conclusion from this double argument is, that the Christian's hope, which tribulations cultivate, is not a hope that shames by disappointment, but is a sure ground of peace, while it is the result of a humble faith in the divine promise.

6. Yet weak. This is the opposite of "justified by his blood," in verse 9. The weakness is moral weakness before God. **In due season.** There was a reason in the divine wisdom why Christ should come when he did, and not at any earlier period.

7. The "righteous man" and "the good man" are the same. "For one will die for a *righteous* man very rarely (for perhaps for the good man one even dares to die)." Then comes the contrast of Christ dying for *sinners.*

8. His own love toward us. Christ's dying is an act of God's love. The Father and the Son are one.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

11 And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

13 (For until the law sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

15 But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

16 And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

18 Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

9 died for us. Much more then, being now justified [1] by his blood, shall we be saved
10 from the wrath *of God* through him. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be
11 saved [1] by his life; and not only so, [2] but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.
12 Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for
13 that all sinned: — for until the law sin was in the world: but sin is not imputed
14 when there is no law. Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a
15 figure of him that was to come. But not as the trespass, so also *is* the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many.
16 And not as through one that sinned, *so* is the gift: for the judgement *came* of one unto condemnation, but the free gift *came* of many trespasses unto [3] justification.
17 For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and [4] of the gift of righteousness reign in life through the one, *even* Jesus Christ.
18 So then as through one trespass *the judgement came* unto all men to condemnation; even so through one act of righteousness *the free gift came* unto all men
19 to justification of life. For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made
20 righteous. And [5] the law came in beside,

[1] Gr. *in.* [2] Gr. *but also glorying.* [3] Gr. *an act of righteousness.* [4] Some ancient authorities omit *of the gift.* [5] Or, *law.*

9. The wrath at the judgment day. So, in verse 10, "shall we be saved" refers to the time of the same final sentence of the divine wrath.

11. This verse should read in connection with verse 10, thus: "much more, *being reconciled*, we shall be saved by his life, and not only so, but also *glorying* in God," etc. The final salvation shall not only find us reconciled, but also glorying in God.

12. Here begins a contrast between Adam and Christ, — the one entailing sin and death on the race, the other bestowing righteousness and life. This verse begins the contrast; but, before the other member of the contrast is introduced, the apostle enlarges on the universality of sin, completing the contrast at verses 18 and 19, but already touching the other member at verse 15. The argument of verse 12–19 is this: "Through Adam, sin and its necessary accompaniment, death, entered the world, and became universal. The death that universally reigned proves this universal presence of sin, for the Mosaic law was not necessary (through its transgression) to constitute sin: but Adam transgressed a law; and his descendants before Moses also sinned, even where the transgression was not against any such statute as Adam broke. Thus, through one man, Adam, sin included the whole race; and so through one man, Christ Jesus, salvation comes to all (potentially). Adam's work was condemnation for one sin, but Christ's work was justification for many sins. Through one, death reigned; through the other, life in the glorified saints." **For that all sinned.** These words do not of themselves prove that all sinned in Adam, for they may mean that all individually sinned. But below, where death is spoken of as reigning over those that **had not sinned after the likeness of Adam's transgression,** we are constrained to see that the children and idiots who died must have died as the result of Adam's sin. But if the words, "for that all sinned," mean that all individually sinned (and do not refer to Adam's sin), then the children and idiots must be included, since they died. But how did they sin, unless in Adam?

13. Until the law. The Mosaic law. **Sin is not imputed when there is no law.** And yet sin was imputed to Adam and his posterity. Hence they had a law. They had both statute law and conscience.

15. Not *as*, but *much more.* As, in verse 20, sin abounds, and grace much more abounds. **The many.** The whole race. All died. All have the gift offered.

16. The sentence of death was the attachment to one sin, the salvation to many sins.

18, 19. These two verses sum up the contrast between Adam and Christ, — the first verse in the condemnation and justification, the other in the conditions of sin and righteousness.

20. And the law came in beside. As Scholefield has it, "the law entered incidentally." It was not a part

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:
21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

that the trespass might abound; but where sin abounded, grace did abound
21 more exceedingly; that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

of the efficient grace, but a side action to show the need of that grace. Hence, while it helped the grace, it was contrasted with it.

The Argument of this Chapter.—"Being thus justified by faith, we have spiritual peace and joy, because of our glorious hope, which tribulations augment, and which is sure because of the pledge of the Spirit in us; for if, when sinners, God justified us through Christ's death, and gave us his Spirit, much more will he continue his presence and salvation to us thus reconciled, when no longer Christ's death, but only his life, is necessary. Christ reconciles us to God; and the efficiency of his atonement runs over the race in like manner as, but with even more vigor (to those of faith: this is always implied in this epistle) than, did sin from the representative head of our race."

CHAPTER VI.

1. We may not live in sin, 2. for we are dead unto it, 3. as appeareth by our baptism. 12. Let not sin reign any more, 18. because we have yielded ourselves to the service of righteousness, 23. and for that death is the wages of sin.

1 WHAT shall we say then? Shall we continue in sin, that grace may abound?
2 God forbid. How shall we, that are dead to sin, live any longer therein?
3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?
4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.
5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection:
6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.
7 For he that is dead is freed from sin.

1 WHAT shall we say then? Shall we continue in sin, that grace may abound?
2 God forbid. We who died to sin, how
3 shall we any longer live therein? Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his
4 death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we
5 also might walk in newness of life. For if we have become [1] united with *him* by the likeness of his death, we shall be also
6 *by the likeness* of his resurrection; knowing this, that our old man was crucified with *him*, that the body of sin might be done away, that so we should no longer be
7 in bondage to sin; for he that hath died is

[1] Or, *united with the likeness . . .* with the likeness.

1. The words, "where sin abounded, grace did abound more exceedingly," suggest the antinomian question of this verse, "Shall we sin in order to magnify grace?" It is still stronger than the question in chap. 3:7. There it was, "How can God condemn us, if our sin magnifies his righteousness?" Here it is not only, "Shall we not be without condemnation?" but, "Shall we not go on in our sin, as not only having magnified God's righteousness, but now magnifying his grace, which must grow larger with the largeness of the sin it covers?"

2. God forbid. See on chap. 3:4. The answer to a metaphysical subtlety is by a practical truth. Antinomianism is absurd when thus brought close to the eye. The very grace is in our deadness to sin. How, then, receiving the grace, can we go on in sin?

3. Baptism into Christ is baptism into his sacrificial death, which means the destruction of sin.

4. We were buried therefore with him through baptism, etc. The word "baptism" here has the article, and refers to the baptism of the preceding verse. The two verses should thus read, "All we who were baptized into Christ Jesus were baptized into his death. We were buried therefore with him through the baptism into death, in order that . . . we might walk in newness of life." The punctuation-mark after "death" should be a comma only; as the object of verse 4 is not to show that we were baptized into his death (for that is shown in verse 3), but to show for what end we were so baptized. Baptism into Christ means baptism into all that Christ's death accomplishes, which is the new life of holiness. Death to sin, and life in holiness, are the two sides of the one great object of Christ's death and our faith therein, of which baptism is the sign and seal.

6. Our old man. Our worldly self. Our carnal nature. Compare the "new man" of Eph. 4:24, and the being born again of John 3:3. **The body of sin.** Compare chap. 7:24; also chap. 8:10, 13; 1 Cor. 9:27; Col. 2:11. Not that sin is looked upon as a body, but that our life here in the body is liable to moral evil from the body. We are to keep the body under, as the suggester and occasion of sin. Our union with Christ is the crucifixion of this body as a body of sin.

7. He that hath died is justified from sin. The punishment has been inflicted on Christ, and on every one who by faith is in Christ. If we died with Christ, we are justified from sin. We are no longer sin's bond-servants, but counted as the Lord's righteous ones. For we died with Christ, and also live with him. The death was for sin, but the life is for God.[1]

[1] This verse may be a *general* proposition, meaning, that, when a man is dead, he can no longer be held sinful and guilty by human law. The application would then be, that in Christ we became dead to the whole matter of the carnal life.

8 Now if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin, ye were free from righteousness.

8 justified from sin. But if we died with
Christ, we believe that we shall also live
9 with him; knowing that Christ being
raised from the dead dieth no more; death
10 no more hath dominion over him. For
[1] the death that he died, he died unto sin
[2] once: but [1] the life that he liveth, he
11 liveth unto God. Even so reckon ye also
yourselves to be dead unto sin, but alive
unto God in Christ Jesus.
12 Let not sin therefore reign in your mor-
tal body, that ye should obey the lusts
13 thereof: neither present your members
unto sin *as* [3] instruments of unrighteous-
ness; but present yourselves unto God,
as alive from the dead, and your members
as [3] instruments of righteousness unto God.
14 For sin shall not have dominion over you:
for ye are not under law, but under grace.
15 What then? shall we sin, because we
are not under law, but under grace? God
16 forbid. Know ye not, that to whom ye
present yourselves *as* [4] servants unto
obedience, his [4] servants ye are whom
ye obey; whether of sin unto death, or
17 of obedience unto righteousness? But
thanks be to God, [5] that, whereas ye were
[4] servants of sin, ye became obedient
from the heart to that [6] form of teaching
18 whereunto ye were delivered; and being
made free from sin, ye became [4] servants
19 of righteousness. I speak after the man-
ner of men because of the infirmity of
your flesh: for as ye presented your mem-
bers *as* servants to uncleanness and to
iniquity unto iniquity, even so now pre-
sent your members *as* servants to right-
20 eousness unto sanctification. For when
ye were [4] servants of sin, ye were free in
21 regard of righteousness. What fruit then

[1] Or, *in that.* [2] Gr. *once for all.* [3] Or, *weapons.* [4] Gr. *bond-servants.* [5] Or, *that ye were . . . but ye became.* [6] Or, *pattern.*

In this way the antinomian question is fully answered by the very nature of the case. The grace of God was manifested in making us righteous through Christ's death and our participation in it. For us, therefore, to continue in sin that grace may abound, is an absurdity. Antinomianism is the destruction of spirituality by metaphysics.

8. Faith in Christ unites us to his death (cancelling sin), and to his life (sanctifying us).

10. Christ's death had relation to sin, and was but once: his life has relation to God and his glory, and is perpetual.

11. So our sin gives place to eternal life.

12, 13. Although the believer is thus in Christ freed from sin juridically, he is subject to the annoyance and injury of sin, against which he is to contend so long as he is in the body.

14. Sin shall not have dominion over you. Here is the believer's encouragement in this contest with sin. It shall not gain the mastery, for grace now takes away the strength of sin; i.e, the law (1 Cor. 15:56). The law has no power to condemn, for Christ has received and exhausted all the condemnation; and hence the believer is not in despair, when striving to destroy sin.

15. The old thought again naturally springs up on the statement that we are not under the law, but under grace. In chap. 3:7, 8, the thought took the form, "If my wickedness helps God's glory, why should I be punished?" The answer was, "*Justice* requires it." In chap. 6:1, the thought took the form, "If grace is made more abundant by abundant sin, why should I not go on in sin?" The answer was, "Grace sanctifies the soul: for a sanctified soul to sin is *absurd*." Now the thought takes this form: "If we are not amenable to law, why not wantonly sin?" and the answer is, "The reason we are not under law is because we are under God's grace. Under law we were sin's servants: under grace we are righteousness' servants. Hence *the nature of the case, our escape to righteousness*, forbids our continuance in sin.

16. The second "obedience" is somewhat irregular, but the sense is readily seen. The sentence, in strict rhetoric, would be, "Do ye not know, that to whom ye offer yourselves servants for obedience, servants ye are to him, to whom you are obedient, whether of sin (with death the issue), or righteousness (if ye be obedient to it)." The two masters are not *sin* and *obedience*, but *sin* and *righteousness* (see verses 18–20).

19. I speak after the manner of men because of the infirmity of your flesh. See (for this parenthetical clause) on chap. 3:5. **To iniquity unto iniquity.** With iniquity the end and issue of every iniquity. In the contrasted course, sanctification is the end and issue of every righteous movement.

20. Free in regard to righteousness. The worldly heart thinks it *freedom* to be rid of the claims of righteousness.

21. What fruit to cheer and satisfy the heart came from those evil courses of which now, as Christians, you are ashamed?

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

had ye at that time in the things whereof ye are now ashamed? for the end of those 22 things is death. But now being made free from sin, and become servants to God, ye have your fruit unto sanctification, and the end eternal life. For the 23 wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.

22. The true freedom is in escape from sin, and entering the service of God, where the movement is toward sanctification and eternal life.

23. The difference between the two services is this: that the issue of one, death, is deserved; but the issue of the other, eternal life, is undeserved, a gift of God.

The Argument of this Chapter. — "If God's mercy in Christ is thus magnified through our sin, shall we continue in sin to magnify his mercy? We cannot, because the very essence of the mercy was our sanctification. Or shall we take liberties in sin because we live under grace, and not under law? We cannot, not only for the reason before stated, but also because we have forsaken the service of sin, and have entered the service of God, who hates sin."

CHAPTER VII.

1. No law hath power over a man longer than he liveth. 4. But we are dead to the law. 7. Yet is not the law sin, 12. but holy, just, good, 16. as I acknowledge, who am grieved because I cannot keep it.

1 KNOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

3 So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

7 What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead.

1 OR are ye ignorant, brethren (for I speak to men that know [1] the law), how that the law hath dominion over a man 2 for so long time as he liveth? For the woman that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from 3 the law of the husband. So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man. 4 Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, *even* to him who was raised from the dead, that we might bring forth fruit 5 unto God. For when we were in the flesh, the [2] sinful passions, which were through the law, wrought in our members 6 to bring forth fruit unto death. But now we have been discharged from the law, having died to that wherein we were holden; so that we serve in newness of the spirit, and not in oldness of the letter.

7 What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through [1] the law: for I had not known [3] coveting, except the 8 law had said, Thou shalt not [3] covet: but sin, finding occasion, wrought in me through the commandment all manner of

[1] Or, *law.* [2] Gr. *passions of sins.* [3] Or, *lust.*

1. Another illustration of our release from the law and its condemnation.

2, 3. The marital tie is sacredly binding, only while both parties live.

4. We, who died with and in Christ, died to the law. This is just the same as if the law had died to us. The bond between us and the law was broken. The bond being broken, we could marry another. Christ becomes the new husband. The apparent irregularity in making *us* die who remarry, and not the law, is introduced because the change wrought is in us, and not in the law.

5. IN the flesh. In the carnal condition of mind. **Which were through the law.** They had their character of "sinful" by reason of the law. **Unto death.** Eternal death, as the goal and retribution of sin.

6. Having died. The Old Version's reading, "that being dead," is without any authority at all.

7. From speaking of the law in this way, some might think Paul disparaged the law. He here shows that he only magnifies it. **God forbid.** See on chap. 3:4. The law had not made sin, but made the sinner *know* his sin.

9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

10 And the commandment, which *was ordained* to life, I found *to be* unto death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew *me*.

12 Wherefore the law *is* holy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14 For we know that the law is spiritual: but I am carnal, sold under sin.

15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that *it is* good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.

19 For the good that I would I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is present with me.

22 For I delight in the law of God after the inward man:

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am! who shall deliver me from the body of this death?

[1] coveting: for apart from [2] the law sin *is*
9 dead. And I was alive apart from [2] the
law once: but when the commandment
10 came, sin revived, and I died; and the
commandment, which *was* unto life, this
11 I found *to be* unto death: for sin, finding
occasion, through the commandment be-
12 guiled me, and through it slew me. So
that the law is holy, and the command-
13 ment holy, and righteous, and good. Did
then that which is good become death unto
me? God forbid. But sin, that it might
be shewn to be sin, by working death to
me through that which is good; — that
through the commandment sin might be-
14 come exceeding sinful. For we know that
the law is spiritual: but I am carnal, sold
15 under sin. For that which I [3] do I know
not: for not what I would, that do I
16 practise; but what I hate, that I do. But
if what I would not, that I do, I consent
17 unto the law that it is good. So now it is
no more I that [3] do it, but sin which dwell-
18 eth in me. For I know that in me, that
is, in my flesh, dwelleth no good thing: for
to will is present with me, but to [3] do that
19 which is good *is* not. For the good which
I would I do not: but the evil which I
20 would not, that I practise. But if what
I would not, that I do, it is no more I that
21 [3] do it, but sin which dwelleth in me. I
find then [4] the law, that, to me who would
22 do good, evil is present. For I delight
[5] in the law of God after the inward man:
23 but I see a different law in my members,
warring against the law of my mind, and
bringing me into captivity [6] under the law
24 of sin which is in my members. O
wretched man that I am! who shall de-
liver me out of [7] the body of this death?

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[1] Or, *lust*. [2] Or, *law*. [3] Gr. *work*. [4] Or, *in regard of the law*. [5] Gr. *with*. [6] Gr. *in*. Many ancient authorities read *to*. [7] Or, *this body of death*.

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8. Coveting is *wrong* desire. The commandment declared it wrong. **Apart from the law sin is dead.** Compare chap. 4:15, and chap. 5:13.

9. Paul's subjective condition is here given, to show the value of the law in revealing man's sinfulness. **I was alive,** according to my own fancy. **I died.** I found that I was really dead, under condemnation.

11. Beguiled me into supposing that I need not keep it.

12. The conclusion. The law, being thus the revealer of sin to the soul, is holy; and every commandment in it is holy and righteous and good. It is pure in itself, just in its action, and merciful in its aim.

13. Second question. If the law is not sin (verse 7), but good (verse 12), was a good thing made my death? **God forbid.** See on chap. 3:4. **But sin** was made death to me. It used the law as its channel. **Sin might become exceeding sinful** to my perceptions.

14. Our consciences bear testimony to the spiritual (i.e., divine) character of the law, touching motive, aim, and thought; but we ourselves are carnal, delivered over to the indulgence of appetite by sin, to which we are sold by our own nature.

15. We therefore act as slaves, without our knowledge or wish.

16. My wish shows my estimate of the law.

17. So now it is no more I that do it, but sin which dwelleth in me, which sin I furnish with a dwelling-place. Paul does not justify an unregenerate man, but shows that part of his nature bears witness against his sin, thus leaving him without excuse. The reason and conscience did not do the evil, but the enslaved passions.

18. In these passions nothing good exists. The will is present as a witness of the truth, but it is impotent.

19. For we go on to do wrong, directly counter to our will.

20. Hence, it is not I, as represented in reason and conscience, but sin, which has enslaved me, that causes the evil.

22. I delight in. Rather, "I rejoice with;" i.e., "I concur in." **The inward man.** As MacKnight says, "my better self."

23. In my members. Opposed to God's law is a law of sin, which has its chief seat of operation in the body. God's law is the law of my understanding. **Under the law of sin.** Rather, "by the law of sin." The thought is doubly expressed in a Hebraic way, thus: "I see *a different law in my members*, warring against the law of my understanding, and making me a captive — by *the law of sin which is in my members*."

24. The body of this death. This body in its sinful co-operation with sin, its native alliance with death (see chap. 6:6).

25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

25 [1] I thank God through Jesus Christ our Lord. So then I myself with the mind serve the law of God; but with the flesh the law of sin.

[1] Many ancient authorities read *But thanks be to God.*

25. The twenty-fourth and twenty-fifth verses are parenthetic, an exclamation of despondency quickly followed by the expression of confidence, **I thank God,** who can deliver the sinner **through Jesus Christ our Lord.**

The Argument of this Chapter. — "As justified by faith in Christ, we are freed from bondage to the law, because we are dead with Christ to the law; and now we are united to the risen Saviour by faith and love. Yet we do not blame the law; for not the law, but sin, destroyed us, — sin, which gained the victory over our conscience and understanding; for, while we approved the law, we rebelled against it. From the sad condition and consequence of this rebellion, only a union with Christ saves us."

CHAPTER VIII.

1. They that are in Christ, and live according to the Spirit, are free from condemnation. 5, 13. What harm cometh of the flesh, 6, 14. and what good of the Spirit: 17. and what of being God's child, 19. whose glorious deliverance all things long for, 29. was beforehand decreed from God. 38. What can sever us from his love?

1 THERE *is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

6 For to be carnally minded *is* death; but to be spiritually minded *is* life and peace.

7 Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

1 THERE is therefore now no condemnation to them that are in Christ Jesus.
2 For the law of the Spirit of life in Christ Jesus made me free from the law of sin
3 and of death. For what the law could not do, [1] in that it was weak through the flesh, God, sending his own Son in the likeness of [2] sinful flesh [3] and *as an offering* for
4 sin, condemned sin in the flesh: that the [4] ordinance of the law might be fulfilled in us, who walk not after the flesh, but
5 after the spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the spirit the things
6 of the spirit. For the mind of the flesh is death; but the mind of the spirit is life
7 and peace: because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can
8 it be: and they that are in the flesh can-
9 not please God. But ye are not in the flesh, but in the spirit, if so be that the

[1] Or, *wherein.* [2] Gr. *flesh of sin.* [3] Or, *and for sin.* [4] Or, *requirement.*

1. The **now** marks the distinction between the old and the new experience. In the old, the prominent fact was the serving the law of sin as a slave. In the new, the prominent fact is the freedom of sin's former slave in Christ Jesus. In the former condition, there was a recognition of moral right, but an inability to perform it. In the latter condition, there is the recognition of a fleshly and sinful element in us, but also a victory over it; condemnation by reason of it being removed. The words, "who walk not after the flesh, but after the Spirit," which are found in this verse in the Old Version, are omitted in the Revised Version without sufficient reason. They are supposed to be inserted from chap. 8: 4. But their presence there is just what would have prevented their insertion if they had not been in the original text. All the uncials testify for the words; the six quoted against them having a vacant space for them, which is evidence in their favor.

2. The law of the Spirit of life. This is not the "law of my mind" in chap. 7: 23, for that was the moral recognitions of conscience; but this is the teachings of the Holy Spirit. The Holy Spirit introduces a new law into the soul, the law of faith and love, in place of the old law, the law of works, bringing sin and death. When Christ is accepted, sin is pardoned through his atonement; and the Holy Spirit takes possession of sin's old empire, and makes a new law for it. Pardon and holiness always go together. The pardoned believer is a saint by the Holy Spirit. **The law of sin and of death** is "the law in my members" of chap. 7: 23, the ordering of the depraved passions.

3. The law. Here "the law" (by itself) is the Mosaic law. **What the law could not do**; to wit, have its ordinances fulfilled in us. **In that it was weak through the flesh.** Wherein the flesh was the cause of its failure. Our fleshly natures hindered its success. **In the likeness of sinful flesh.** In the closest approximation to man's lost condition that the nature of the case would admit of. He became *flesh* (John 1: 14), and he became *sin* (2 Cor. 5: 21); but he never became sinful flesh, or the flesh of sin. That is, he was truly *man*, and he took upon him *our* sins in all their penal consequences. In the likeness of sinful flesh (true man), he was a sacrifice for sin (bare our sins), and in this way wrought out the condemnation of sin in humanity.

4. Who walk not after the flesh, etc. There is a true keeping of the law by those who are led by the Spirit; but this is a *result of* salvation, not a *means to* salvation.

9. In the flesh. Under the control of the fleshly law. **In the spirit.** It should be, "in the Spirit." The

8 So then they that are in the flesh cannot
please God.
9 But ye are not in the flesh, but in the Spirit,
if so be that the Spirit of God dwell in you.
Now if any man have not the Spirit of Christ, he
is none of his.
10 And if Christ *be* in you, the body *is* dead be-
cause of sin; but the Spirit *is* life because of right-
eousness.
11 But if the Spirit of him that raised up Jesus
from the dead dwell in you, he that raised up
Christ from the dead shall also quicken your mor-
tal bodies by his Spirit that dwelleth in you.
12 Therefore, brethren, we are debtors, not to
the flesh, to live after the flesh.
13 For if ye live after the flesh, ye shall die:
but if ye through the Spirit do mortify the deeds
of the body, ye shall live.
14 For as many as are led by the Spirit of God,
they are the sons of God.
15 For ye have not received the spirit of bond-
age again to fear; but ye have received the Spirit
of adoption, whereby we cry, Abba, Father.
16 The Spirit itself beareth witness with our
spirit, that we are the children of God:
17 And if children, then heirs; heirs of God,
and joint-heirs with Christ; if so be that we suffer
with *him*, that we may be also glorified together.
18 For I reckon that the sufferings of this pres-
ent time *are* not worthy *to be compared* with the
glory which shall be revealed in us.
19 For the earnest expectation of the creature
waiteth for the manifestation of the sons of God.
20 For the creature was made subject to vanity,
not willingly, but by reason of him who hath sub-
jected *the same* in hope,
Spirit of God dwelleth in you. But if
any man hath not the Spirit of Christ,
10 he is none of his. And if Christ is in
you, the body is dead because of sin; but
11 the spirit is life because of righteousness.
But if the Spirit of him that raised up
Jesus from the dead dwelleth in you,
he that raised up Christ Jesus from the
dead shall quicken also your mortal bod-
ies [1] through his Spirit that dwelleth in
you.
12 So then, brethren, we are debtors, not
13 to the flesh, to live after the flesh: for if
ye live after the flesh, ye must die; but if
by the spirit ye [2] mortify the [3] deeds of the
14 body, ye shall live. For as many as are
led by the Spirit of God, these are sons
15 of God. For ye received not the spirit of
bondage again unto fear; but ye received
the spirit of adoption, whereby we cry,
16 Abba, Father. The Spirit himself bear-
eth witness with our spirit, that we are
17 children of God: and if children, then
heirs; heirs of God, and joint-heirs with
Christ; if so be that we suffer with *him*,
that we may be also glorified with *him*.
18 For I reckon that the sufferings of this
present time are not worthy to be com-
pared with the glory which shall be re-
19 vealed to us-ward. For the earnest ex-
pectation of the creation waiteth for the
20 revealing of the sons of God. For the
creation was subjected to vanity, not of
its own will, but by reason of him who
21 subjected it, [4] in hope that the creation
itself also shall be delivered from the

[1] Many ancient authorities read *because of.* [2] Gr. *make to die.* [3] Gr. *doings.* [4] Or, *in hope; because the creation, etc.*

mutual indwelling of the Spirit and us is like the mutual indwelling of Christ and us (John 15:4). If the Spirit of God is admitted into our being, we live in the sphere and power of the Spirit. **The Spirit of God—the Spirit of Christ.** There is no difference here. The Spirit of God is called the Spirit of Christ in the second place, because of the phrase to follow, "he is none of his" (i.e., Christ's). If a man receive not the Spirit whom Christ sends (John 15:26), he cannot be Christ's.

10. And if Christ is in you by his Spirit, though **the body is dead because of** the **sin** inseparably connected with it, yet **the spirit is life because of** the **righteousness** he has brought into you. In this whole context it is the Holy Spirit who is put in opposition to the flesh, and not our spiritual natures. For flesh here does not mean the material man, to which "spirit" is opposed; but it means our human nature, to which "Spirit" (the divine nature) is opposed. Our saintliness is in the Holy Spirit dwelling in us, not in our own spiritual natures. The Old Version is right in this whole passage.

The deadness of the body because of sin is its doom, because of its relation to sin. Our spiritual nature has its life in the Holy Spirit.

11. The resurrection of Christ's body is a pledge of the resurrection of our bodies. If God raised up Jesus, and God's Spirit dwells in us, God will certainly raise up our bodies too, as the habitations of his Spirit.

12. Not to the flesh. The positive, "but to the Spirit," is understood.

13. Mortify the deeds of the body. The believer slays his sinful deeds as his enemies. Active warfare against the action of his depraved nature, through his body, is intended.

14. For. The reason why "ye shall live." The sons of God cannot die.

15. The Holy Spirit received was not a Spirit to put you in bondage for a new career of fear, but a Spirit to give you the joys of adoption. **Abba, Father.** See on Mark 14:36.

16. Beareth witness with our spirit. God's Spirit gives a joint testimony with our spirit. Our own convictions are supported by the testimony of the Spirit. He is conjoined with us in our cry, "Abba, Father." It is not that the Spirit of God witnesses *to* our spirit, but that he joins our spirit in the common testimony, when we say, "Abba, Father."

17. Heirs of one promising, not of one dying. **Joint-heirs with Christ.** As we are adopted by God as children. **Suffer with him.** By the identification of faith. See chap. 6:8, and 7:4. Earthly trials generally will also be included, and hence the words in verse 18.

18. The glory which is ours in Christ may be for a time dimmed by earthly distress; but we have the Spirit with us, and all things are working for our good.

19. The creation. The whole irrational creation, all those objects of nature which are not amenable to moral law. All nature is poetically represented as waiting for the complete redemption of the children of God, who, as such, will be revealed to the universe.

20. To vanity. Rather, "to the vanity;" that is, to the chaos and confusion caused by sin. Nature was so allied to man by its constitution from God, that, when man fell, nature was wholly deranged. **Not of its own will.** Not automatically, but under God's order. **In hope.** Applied to nature personified.

21. If corruption is the content of nature's bondage-woe, the eternal glory is the content of its future liberty.

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and travaileth in pain together until now.

23 And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, *then* do we with patience wait for *it*.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of* God.

28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What shall we then say to these things? If God *be* for us, who *can be* against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.

34 Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

bondage of corruption into the liberty of
22 the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain [1]together until
23 now. And not only so, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for *our* adoption, *to wit*, the redemption of our body. For by
24 hope were we saved: but hope that is seen is not hope: [2]for who [3]hopeth for
25 that which he seeth? But if we hope for that which we see not, *then* do we with patience wait for it.
26 And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for *us* with
27 groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, [4]because he maketh intercession for the saints ac-
28 cording to *the will of* God. And we know that to them that love God [5]all things work together for good, *even* to them that
29 are called according to *his* purpose. For whom he foreknew, he also foreordained *to be* conformed to the image of his Son, that he might be the firstborn among
30 many brethren: and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.
31 What then shall we say to these things?
32 If God *is* for us, who *is* against us? He that spared not his own Son, but delivered him up for us all, how shall he not also
33 with him freely give us all things? Who shall lay any thing to the charge of God's
34 elect? [6]It is God that justifieth; who is he that shall condemn? [7]It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Who shall separate us from
35

[1] Or, *with* us. [2] Many ancient authorities read *for what a man seeth, why doth he yet hope for?* [3] Some ancient authorities read *awaiteth*. [4] Or, *that*. [5] Some ancient authorities read *God worketh all things with them for good*. [6] Or, *Shall God that justifieth?* [7] Or, *Shall Christ Jesus that died, . . . us?*

22. We know. The groaning of nature was visible to all. The laments of pagan poets proclaim the universal evil.

23. Even Christians groan in the present condition; for, although they have received the first-fruits of the Spirit (the beginning of their emancipation), their bodies yet have to be changed before the redemption is complete.

24. By hope were we saved. Rather, with hope, or in a condition of hope, of the completion of the glory of the salvation already begun.

25. "But though we are hoping for that which is unseen, yet we await it with patience, and not with the nervous impatience connected with man's ordinary uncertain hopes." It is not a general proposition.

26. In like manner with the encouraging character of our hope of complete release from sin, **the Spirit also helpeth** us in **our infirmity. Maketh intercession.** Acts for us with God in every thing. This is God's arrangement, and hence he hears prayer.

28. God has made every thing to conform to his gracious designs for his people.

29. For. This introduces the reason for the declaration of verse 28. God's design was to bring men back to his image. He will, of course, then, order all things to this end. The twenty-eighth verse is a corollary from this conclusion. **The firstborn.** The well-beloved possessor of the choicest favors, and first in rank, to whom the other children looked up.

30. Just as God's foreknowledge was accompanied by his fore-ordination of conformity to Christ on the part of the elect, so this fore-ordination was accompanied by a special calling, a justifying and a glorifying. First, logically and historically, came the divine wisdom and decree; and then every thing worked conformably to the issue in the call, — the justification and the glorification.

31. God being, then, the designer and worker in our salvation, who can thwart him by harming us?

32. Christ's sacrifice is a pledge of all else.

33, 34. To the question, "Who shall lay any thing to the charge of God's elect?" the answer is, "It is God that justifieth: who is he that shall condemn?" The answer repeats the substance of the question. God's elect are those whom he has chosen, *not arbitrarily*, but in accordance with his truth and righteousness, to be his children by

35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

the love [1]of Christ? shall tribulation, or anguish, or persecution, or famine, or
36 nakedness, or peril, or sword? Even as it is written,

For thy sake we are killed all the day long;
We were accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that loved us.
38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor
39 powers, nor height, nor depth, nor any other [2]creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

[1] Some ancient authorities read *of God*. [2] Or, *creation*.

adoption. **Who also maketh intercession for us.** Takes our place, stands in our stead, and acts in our behalf.

35. The love of Christ. The love that Christ has toward us.

36. Ps. 44 : 22. The cry of the martyrs.

37. We are more than conquerors. We are conquerors in the highest sense. We are conquerors over our trials, with a permanent victory.

38. Nor angels, nor principalities. Neither angels, nor the offices they hold.

39. Nor height, nor depth. Nor any consideration of space. **Nor any other creature.** Nor any thing whatever that has been created by God.

CHAPTER IX.

1. Paul is sorry for the Jews. 7. All the seed of Abraham were not the children of the promise. 18. God hath mercy upon whom he will. 21. The potter may do with his clay what he list. 25. The calling of the Gentiles and rejecting of the Jews were foretold. 32. The cause why so few Jews embraced the righteousness of faith.

1 I SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,
2 That I have great heaviness and continual sorrow in my heart.
3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:
4 Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises;
5 Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.
6 Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel:

1 I SAY the truth in Christ, I lie not, my conscience bearing witness with me in the
2 Holy Ghost, that I have great sorrow and
3 unceasing pain in my heart. For I could [1]wish that I myself were anathema from Christ for my brethren's sake, my kins-
4 men according to the flesh: who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and
5 the promises; whose are the fathers, and of whom is Christ as concerning the flesh, [2]who is over all, God blessed [3]for ever.
6 Amen. But *it is* not as though the word of God hath come to nought. For they are not all Israel, which are of Israel:

[1] Or, *pray*. [2] Some modern interpreters place a full stop after *flesh*, and translate, *He who is God over all be (is) blessed for ever*: or, *He who is over all is God, blessed for ever*. Others punctuate, *flesh, who is over all. God be (is) blessed for ever*. [3] Gr. *unto the ages*.

1. A triple asseveration. **My conscience bearing witness with me.** My conscience gives a like testimony with my words. The witness of his conscience could not be seen by others, except in his life.

3. The imperfect indicative is often used as if the conditional particle were present: and hence this *may* read, "I could wish," or, rather, "I could pray:" but it can also read, "I was praying," or "I used to pray." By counting the words to, and including, "Christ" as parenthetical, we then have, "I have great sorrow and unceasing pain in my heart (for I used to pray to be myself accursed from Christ) for my brethren," etc. This is perfectly good Greek, and perfectly good sense, and relieves us of the notion so repelling, that Paul could think of having himself accursed from Christ after he had known his Saviour. It also gives a fitting terminus to verse 2, which otherwise is all too abrupt. Paul's sympathetic sorrow for the Jews was enhanced by the fact that he once, like them now, had prayed God to make him anathema from Christ, thinking Christ's accursed ones would be God's blessed ones.

4. The adoption. The external adoption in the Jewish Church, — the national sonship. **The glory.** The pillar of cloud and the Shechinah. **The covenants.** The two tables of stone. **The service.** The Levitical ritual. **The promises** of peculiar national favor.

5. The fathers. Abraham, Isaac, Jacob, and the twelve sons of Jacob. **Who is over all, God blessed for ever.** This may be read, and is so read by many, "God who is over all be blessed forever."

6. The downfall of Israel does not destroy the truth of God's promise to bless the world through Israel, and to prosper Israel forever.

7 Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called.

8 That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed.

9 For this *is* the word of promise, At this time will I come, and Sarah shall have a son.

10 And not only *this;* but when Rebecca also had conceived by one, *even* by our father Isaac;

11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

12 It was said unto her, The elder shall serve the younger.

13 As it is written, Jacob have I loved, but Esau have I hated.

14 What shall we say then? *Is there* unrighteousness with God? God forbid.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 *What* if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

7 neither, because they are Abraham's seed,
are they all children: but, in Isaac shall
8 thy seed be called. That is, it is not the
children of the flesh that are children of
God; but the children of the promise are
9 reckoned for a seed. For this is a word
of promise, According to this season will
10 I come, and Sarah shall have a son. And
not only so; but Rebecca also having con-
ceived by one, *even* by our father Isaac —
11 for *the children* being not yet born, neither
having done any thing good or bad, that
the purpose of God according to election
might stand, not of works, but of him
12 that calleth, it was said unto her, The
13 elder shall serve the younger. Even as it
is written, Jacob I loved, but Esau I
hated.
14 What shall we say then? Is there un-
righteousness with God? God forbid.
15 For he saith to Moses, I will have mercy
on whom I have mercy, and I will have
compassion on whom I have compassion.
16 So then it is not of him that willeth, nor
of him that runneth, but of God that
17 hath mercy. For the scripture saith unto
Pharaoh, For this very purpose did I raise
thee up, that I might shew in thee my
power, and that my name might be pub-
18 lished abroad in all the earth. So then
he hath mercy on whom he will, and
whom he will he hardeneth.
19 Thou wilt say then unto me, Why doth
he still find fault? For who withstandeth
20 his will? Nay but, O man, who art thou
that repliest against God? Shall the thing
formed say to him that formed it, Why
21 didst thou make me thus? Or hath not
the potter a right over the clay, from the
same lump to make one part a vessel unto
honour, and another unto dishonour?
22 What if God, willing to shew his wrath,
and to make his power known, endured
with much longsuffering vessels of wrath
23 fitted unto destruction: [1] and that he
might make known the riches of his glory
upon vessels of mercy, which he afore
24 prepared unto glory, *even* us, whom he

[1] Some ancient authorities omit *and*.

7. God rejects many of Israel in forming his true Israel, and many of Abraham's children in forming the true children of Abraham.

8. We cannot depend upon an earthly pedigree, for the promise does not include all.

11. Not of works, but of him that calleth. The selection of the chosen people by God was not founded on their works, but on God's hidden wisdom.

13. Jacob I loved, but Esau I hated. These words are from Malachi, chap. 1:2, 3, and are God's declarations concerning the nations of Jacob and Esau. They are here quoted as showing how God's election ("purpose according to election") was illustrated in the history.

14. God forbid. See chap. 3:4. **Is there unrighteousness with God** to select whom he will for special blessings?

15. No! there is no unrighteousness in his dealings; and that he does exercise this prerogative of selection, we see from what Moses has recorded in Exod. 33:19. **I will have mercy on whom I have mercy.** Not an arbitrary statement. Moses had become God's servant before God answered his prayer to show him his glory, and determined to have mercy on *him* in that regard.

16. The ultimate decider of privilege is not the man if he will it, or even if he run after it, but God in his mercy.

17. Exod. 9:16. **Raise thee up.** In the Hebrew of Exodus, it is "caused thee to stand." God had ordered Pharaoh's life, circumstances, royalty, etc., so as to show to the world the developments of a rebellious heart.

21. This figure of the potter is taken from Jeremiah (chap. 18:1-10), where God says he will cast away Israel as a marred potter's vessel, and make another vessel. So here the reference (as we see in the quotations in verses 25-29) is to the removal of Israel from its privileges, and the substitution of the Gentiles. That the "forming" and "making" do not have reference to original creation, is seen by the words in this verse, "and another unto dishonor." Such an interpretation would make God create a man from the beginning for the purpose of damning him.

22, 23. God only took vessels already doomed, and prolonged their career to exhibit the processes of his wrath to the world, and by contrast to magnify his mercy to those already sanctified.

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

26 And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God.

27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

28 For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth.

29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

also called, not from the Jews only, but
25 also from the Gentiles? As he saith also in Hosea,

I will call that my people, which was not my people;
And her beloved, which was not beloved.
26 And it shall be, *that* in the place where it was said unto them, Ye are not my people,
There shall they be called sons of the living God.
27 And Isaiah crieth concerning Israel, If the number of the children of Israel be as the sand of the sea, it is the remnant that
28 shall be saved: for the Lord will execute *his* word upon the earth, finishing it and
29 cutting it short. And, as Isaiah hath said before,

Except the Lord of Sabaoth had left us a seed,
We had become as Sodom, and had been made like unto Gomorrah.
30 What shall we say then? That the Gentiles, which followed not after righteousness, attained to righteousness, even the
31 righteousness which is of faith: but Israel, following after a law of righteousness,
32 did not arrive at *that* law. Wherefore? [1] Because *they sought it* not by faith, but as it were by works. They stumbled at
33 the stone of stumbling; even as it is written,

Behold, I lay in Zion a stone of stumbling and a rock of offence:
And he that believeth on [2] him shall not be put to shame.

[1] Or, *Because,* doing it *not by faith, but as it were by works, they stumbled.* [2] Or, *it.*

25, 26. Hos. 2:23, and 1:10.

27, 28. Isa. 10:22, 23.

29. Isa. 1:9. All these quotations show God's design to reduce his chosen people to a remnant, and bring in the Gentiles to the privileges of his church. They furnish the key by which to interpret the whole chapter.

30. That followed not after righteousness. They did not pursue it, as did the Jews. But when a righteousness by faith was offered them, they grasped it.

31. Israel pursued after righteousness in a false way. They sought it in a law, and hence could never reach it. It can be obtained only by faith in the divine grace.

33. Isa. 28:16, and 8:14.

The Argument of this Chapter. — "Since God thus honors all believers in Jesus Christ, what shall we say of the honored people of Israel who had the special privileges of the church? Though the promises made to Israel are lost to the many, they remain to the remnant; God from the beginning having shown a system of restricting the application of the promises among Abraham's posterity, in which sovereign selection we finite creatures cannot find any cause of complaint against an infinitely wise and just God. With this remnant of Israel, the Gentiles are united by a common faith."

CHAPTER X.

5. The scripture sheweth the difference betwixt the righteousness of the law, and this of faith, 11. and that all, both Jew and Gentile, that believe, shall not be confounded, 18. and that the Gentiles shall receive the word and believe. 19. Israel was not ignorant of these things.

1 BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ *is* the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above:*)

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord shall be saved.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

1 BRETHREN, my heart's [1] desire and my
supplication to God is for them, that they
2 may be saved. For I bear them witness
that they have a zeal for God, but not
3 according to knowledge. For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of
4 God. For Christ is the end of the law unto righteousness to every one that be-
5 lieveth. For Moses writeth that the man that doeth the righteousness which is of
6 the law shall live thereby. But the righteousness which is of faith saith thus, Say not in thy heart, Who shall ascend into
7 heaven? (that is, to bring Christ down:) or, Who shall descend into the abyss? (that is, to bring Christ up from the dead.)
8 But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach:
9 [2] because if thou shalt [3] confess with thy mouth Jesus *as* Lord, and shalt believe in thy heart that God raised him from the
10 dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made
11 unto salvation. For the scripture saith, Whosoever believeth on him shall not be
12 put to shame. For there is no distinction between Jew and Greek: for the same *Lord* is Lord of all, and is rich unto all
13 that call upon him: for, Whosoever shall call upon the name of the Lord shall be
14 saved. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear
15 without a preacher? and how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring [4] glad tidings of good things!

[1] Gr. *good pleasure.* [2] Or, *that.* [3] Some ancient authorities read *confess the word with thy mouth, that Jesus is Lord.* [4] Or, *a gospel.*

3. God's righteousness. The righteousness which God furnishes through Christ's satisfaction and the Spirit's indwelling. **Their own.** Obedience to law by the individual man. Man's pride seeks this form of righteousness. He shrinks from confessing his utter worthlessness, and obtaining a righteousness from grace.

4. Christ is the end of the law unto righteousness. The only complete fulfilment the law ever had in view was the fulfilment in Christ. Hence the ceremonial part of the law pointed continually to the substituted sacrifice for the sinner, and the righteousness obtained thereby.

5. He compares the literal law-righteousness and that obtained through Christ (Lev. 18:5).

6-8. Deut. 30:12-14. The apostle adapts a saying of the Old Testament to the same subject of a humble faith. Faith is not staggered by inquiries into manners and methods, but embraces the facts which directly touch the heart. Such was the confiding faith which Moses desired in Israel; for, while he gave them the law, he wished them to be bound to God, not by the law, but by the loving faith that honored the law. **The word of faith.** The word of God exhibited for our faith.

9. Mouth-confession (i.e., the outward life) from heart-faith is the mark of the saved.

10. The heart-faith becomes righteousness. The mouth-confession, or open life from faith, tends onward to the complete salvation. The mouth-confession is regarded only as connected with the heart-faith.

11. Isa. 28:16, quoted before in chap. 9:33. It shows the stumbling-stone as the sure foundation.

12. Jew and Greek represent the "whosoever" of verse 11.

13. Joel 3:5.

14, 15. Prayer implies faith, and faith implies hearing, and hearing implies a preacher, and a preacher implies a sender. Isa. 52:7. The gospel proclaimers as sent of God.

15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

17 So then faith *cometh* by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.

20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

16 But they did not all hearken to the [1]glad tidings. For Isaiah saith, Lord,
17 who hath believed our report? So belief *cometh* of hearing, and hearing by the
18 word of Christ. But I say, Did they not hear? Yea, verily,

Their sound went out into all the earth,
And their words unto the ends of [2]the world.

19 But I say, Did Israel not know? First Moses saith,

I will provoke you to jealousy with that which is no nation,
With a nation void of understanding will I anger you.

20 And Isaiah is very bold, and saith,

I was found of them that sought me not;
I became manifest unto them that asked not of me.

21 But as to Israel he saith, All the day long did I spread out my hands unto a disobedient and gainsaying people.

[1] Or, *gospel.* [2] Gr. *the inhabited earth.*

16. They did not all. The Jews, to whom the gospel came, as thus predicted by Isaiah (see Isa. 53:1).

17. So belief cometh of hearing, etc. The Greek shows the direct connection of this conclusion with the foregoing quotation. The whole reads, "For Isaiah saith, Lord, who hath believed our heard tidings? So belief cometh of heard tidings, and the heard tidings are by Christ's command." By the Lord's order, the proclamation of the good tidings was made to Israel, and they would not hearken. The connection of verse 17 with the quotation is threefold, — "belief" with "believed," "heard tidings" with "heard tidings," and "Christ's ["God's," in some uncials and versions] command" with "Lord."

18. The quotation from Ps. 19:4, which declares the preaching of God through nature, is the answer to the question, "Did they not hear?" That is, did not the Jew and Greek alike hear (see verse 12)? The whole world is without excuse for its want of love to God. The testimony of nature is enough to condemn it.

19. Did Israel not know? Did Israel not know that the Gentiles should be included in the "whosoever" of verse 13? Their own law taught them this truth. Then follow quotations, Deut. 32:21, Isa. 65:1, 2.

The Argument of this Chapter. — "The trouble with Israel has been their pride, which keeps them from accepting God's grace and righteousness with an uncarping faith in his revelation. The revelation now to us is of Jesus Christ and his resurrection. To others it may be less full, but to all there is a revelation and witness of God; as to the heathen, there is the revelation of nature. Hence, from this pride Israel has been rejected of God; and he builds up his church from the Gentiles, according to his declaration by the prophets, from whom the Jews might have foreseen the event."

CHAPTER XI.

1. God hath not cast off all Israel. 7. Some were elected, though the rest were hardened. 16. There is hope of their conversion. 18. The Gentiles may not insult upon them: 26. for there is a promise of their salvation. 33. God's judgments are unsearchable.

1 I SAY then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

1 I SAY then, Did God cast off his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of
2 Benjamin. God did not cast off his people which he foreknew. Or wot ye not what the scripture saith [1]of Elijah? how he pleadeth with God against Israel,
3 Lord, they have killed thy prophets, they have digged down thine altars: and I am
4 left alone, and they seek my life. But

[1] Or, *in.*

1. Israel's future delineated. A prophetic chapter. The first statement is, that God has not cast away his people, because a fragment of them has turned to Christ. The second is the prophecy that the rest shall be converted. **God forbid.** See chap. 3:4.

2. God's foreknowledge is perfect. To cast away a people foreknown by him as his, would show an imperfect foreknowledge. **2–4.** For the story of Elijah, see 1 Kings 19. God's true people are always but a fragment of his nominal people.

4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal.

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.

8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be*, but life from the dead?

what saith the answer of God unto him? I have left for myself seven thousand men, who have not bowed the knee to
5 Baal. Even so then at this present time also there is a remnant according to the
6 election of grace. But if it is by grace, it is no more of works: otherwise grace is no
7 more grace. What then? That which Israel seeketh for, that he obtained not; but the election obtained it, and the rest
8 were hardened: according as it is written, God gave them a spirit of stupor, eyes that they should not see, and ears that they
9 should not hear, unto this very day. And David saith,

Let their table be made a snare, and a trap,
And a stumblingblock, and a recompense unto them:
10 Let their eyes be darkened, that they may not see,
And bow thou down their back alway.

11 I say then, Did they stumble that they might fall? God forbid: but by their [1] fall salvation *is come* unto the Gentiles,
12 for to provoke them to jealousy. Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness?
13 But I speak to you that are Gentiles. Inasmuch then as I am an apostle of Gen-
14 tiles, I glorify my ministry: if by any means I may provoke to jealousy *them that are* my flesh, and may save some of
15 them. For if the casting away of them *is* the reconciling of the world, what *shall* the receiving *of them be*, but life from the
16 dead? And if the firstfruit is holy, so is

[1] Or, *trespass*.

5. According to the election of grace. An election directed by God's sovereign grace, and not by man's works (see verse 6), and yet (as the whole Scripture teaches) made in perfect accord with justice, in entire consonance with an earnest desire on God's part for the salvation of all, and with the indissoluble connection of character and destiny. Paul has not here emphasized these characteristics of God's election; because his object here is to attack Jewish pride by emphasizing the sovereignty of grace, which was the ultimate basis of the election of a remnant of Israel with the Gentiles.

7. The rest were hardened. Not by an arbitrary act of God, but by a principle in the working of mind and heart as constructed by God. Hence, God is said, in the next verse, to give them the spirit of stupor, etc.

8. Isa. 29:10, and 6:9.

9. Ps. 69:22, 23.

11. The second part of this chapter begins here, — the prophecy concerning the large number of apostate Israelites. The question is, "Was their stumbling (in the counsels of God) a preliminary to a fall?" that is, was their fall the ultimate of their stumbling? **God forbid.** See chap. 3:4. **By their fall.** The word "fall" should be avoided here. The apostle avoids the word in Greek. Perhaps our best equivalent is "slipping away." So in verse 12. **To provoke them to jealousy.** Quoting the words of Moses, as already given in chap. 10:19. While a fall is not the terminus of Jewish apostasy, yet the apostasy as a fact brings upon them the provocation to increased sin through their jealousy of the Gentiles, who claim the Jewish promises as their own.

12. Now. Rather, "but." But as a contrasted view of the matter. **Their loss the riches of the Gentiles.** Rather, "their lessening." This clause is an epexegesis of the preceding. "Their slipping away is the riches of the world," is explained as meaning, "Their lessening is the riches of the Gentiles." **Their fulness.** That is, "Their being filled up," in contrast to the *lessening*.

13. The apostle having thus far addressed especially the Jews, now addresses the Gentiles.

14. I may provoke to jealousy. Again the Mosaic language is used (verse 11, and chap. 10:19) by Paul. He wishes to use the Jewish jealousy as a means of their conversion, as some diseases are cured by first being made worse.

15. The twelfth verse led the apostle to say parenthetically that he was now addressing the Gentiles. Now he goes back to the subject of that twelfth verse. The "casting away" of Israel is the "slipping away" and "lessening" of verse 12. The "receiving" of them is the "filling up" of verse 12. The "reconciling" of the world is the "riches" of the world in verse 12. The "how much more?" of verse 12 is here represented positively by "life from the dead." The contrast may be written thus: "Their casting-away was the means by which the great Gentile world were reconciled to God, but their reception again will be such an impulse to the Gentile church that it will be like a life from the dead. Allusion may be had to the millennial glory of the church after the conversion of the Jews, which millennial state of the church, contrasted to its previous condition, will be as life from the dead."

16 For if the firstfruit *be* holy, the lump *is* also *holy:* and if the root *be* holy, so *are* the branches.

17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be graffed in.

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

23 And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be graffed into their own olive tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 For this *is* my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

29 For the gifts and calling of God *are* without repentance.

30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

the lump: and if the root is holy, so are
17 the branches. But if some of the branches
were broken off, and thou, being a wild
olive, wast grafted in among them, and
didst become partaker with them [1] of the
18 root of the fatness of the olive tree; glory
not over the branches: but if thou glori-
est, it is not thou that bearest the root,
19 but the root thee. Thou wilt say then,
Branches were broken off, that I might
20 be grafted in. Well; by their unbelief
they were broken off, and thou standest
by thy faith. Be not highminded, but
21 fear: for if God spared not the natural
22 branches, neither will he spare thee. Be-
hold then the goodness and severity of
God: toward them that fell, severity; but
toward thee, God's goodness, if thou con-
tinue in his goodness: otherwise thou
23 also shalt be cut off. And they also, if
they continue not in their unbelief, shall
be grafted in: for God is able to graft
24 them in again. For if thou wast cut out
of that which is by nature a wild olive
tree, and wast grafted contrary to nature
into a good olive tree: how much more
shall these, which are the natural *branches*,
be grafted into their own olive tree?

25 For I would not, brethren, have you
ignorant of this mystery, lest ye be wise
in your own conceits, that a hardening
in part hath befallen Israel, until the ful-
26 ness of the Gentiles be come in; and
so all Israel shall be saved: even as it is
written,

There shall come out of Zion the Deliverer;
He shall turn away [2] ungodliness from Jacob:

27 And this is [3] my covenant unto them,
When I shall take away their sins.

28 As touching the gospel, they are enemies
for your sake: but as touching the election,
29 they are beloved for the fathers' sake. For
the gifts and the calling of God are [4] with-
30 out repentance. For as ye in time past
were disobedient to God, but now have
obtained mercy by their disobedience,
31 even so have these also now been disobe-
dient, that by the mercy shewn to you

[1] Many ancient authorities read *of the root and of the fatness.* [2] Gr. *ungodlinesses.* [3] Gr. *the covenant from thee.* [4] Gr. *not repented of.*

16. The firstfruit. The Jews who had accepted Christ. **The lump.** The rest of the Jews. **The root.** The fathers of the Jewish people, Abraham especially. The holiness here spoken of is the external holiness, the providential and covenant separation of the Jewish people as God's chosen. The "first-fruit" is the offered cake (in the temple-service); the "lump" is the mass of dough from which the cake was made.

17. Thou. The Gentile church.

18. The root thee. Historically and ecclesiastically considered.

19, 20. It was *God's plan* to graft in the Gentiles in this way; but on the *human side* it was simply unbelief that broke the Jews off, and faith which brought the Gentiles in. **Be not highminded.** Rather, "be not proud."

21. Unbelief would bring on the same issue with the Gentiles.

24. How much more, etc. Not according to analogies in arboriculture, but according to sound reasoning in the subject considered.

25. I would not — have you ignorant. The formula that introduces an important truth. Here the truth is, that all Israel was to be brought to Christ after the Gentile numbers were filled up.

26, 27. Isa. 59:20, 21.

28. As touching the gospel. On the side of God's providence in spreading the gospel. **As touching the election.** On the side of God's eternal plan of mercy, in which he elected the Jews as a privileged people.

29. God's plans of mercy never change. The Jews had been gifted and called of God.

30. For. This answers the objection regarding their fall. There was a reason for it, "for," etc. The Jewish disobedience led providentially to the Gentile mercy from disobedience, so the Gentile mercy from disobedience will act on the Jewish disobedience to bring mercy to it.

31 Even so have these also now not believed, that
through your mercy they also may obtain mercy.
32 For God hath concluded them all in unbelief,
that he might have mercy upon all.
33 O the depth of the riches both of the wisdom
and knowledge of God! how unsearchable *are* his
judgments, and his ways past finding out!
34 For who hath known the mind of the Lord?
or who hath been his counsellor?
35 Or who hath first given to him, and it shall
be recompensed unto him again?
36 For of him, and through him, and to him,
are all things: to whom *be* glory for ever. Amen.

32 they also may now obtain mercy. For
God hath shut up all unto disobedience,
that he might have mercy upon all.
33 O the depth [1] of the riches [2] both of the
wisdom and the knowledge of God! how
unsearchable are his judgements, and his
34 ways past tracing out! For who hath
known the mind of the Lord? or who
35 hath been his counsellor? or who hath
first given to him, and it shall be recom-
36 pensed unto him again? For of him, and
through him, and unto him, are all things.
To him *be* the glory [3] for ever. Amen.

[1] Or, *of the riches and the wisdom, etc.* [2] Or, *both of wisdom, etc.* [3] Gr. *unto the ages.*

32. God hath shut up all unto [into] disobedience. That is, hath shown that they are so shut up.
33. Read with margin, "O the depth of the riches and the wisdom and the knowledge of God!" He has all, he knows all, he directs all. **His judgements.** These are all the discriminations of his providence. **His ways.** These are all his acts.
34. Isa. 40 : 13.
35. Job 41 : 11.

The Argument of this Chapter.—"But God has not cast off his people, for he has brought many into the knowledge of the Lord Jesus Christ; and he will eventually bring all of them to that knowledge, and the means will be the work of grace among the Gentiles. So there is no room for Gentile pride any more than for Jewish pride."

CHAPTER XII.

1. God's mercies must move us to please God. 3. No man must think too well of himself, 6. but attend every one on that calling wherein he is placed. 9. Love, and many other duties, are required of us. 19. Revenge is specially forbidden.

1 I BESEECH you therefore, brethren, by the
mercies of God, that ye present your bodies a liv-
ing sacrifice, holy, acceptable unto God, *which is*
your reasonable service.
2 And be not conformed to this world: but be
ye transformed by the renewing of your mind, that
ye may prove what *is* that good, and acceptable,
and perfect, will of God.
3 For I say, through the grace given unto me,
to every man that is among you, not to think *of*
himself more highly than he ought to think; but
to think soberly, according as God hath dealt to
every man the measure of faith.
4 For as we have many members in one body,
and all members have not the same office:

1 I BESEECH you therefore, brethren, by
the mercies of God, to present your bodies
a living sacrifice, holy, [1] acceptable to God,
2 *which is* your [2] reasonable [3] service. And
be not fashioned according to this [4] world:
but be ye transformed by the renewing of
your mind, that ye may prove what is
[5] the good and [1] acceptable and perfect
will of God.
3 For I say, through the grace that was
given me, to every man that is among you,
not to think of himself more highly than
he ought to think; but so to think as to
think soberly, according as God hath dealt
4 to each man a measure of faith. For even

[1] Gr. *well-pleasing.* [2] Or, *spiritual.* [3] Or, *worship.* [4] Or, *age.* [5] Or, *the will of God,* even *the thing which is good and acceptable and perfect.*

1. The hortatory part of the epistle begins here. **Therefore.** This is the link connecting the hortatory with the doctrinal portion. While it may have direct reference to the last subject, the Gentile salvation, yet it undoubtedly refers in general to the whole argument of the epistle, "Because of that wonderful grace which has saved you, although belonging to the sinful and condemned race." **By the mercies of God.** Paul's beseeching was *through God's compassion.* He uses that compassion as an argument, a lever to lift them to a higher spiritual life. **To present your bodies.** The figure is that of a peace-offering of thanksgiving (Lev. 3 and 7 : 12–15). In that sacrifice, the body of the animal was partly burned (the fat), and partly eaten in a holy feast; and in these two parts the destruction of sin and the enjoyment of holiness were both betokened. So here the apostle bids us present our lives *as in the body, and so influenced sinward by the body,* to God, to have the sin consumed, and the activities of the life thus purified. The sacrifice is *living* in distinction from the literal death of the victim in the figure. The idea of the passage is *not self-consecration,* but *divine sanctification.* **Reasonable service.** A service this, not external and ritual, like that of the ceremonial law, but one that is performed by the inner spiritual nature (see the margin).

2. According to this world. Considered as opposed to God (see 1 John 2 : 15–17). **Your mind.** Including taste and purpose. **That ye may prove, etc.** Understand, "that ye may make practical trial of that which God wills; to wit, that which is intrinsically good, which is acceptable to him, and which is the perfection of human attainment." Coming to God from the world implies all this.

3. We now have the special exhortations under the general exhortation to godliness just given. **The grace** of the apostleship. **Not to think, etc.** The paronomasia in the Greek may be rudely given in English thus: "Not to be high-minded beyond what we should be minded, but to be minded so far as to be sound-minded." **A measure of faith** is to be the standard of our self-opinion. The sequel shows that the apostle has in view the offices of the Church. A man must assume them, not according to ambition, but according to his faith in God *quoad hoc.*

5 So we, *being* many, are one body in Christ, and every one members one of another.

6 Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

7 Or ministry, *let us wait* on *our* ministering: or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

9 *Let* love be without dissimulation. Abhor that which is evil; cleave to that which is good.

10 *Be* kindly affectioned one to another with brotherly love; in honour preferring one another;

11 Not slothful in business; fervent in spirit; serving the Lord;

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

13 Distributing to the necessity of saints; given to hospitality.

14 Bless them which persecute you: bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 *Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord.

20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

as we have many members in one body, and all the members have not the same
5 office: so we, who are many, are one body in Christ, and severally members one of
6 another. And having gifts differing according to the grace that was given to us, whether prophecy, *let us prophesy* accord-
7 ing to the proportion of [1] our faith; or ministry, *let us give ourselves* to our minis-
8 try; or he that teacheth, to his teaching; or he that exhorteth, to his exhorting: he that giveth, *let him do it* with [2] liberality; he that ruleth, with diligence; he that
9 sheweth mercy, with cheerfulness. Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good.
10 In love of the brethren be tenderly affectioned one to another; in honour prefer-
11 ring one another; in diligence not slothful; fervent in spirit; serving [3] the Lord;
12 rejoicing in hope; patient in tribulation;
13 continuing stedfastly in prayer; communicating to the necessities of the saints;
14 [4] given to hospitality. Bless them that
15 persecute you; bless, and curse not. Rejoice with them that rejoice; weep with
16 them that weep. Be of the same mind one toward another. Set not your mind on high things, but [5] condescend to [6] things that are lowly. Be not wise in your own
17 conceits. Render to no man evil for evil. Take thought for things honourable in
18 the sight of all men. If it be possible, as much as in you lieth, be at peace with all
19 men. Avenge not yourselves, beloved, but give place unto [7] wrath: for it is written, Vengeance belongeth unto me; I will
20 recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt
21 heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good.

[1] Or, *the faith.* [2] Gr. *singleness.* [3] Some ancient authorities read *the opportunity.* [4] Gr. *pursuing.* [5] Gr. *be carried away with.* [6] Or, *them.* [7] Or, *the wrath* of God.

6. According to the proportion of our faith. This is precisely the same as the "measure of faith" just commented upon. The New-Testament prophet, who was an inspired teacher, was to use his prophetic gift in subservience to his faith, and not his pride.

7. Ministry. Any helpful ministrations to the afflicted or to the church in general, outside of purely spiritual functions. The diaconate in its broadest sense.

8. Liberality. Rather, "simplicity," as in Old Version. Freedom from ostentation. **He that ruleth.** Rather, "he that presides" over any church-meeting.

10. Preferring. Rather, "leading," as guides and examples.

11. In diligence not slothful. Rather, "in diligence not burdensome" (see Phil. 3:1 for the same word; also see Soph. O. T. 834). Some in their zeal would trouble and annoy the church.

13. Given to hospitality. Literally, "pursuing hospitality;" i.e., seeking opportunities to be hospitable.

14. Bless them that persecute you. There is here another paronomasia; as this literally is, "Bless them that pursue you." We may put it thus: "While *you pursue after* hospitality as a means of showing your Christian love, be full of forgiveness and kindness to those who *pursue after you* in order to gratify their malice upon you."

16. Condescend to. Rather, "be led away with."

19. Give place unto wrath. Literally, "Give place unto *the* wrath;" i.e., of God. Leave vengeance to God's wrath (Deut. 32:35).

20. Quotation from Prov. 25:21, 22. **Coals of fire.** The sorrow of remorse and self-condemnation. These are not punitive, but reformatory.

The Argument of this Chapter.—"Since, then, ye are shown to be the objects of God's affectionate regard, ye should seek his full and faithful service, and, as members of Christ's body, be full of helpfulness to one another in all things, having humility and love conspicuous in your character."

CHAPTER XIII.

1. Subjection, and many other duties, we owe to the magistrates. 8. Love is the fulfilling of the law. 11. Gluttony and drunkenness, and the works of darkness, are out of season in the time of the gospel.

1 LET every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

5 Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake.

6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render therefore to all their dues: tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

11 And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

1 LET every soul be in subjection to the higher powers: for there is no power but of God; and the *powers* that be are or-
2 dained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall
3 receive to themselves judgement. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the
4 same: for [1] he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for [1] he beareth not the sword in vain: for [1] he is a minister of God, an avenger for wrath to him that
5 doeth evil. Wherefore *ye* must needs be in subjection, not only because of the
6 wrath, but also for conscience sake. For for this cause ye pay tribute also; for they are ministers of God's service, attending
7 continually upon this very thing. Render to all their dues: tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man any thing, save to love one another: for he that loveth [2] his neighbour
9 hath fulfilled [3] the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbour as
10 thyself. Love worketh no ill to his neighbour: love therefore is the fulfilment of [3] the law.

11 And this, knowing the season, that now it is high time for you to awake out of sleep: for now is [4] salvation nearer to us than
12 when we *first* believed. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and
13 let us put on the armour of light. Let us walk honestly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jeal-

[1] Or, *it.* [2] Gr. *the other.* [3] Or, *law.* [4] Or, *our salvation nearer than when, etc.*

1. The higher powers. Better, "the higher authorities," or "the supreme authorities," referring, undoubtedly, to the Roman Government (see 1 Pet. 2:13 for the same word in Greek, translated "supreme"). The existing governmental authorities are not simply permitted by God, but appointed by God, — ordained by him as part of his complete plan. God does not give them their character (as Nero, for example), but he does give them their authority.

3. Rulers are not, etc. A general truth, applicable even to the worst governments. The exceptions are in the special actions arising from personal entanglements.

5. But also for conscience sake. Not only fear of the ruler's anger, but conscience toward God, whom he in a sort represents, should make you obey the government (compare Matt. 22:17–21).

6. The divine sanction of government, not of kings as such, is here thoroughly stated.

8. Read, "for he that loveth the one who is of another stock hath fulfilled the law" (see Luke 10:29, 36, 37, Lev. 19:34, Deut. 10:19). "His neighbor" is altogether a wrong translation here. "The stranger" would be better.

9. Any other commandment regarding duties to man.

10. Love therefore is the fulfilment of the law by treating the neighbor as one's self.

11. And this. That is, "And give heed to all this exhortation." **Out of sleep.** Out of the ignorance and spiritual sloth of past periods. **Salvation.** Rather, "*the* salvation." The salvation in its full and final manifestation.

12. The early times are called "night," and the Messianic times are called "day." The metaphor is taken from the soldiery, who engage in revelling at night, but put on their armor for the fight when the day comes.

13. Honestly. Rather, "decently."

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

14 ousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

14. Put ye on the Lord Jesus Christ. As armor. The figure is continued. The soldier is to array himself in his armor, and give no thought to his low desires.

The Argument of this Chapter.—"In regard to your civil relations, render a hearty obedience to human law, and let love be the guiding principle of your intercourse with your fellow-men. Let there be no delay; for we are daily approaching the final consummation, and a holy preparation becomes our entrance upon the world of light."

CHAPTER XIV.

3. Men may not contemn nor condemn one the other for things indifferent: 13. but take heed that they give no offence in them: 15. for that the apostle proveth unlawful by many reasons.

1 HIM that is weak in the faith receive ye, *but* not to doubtful disputations.
2 For one believeth that he may eat all things: another, who is weak, eateth herbs.
3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.
4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.
5 One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.
6 He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.
7 For none of us liveth to himself, and no man dieth to himself.

1 BUT him that is weak in faith receive
2 ye, *yet* not [1] to doubtful disputations. One man hath faith to eat all things: but he
3 that is weak eateth herbs. Let not him that eateth set at nought him that eateth not; and let not him that eateth not judge him that eateth: for God hath received
4 him. Who art thou that judgest the [2] servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make
5 him stand. One man esteemeth one day above another: another esteemeth every day *alike*. Let each man be fully assured
6 in his own mind. He that regardeth the day, regardeth it unto the Lord: and he that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not, and
7 giveth God thanks. For none of us liveth to himself, and none dieth to himself.
8 For whether we live, we live unto the

[1] Or, *for decisions of doubt.* [2] Gr. *household-servant.*

1. But him that is weak, etc. The connection with the last chapter is this: "Ye are to give no regard to the desires of the flesh, *but* do not, in consequence of your strong faith, forget to deal prudently and tenderly with one of weak faith." **Receive ye** to Christian fellowship. **Not to doubtful disputations.** Not to analyses of reasonings. A new Christian is not to be introduced to nice questions of casuistry.

2. He that is weak eateth herbs. His weak faith led him to consider the eating of flesh as tantamount to offering worship to the idol to which the animal had been presented at its slaughter. Probably the most of the flesh sold in the markets of Rome had thus been offered to some pagan god or goddess. Faith would allow a Christian to eat it, nevertheless; but a weak faith would prefer to eat herbs for fear of contamination.

3. The man of faith must not despise the man of weak faith because he eats herbs only. And, on the other hand, the man of weak faith must not judge the man of faith because he eats the flesh that has been offered to idols. **For God hath received him** to the divine fellowship (1 John 1:3). The "him" refers to the "him that eateth." The expostulation in the next verse is with the weak one who judges him.

4. Who art thou that judgest, etc. Addressed to the weak one who judges the strong one. The judging, of course, is in things indifferent,—things in regard to which there is no command of God. If a man is guilty of murder or robbery, we cannot help judging him, or, rather, we cannot help recognizing God's judgment of him. But, when God has given no command, we are not to judge another Christian. He is Christ's servant, not ours; and we are not to make laws for him, and then judge him for breaking *our* laws. **Yea, he shall be made to stand.** The Lord will see to it that his servant stands, defended against all carping and criticism in things indifferent.

5. One man esteemeth one day above another, etc. Rather, "one man separates (as holy) one day in comparison with another; another separates (as holy) every day." The verb is used by a species of zeugma or syllepsis.

6. He that regardeth the day. This is the weak faith. It *is* faith, and should be respected. The opposite case ("he that regardeth not the day") is omitted with the best MSS. It was probably introduced to make the rhetoric symmetrical. But a man not regarding a holy day could scarcely be said to *non-regard* it unto the Lord. The negative of the other action (eating) is different. The man who eats not practises that abstinence for the purpose of pleasing the Lord, but the man who refuses to keep the holy days does not so refuse in order to please the Lord. He has no such positive aim in the matter.

7. This conscientious reference of all actions to God is most proper, **for none of us liveth to himself, etc.**

8. We are the Lord's, and therefore all our conduct has relation to him. The "therefore" of the text is not causal, but inferential.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

11 For it is written, *As* I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in *his* brother's way.

14 I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean.

15 But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of:

17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

18 For he that in these things serveth Christ *is* acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

21 *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth.

Lord; or whether we die, we die unto the Lord: whether we live therefore, or
9 die, we are the Lord's. For to this end Christ died, and lived *again*, that he might be Lord of both the dead and the living.
10 But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand
11 before the judgement-seat of God. For it is written,

As I live, saith the Lord, to me every knee shall bow,
And every tongue shall [1] confess to God.

12 So then each one of us shall give account of himself to God.
13 Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumblingblock in his brother's way, or an occasion of falling.
14 I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth any thing
15 to be unclean, to him it is unclean. For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ
16 died. Let not then your good be evil
17 spoken of: for the kingdom of God is not eating and drinking, but righteousness and
18 peace and joy in the Holy Ghost. For he that herein serveth Christ is well-pleasing
19 to God, and approved of men. So then [2] let us follow after things which make for peace, and things whereby we may edify
20 one another. Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man
21 who eateth with offence. It is good not to eat flesh, nor to drink wine, nor *to do any thing* whereby thy brother stumbleth.[3]
22 The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he [4] approveth. But he that doubteth is con-
23

[1] Or, *give praise.* [2] Many ancient authorities read *we follow.* [3] Many ancient authorities add *or is offended, or is weak.* [4] Or, *putteth to the test.*

9. Christ's death and resurrection formed one work by which he became the Lord of all believers, whether dead or alive. The lordship here is the acknowledged and accepted lordship of Jesus as the Lord of salvation.

10. Thou—thou again. The first is addressed to the weak brother; the second, to the strong brother.

11. Isa. 45:23.

13. He now turns to address the strong brother. The "judge" here may include the "despising" the weak brother, as well as the weak brother's judging the strong. The two actions are included under one term, for they are both alike judgments. **An occasion of falling.** Here, where a distinction is made between the two Greek words, we may render this latter one "a trap" or "a snare."

14. Unclean. In each case, it is literally "common."

15. For. This word refers to verse 13, the fourteenth verse being interjected. **Is grieved.** Not "is angry," or "is inimical." The reference is to a sad and sorrowing heart, not to an angry temper which pretends sorrow as more seemly and becoming. **Destroy not.** Do not imperil his soul. The destruction of the soul is intended.

16. Your good. That which in you personally, without regard to others, is good (i.e., the eating of the flesh).

17. Is not eating and drinking. We can, therefore, afford not to be strenuous one way or another in such matters. God's kingdom has as its true elements no external thing, but a spiritual righteousness, from which comes peace to the soul, out from which peace again springs up an unspeakable joy,—all derived from the soul's position in the Holy Spirit.

19. Let us seek, therefore, this peace and growth out of a true righteousness, not contending, yea or nay, on mere external matters.

20. With offence. Rather, "in a way to cause stumbling."

21. Stumbleth. As explained throughout this context, "falleth from his Christian faith."

22. Happy is he that judgeth not himself in that which he approveth. The Christian who has a clear view of privilege in Christ, and of freedom from legal trammels, is a happy man. In these indifferent matters which he approves, he is not called to act as judge upon himself.

23. On the other hand, if a Christian who has no clear view of privilege, but doubts if he can rightly eat the flesh that is ceremonially unclean, should, nevertheless, eat the flesh, he is both judged and condemned in his own

23 And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

demned if he eat, because *he eateth* not of faith; and whatsoever is not of faith is sin.[1]

[1] Many authorities, some ancient, insert here chap. 16:25–27.

conscience, when, in spite of himself, he is obliged to be judge upon himself. Every action which our faith cannot approve is sinful.

The Argument of this Chapter.—"Be careful, while you rightly consider the uncleanness of meats in the Mosaic law to be now obliterated, to avoid using this liberty to the spiritual ruin of any conscientious but weak brother who has not yet appreciated the release from the old law."

CHAPTER XV.

1. The strong must bear with the weak. 2. We may not please ourselves, 3. for Christ did not so, 7. but receive one the other, as Christ did us all, 8. both Jews 9. and Gentiles. 15. Paul excuseth his writing, 28. and promiseth to see them, 30. and requesteth their prayers.

1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.
2 Let every one of us please *his* neighbour for *his* good to edification.
3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.
4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.
5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:
6 That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.
7 Wherefore receive ye one another, as Christ also received us to the glory of God.
8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers:
9 And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.
10 And again he saith, Rejoice, ye Gentiles, with his people.
11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.
12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

1 Now we that are strong ought to bear
the infirmities of the weak, and not to
2 please ourselves. Let each one of us
please his neighbour for that which is
3 good, unto edifying. For Christ also
pleased not himself; but, as it is written,
The reproaches of them that reproached
4 thee fell upon me. For whatsoever things
were written aforetime were written for
our learning, that through patience and
through comfort of the scriptures we
5 might have hope. Now the God of pa-
tience and of comfort grant you to be of
the same mind one with another according
6 to Christ Jesus: that with one accord ye
may with one mouth glorify the God and
7 Father of our Lord Jesus Christ. Where-
fore receive ye one another, even as Christ
also received [1]you, to the glory of God.
8 For I say that Christ hath been made a
minister of the circumcision for the truth
of God, that he might confirm the prom-
9 ises *given* unto the fathers, and that the
Gentiles might glorify God for his mercy;
as it is written,
Therefore will I [2]give praise unto thee
among the Gentiles,
And sing unto thy name.
10 And again he saith,
Rejoice, ye Gentiles, with his people.
11 And again,
Praise the Lord, all ye Gentiles;
And let all the peoples praise him.
12 And again, Isaiah saith,
There shall be the root of Jesse,

[1] Some ancient authorities read *us*. [2] Or, *confess*.

1. Here is the Golden Rule of living for others.
2. Unto edifying. To the building-up of his life of faith in Christ.
3. Ps. 69:9.
4. For introduces the reason for quoting the psalm. The Scriptures encourage us to wait patiently until we reach a day of full liberty in action as in thought.
5. The God of the patience needed **and the comfort** (encouragement) given. God alone can give the patience, as he it is who has given in his Word the encouragement.
6, 7. The union of love will prevent all this false judging and contempt.
8. All this entreaty to give up rights for peace' sake, and to cease from judging in things indifferent, arose from the Jewish jealousy of the Gentile freedom (in the Christian church) in eating and drinking. Hence the apostle here speaks of Christ as ministering to the Jews (the circumcision), to fulfil the promises, and also to the Gentiles, to show them mercy. The two are one before Christ, and should not be harsh to one another.
9. Ps. 18:49.
10. Deut. 32:43.
11. Ps. 117:1.
12. Isa. 11:10.

13 Now the God of hope fill you with all joy
and peace in believing, that ye may abound in
hope, through the power of the Holy Ghost.
14 And I myself also am persuaded of you, my
brethren, that ye also are full of goodness, filled
with all knowledge, able also to admonish one
another.
15 Nevertheless, brethren, I have written the
more boldly unto you in some sort, as putting you
in mind, because of the grace that is given to me
of God,
16 That I should be the minister of Jesus Christ
to the Gentiles, ministering the gospel of God,
that the offering up of the Gentiles might be
acceptable, being sanctified by the Holy Ghost.
17 I have therefore whereof I may glory through
Jesus Christ in those things which pertain to God.
18 For I will not dare to speak of any of those
things which Christ hath not wrought by me, to
make the Gentiles obedient, by word and deed,
19 Through mighty signs and wonders, by the
power of the Spirit of God; so that from Jeru-
salem, and round about unto Illyricum, I have
fully preached the gospel of Christ.
20 Yea, so have I strived to preach the gospel,
not where Christ was named, lest I should build
upon another man's foundation:
21 But as it is written, To whom he was not
spoken of, they shall see: and they that have not
heard shall understand.
22 For which cause also I have been much
hindered from coming to you.
23 But now having no more place in these parts,
and having a great desire these many years to
come unto you;
24 Whensoever I take my journey into Spain, I
will come to you: for I trust to see you in my
journey, and to be brought on my way thitherward
by you, if first I be somewhat filled with your
company.
25 But now I go unto Jerusalem to minister
unto the saints.
26 For it hath pleased them of Macedonia and
Achaia to make a certain contribution for the poor
saints which are at Jerusalem.
27 It hath pleased them verily; and their debtors
they are. For if the Gentiles have been made
partakers of their spiritual things, their duty is
also to minister unto them in carnal things.
28 When therefore I have performed this, and
have sealed to them this fruit, I will come by you
into Spain.
29 And I am sure that, when I come unto you,
I shall come in the fulness of the blessing of the
gospel of Christ.

And he that ariseth to rule over the
Gentiles;
On him shall the Gentiles hope.
13 Now the God of hope fill you with all joy
and peace in believing, that ye may abound
in hope, in the power of the Holy Ghost.
14 And I myself also am persuaded of you,
my brethren, that ye yourselves are full
of goodness, filled with all knowledge,
15 able also to admonish one another. But
I write the more boldly unto you in some
measure, as putting you again in remem-
brance, because of the grace that was
16 given me of God, that I should be a min-
ister of Christ Jesus unto the Gentiles,
[1] ministering the gospel of God, that the
offering up of the Gentiles might be made
acceptable, being sanctified by the Holy
17 Ghost. I have therefore my glorying in
Christ Jesus in things pertaining to God.
18 For I will not dare to speak of any [2] things
save those which Christ wrought through
me, for the obedience of the Gentiles, by
19 word and deed, in the power of signs and
wonders, in the power of [3] the Holy Ghost;
so that from Jerusalem, and round about
even unto Illyricum, I have [4] fully preached
20 the gospel of Christ; yea, [5] making it my
aim so to preach the gospel, not where
Christ was *already* named, that I might
not build upon another man's foundation;
21 but, as it is written,
They shall see, to whom no tidings of
him came,
And they who have not heard shall un-
derstand.
22 Wherefore also I was hindered these
23 many times from coming to you: but now,
having no more any place in these regions,
and having these many years a longing to
24 come unto you, whensoever I go unto
Spain (for I hope to see you in my journey,
and to be brought on my way thitherward
by you, if first in some measure I shall
have been satisfied with your company)
25 — but now, *I say*, I go unto Jerusalem,
26 ministering unto the saints. For it hath
been the good pleasure of Macedonia and
Achaia to make a certain contribution for
the poor among the saints that are at
27 Jerusalem. Yea, it hath been their good
pleasure; and their debtors they are. For
if the Gentiles have been made partakers
of their spiritual things, they owe it *to
them* also to minister unto them in carnal
28 things. When therefore I have accom-
plished this, and have sealed to them this
fruit, I will go on by you unto Spain.

[1] Gr. *ministering in sacrifice.* [2] Gr. *of those things which Christ wrought not through me.* [3] Many ancient authorities read *the Spirit of God.* One reads *the Spirit.* [4] Gr. *fulfilled.* [5] Gr. *being ambitious.*

13. Now, may God, whose Word gives you hope of a perfect future, fill you with all joy at the prospect, and with consequent peace derived from the firm grasp of your faith, so that your hope may be a most fruitful one by the power of God's Spirit granted you, to whom alone can all these spiritual comforts be referred!"

14. I myself also, as well as your other friends. **Ye yourselves,** as well as other Christians.

16. Offering up. Better, simply "offering." The word is contrasted with "sacrifice" (see Heb. 10:5). The offering of the Gentiles is likened to the *minchah*, or meat-offering, which had not the sacrificial element in it, but represented a consecration to God by the Spirit.

19. In the power of the Holy Ghost. Epexegetical of the preceding clause. **Illyricum** lay along the east side of the Adriatic, north of Macedonia.

21. Isa. 52:15.

23. Place; i.e., place unvisited by the gospel. **These regions.** Greece.

25. But now. Repeated again from verse 23, on account of the long parenthesis.

27. Their (the saints at Jerusalem) **debtors they** (the Macedonians and Achaians) **are.**

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me;

31 That I may be delivered from them that do not believe in Judæa; and that my service which *I have* for Jerusalem may be accepted of the saints;

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace *be* with you all. Amen.

29 And I know that, when I come unto you, I shall come in the fulness of the blessing of Christ.

30 Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in 31 your prayers to God for me; that I may be delivered from them that are disobedient in Judæa, and *that* my ministration which *I have* for Jerusalem may be acceptable to the saints; that I may come 32 unto you in joy through the will of God, 33 and together with you find rest. Now the God of peace be with you all. Amen.

30. Strive together with me in your prayers. The Greek verb is *synagonizomai*, but is not at all our *agonize with*. It is as the translation shows, "*Strive together with;*" and the figure is that of the Grecian games, where the combatants *rejoiced* in the strife. It is a healthy, happy striving, and not our English "agony."

The Argument of this Chapter. — "And not only in the matter of meat, but in all things, we should deny ourselves for our brother's benefit, as Christ did for us, both Jews and Gentiles."

CHAPTER XVI.

3. Paul willeth the brethren to greet many, 17. and adviseth them to take heed of those which cause dissension and offences, 21. and after sundry salutations endeth with praise and thanks to God.

1 I COMMEND unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3 Greet Priscilla and Aquila my helpers in Christ Jesus:

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise *greet* the church that is in their house. Salute my well beloved Epænetus, who is the firstfruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

1 I COMMEND unto you Phœbe our sister, who is a [1]servant of the church that is 2 at Cenchreæ: that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you: for she herself also hath been a succourer of many, and of mine own self.

3 Salute Prisca and Aquila my fellow- 4 workers in Christ Jesus, who for my life laid down their own necks; unto whom not only I give thanks, but also all the 5 churches of the Gentiles: and *salute* the church that is in their house. Salute Epænetus my beloved, who is the first- 6 fruits of Asia unto Christ. Salute Mary, 7 who bestowed much labour on you. Salute Andronicus and [2]Junias, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also have 8 been in Christ before me. Salute Ampli-

[1] Or, *deaconess.* [2] Or, *Junia.*

1. Phœbe was probably the bearer of this letter to Rome, or in the company of those that bore it. **Our sister.** In grace. **A servant.** Literally, "a deacon" (deaconess). One who had official church-duties in things temporal. The deaconship was probably at this time not a thoroughly defined office. Any recognized helper in the work of the church was known as a deacon. **Cenchreæ.** The eastern port of Corinth. It was from Corinth that Paul sent this Epistle.

2. Assist — succourer. Words of the same root in Greek, "Do you assist her, for she has assisted many." Phœbe may have had business relations with Rome which took her there. Her help of the many and of Paul had been in her exercise of the diaconate.

3. Prisca and Aquila. Prisca is an abbreviated form of Priscilla; and, at the same time, Priscilla is a diminutive of Prisca (Acts 18 : 2). They may have gone to Rome to resume their occupation there, and as substitutes for Paul when he was detained.

4. For my life. The incident referred to is unknown.

5. The church that is in their house. Churches met in private houses, probably, throughout the apostolic age. **The firstfruits of Asia.** The first convert in proconsular Asia after the gospel had been proclaimed there.

7. My kinsmen. There are six persons in this chapter called by Paul his kinsmen. They are, Andronicus, Junias, Herodion, Lucius, Jason, Sosipater. As he would hardly call them kinsmen *as Jews*, and omit the title with the names of Aquila and Priscilla, we must believe that these were literally relatives of the apostle.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' *household*.
11 Salute Herodion my kinsman. Greet them that be of the *household* of Narcissus, which are in the Lord.
12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.
13 Salute Rufus chosen in the Lord, and his mother and mine.
14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.
15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.
16 Salute one another with an holy kiss. The churches of Christ salute you.
17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.
18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.
19 For your obedience is come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.
20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.
21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.
22 I Tertius, who wrote *this* epistle, salute you in the Lord.
23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.
24 The grace of our Lord Jesus Christ *be* with you all. Amen.
25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

9 atus my beloved in the Lord. Salute
Urbanus our fellow-worker in Christ, and
10 Stachys my beloved. Salute Apelles the
approved in Christ. Salute them which
11 are of the *household* of Aristobulus. Salute Herodion my kinsman. Salute them
of the *household* of Narcissus, which are
12 in the Lord. Salute Tryphæna and Tryphosa, who labour in the Lord. Salute
Persis the beloved, which laboured much
13 in the Lord. Salute Rufus the chosen in
14 the Lord, and his mother and mine. Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren that are
15 with them. Salute Philologus and Julia,
Nereus and his sister, and Olympas, and
16 all the saints that are with them. Salute
one another with a holy kiss. All the
churches of Christ salute you.
17 Now I beseech you, brethren, mark
them which are causing the divisions and
occasions of stumbling, contrary to the
[1]doctrine which ye learned: and turn
18 away from them. For they that are such
serve not our Lord Christ, but their own
belly; and by their smooth and fair speech
they beguile the hearts of the innocent.
19 For your obedience is come abroad unto all
men. I rejoice therefore over you: but I
would have you wise unto that which is
good, and simple unto that which is evil.
20 And the God of peace shall bruise Satan
under your feet shortly.
The grace of our Lord Jesus Christ be
with you.
21 Timothy my fellow-worker saluteth you;
and Lucius and Jason and Sosipater, my
22 kinsmen. I Tertius, [2]who write the
23 epistle, salute you in the Lord. Gaius my
host, and of the whole church, saluteth
you. Erastus the treasurer of the city
saluteth you, and Quartus the brother.[3]
25 [4]Now to him that is able to stablish you
according to my gospel and the preaching
of Jesus Christ, according to the revelation of the mystery which hath been kept

[1] Or, *teaching*. [2] Or, *who write the epistle in the Lord, salute you*. [3] Some ancient authorities insert here verse 24 *The grace of our Lord Jesus Christ* be *with you all. Amen*, and omit the like words in verse 20. [4] Some ancient authorities omit verses 25–27. Compare the end of chap. 14.

10. Which are of the household of Aristobulus. Servants and *attachés* of a great house.

11. Narcissus. He was the freedman of Claudius, and virtually ruler of the empire. He had been dead two years; but his servants may have retained the title of their old master, even when sold to another. This is supposed, by some, to have been the case with Aristobulus (verse 10) and his household; and they take Aristobulus to be Herod's grandson, who resided in Rome as a friend of Claudius.

14. The brethren that are with them, forming a separate church (see verse 5).

15. Philologus and Julia. Probably husband and wife. **All the saints that are with them.** See on verse 14.

16. With a holy kiss. Kissing was the common Oriental greeting between men. It was to be sanctified (*holy* kiss) in the church. The early church preserved the custom. It was always confined to the same sex.

17, 18. It is clear that those who in the early Church sought to produce schism, were adroit self-seekers, having their eye upon low earthly advantages.

19. "I have reason to expect from you conformity to these requirements, **for your obedience,** etc."

20. Under your feet. A personal triumph.

21–27. A postscript. **21. Timothy.** See Acts 16 : 1–3, and 1 Tim. 1 : 2. **Lucius.** Perhaps Luke the evangelist, who may have gone temporarily to Corinth from his residence in Philippi (see on chap. 13 : 1). **Jason.** If this one was literally a relative of Paul's, he could scarcely be the Jason of Acts 17 : 5–9.

22. I Tertius, who write the epistle, as the amanuensis of Paul.

23. Gaius my host. (See 1 Cor. 1 : 14). If he lived so long, he may be the Gaius (Caius) of 3 John. **The treasurer of the city** of Corinth.

24. This verse is omitted reasonably. It was a doxology, added in the place of that at verse 20, which is omitted by the same MSS. They simply transferred the doxology, putting it after the postscript.

25–27. The final doxology. **25. My gospel and the preaching of Jesus Christ.** A hendiadys. The gospel and the preaching are the same. And this preaching Christ (i.e., the gospel) is the revelation of the great mystery.

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

27 To God only wise, *be* glory through Jesus Christ for ever. Amen.

¶ Written to the Romans from Corinthus, *and sent* by Phebe servant of the church at Cenchrea.

26 in silence through times eternal, but now is manifested, and [1] by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience [2] of
27 faith; to the only wise God, through Jesus Christ, [3] to whom be the glory [4] for ever. Amen.

[1] Gr. *through*. [2] Or, *to the faith*. [3] Some ancient authorities omit *to whom*. [4] Gr. *unto the ages*.

26. By the scriptures of the prophets, etc. All nations receive the knowledge of Christ through the Scriptures of the prophets. Surely, then, the prophets include the evangelists and apostles; for it is the New Testament which has been the chief means of converting the nations.

27. To whom. This should be omitted for every reason.

The Argument of this Chapter. — "I salute my Christian friends in Rome, and urge you all to steadfast continuance in love and obedience in the face of those who would trouble you, assuring you of final victory. All the Christians here salute you, and wish you increase of grace; and to him who can thus strengthen you, even the God who has revealed to us the gospel, be glory through Christ forever."

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

THIS epistle was written from Ephesus probably in the year 57. In it Paul severely chides the Corinthian church for the disorders he had just heard to have arisen among them.

CHAPTER I.

After his salutation and thanksgiving, 10. he exhorteth them to unity, and 12. reproveth their dissensions. 18. God destroyeth the wisdom of the wise, 21. by the foolishness of preaching, and 26. calleth not the wise, mighty, and noble, but 27, 28. the foolish, weak, and men of no account.

1 PAUL, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

3 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

5 That in every thing ye are enriched by him, in all utterance, and *in* all knowledge;

6 Even as the testimony of Christ was confirmed in you:

7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

8 Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

9 God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.

1 PAUL, called *to be* an apostle of Jesus Christ through the will of God, and Sos-
2 thenes [1]our brother, unto the church of God which is at Corinth, *even* them that are sanctified in Christ Jesus, called *to be* saints, with all that call upon the name of our Lord Jesus Christ in every place, their
3 *Lord* and ours: Grace to you and peace from God our Father and the Lord Jesus Christ.
4 I thank [2]my God always concerning you, for the grace of God which was given
5 you in Christ Jesus; that in every thing ye were enriched in him, in all [3]utterance
6 and all knowledge; even as the testimony
7 of Christ was confirmed in you: so that ye come behind in no gift; waiting for the
8 revelation of our Lord Jesus Christ; who shall also confirm you unto the end, *that ye be* unreproveable in the day of our
9 Lord Jesus Christ. God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord.
10 Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfected together in the same mind and

[1] Gr. *the brother.* [2] Some ancient authorities omit *my.* [3] Gr. *word.*

1. Sosthenes. See Acts 18:17. It may be that Sosthenes, the ruler of the synagogue at Corinth, like Crispus before him (Acts 18:8), after the scene described in the Acts, became a convert, and afterward joined Paul at Ephesus, whence this letter to the Corinthians was written.

2. Sanctified in Christ Jesus. Sanctified, or made holy, by being in Christ. **Called to be saints.** See Rom. 1:7. "*Our* Lord Jesus Christ, etc., — nay, *their* Lord as well as ours" (compare Rom. 16:13).

4. The grace of God. Generally.

5. In all utterance and all knowledge. Explanation of "in every thing." The specific blessings of "the grace of God."

7. In no gift. Allusion to the miraculous gifts conferred upon the apostolic churches. **The revelation of our Lord.** At the final day. The "day of our Lord" in verse 8.

10. Through the name, etc. Using the name as my argument. It is what Christ would have, and what becomes you as Christ's. **That ye all speak the same thing, and that there be no divisions among**

11 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, but Crispus and Gaius;

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

11 in the same judgement. For it hath been
signified unto me concerning you, my
brethren, by them *which are of the house-*
hold of Chloe, that there are contentions
12 among you. Now this I mean, that each
one of you saith, I am of Paul; and I of
Apollos; and I of Cephas; and I of Christ.
13 [1] Is Christ divided? was Paul crucified for
you? or were ye baptized into the name
14 of Paul? [2] I thank God that I baptized
15 none of you, save Crispus and Gaius; lest
any man should say that ye were baptized
16 into my name. And I baptized also the
household of Stephanas: besides, I know
17 not whether I baptized any other. For
Christ sent me not to baptize, but to
preach the gospel: not in wisdom of
words, lest the cross of Christ should be
made void.

18 For the word of the cross is to them
that are perishing foolishness; but unto
us which are being saved it is the power
19 of God. For it is written,

I will destroy the wisdom of the wise,
And the prudence of the prudent will I
reject.

20 Where is the wise? where is the scribe?
where is the disputer of this [3] world? hath
not God made foolish the wisdom of the
21 world? For seeing that in the wisdom of
God the world through its wisdom knew
not God, it was God's good pleasure
through the foolishness of the [4] preaching
22 to save them that believe. Seeing that
Jews ask for signs, and Greeks seek after
23 wisdom: but we preach [5] Christ crucified,
unto Jews a stumblingblock, and unto
24 Gentiles foolishness; but unto [6] them that
are called, both Jews and Greeks, Christ
the power of God, and the wisdom of
25 God. Because the foolishness of God is
wiser than men; and the weakness of God
is stronger than men.

[1] Or, *Christ is divided. Was Paul crucified for you?* [2] Some ancient authorities read *I give thanks that.* [3] Or, *age.* [4] Gr. *thing preached.* [5] Or, *a Messiah.* [6] Gr. *the called themselves.*

you. Not tautology. The speaking different things led to the divisions (schisms). **That ye be perfected together.** That ye be adjusted together. **Mind.** Purpose. **Judgement.** Sentiment or conviction.

11. Chloe. We know nothing of her. She may have been a prominent Ephesian lady, some of whose household had been converted, and had just visited Corinth.

12. Each one of you saith. "Ye say (each one of you speaking for himself) I am of Paul, and I am of Apollos."

13. Is Christ divided? Rather, "Christ is divided." The outward division would proclaim the absurd idea that Christ is divided, that he has two or more antagonistic or rival portions of his mystical body.

14. Crispus. The chief ruler of the synagogue in Corinth (Acts 18:8). **Gaius.** Afterward Paul's host at Corinth when he wrote thence to the Romans (Rom. 16:23). **Stephanas.** See chap. 16:15, 17. Stephanas, Fortunatus, and Achaicus had come to the apostle at Ephesus, and carried back this letter to Corinth.

17. Baptism is here made subordinate to the preaching of the Word. Ritualistic churches have taught a contrary doctrine.

18. The whole doctrine of Christ's atoning death on the cross is recognized, as illustrating the wonderful power of God to save, only to those who accept it. To the human intellect alone, it is folly.

19. Isa. 29:14.

20. The wise. The Greek. **The scribe.** The Jew. **The disputer of this world.** Both Greek and Jew. **Made foolish.** Shown it to be such.

21. God's wisdom let the world's wisdom stumble into paganism, agnosticism, and atheism. The folly (as the world deemed it) of the word of the cross was to save the world.

22. Signs. To show the Messiah of prophecy. **Wisdom.** Philosophy.

23. A stumblingblock. Because they looked for a Messiah on an earthly throne. **Foolishness.** Because there was no philosophic speculation connected with a crucified Christ.

24. The power of God, and the wisdom of God. The renewed heart saw the *signs* of God's power in Christ crucified, and also the exhibition of a divine *wisdom*.

25. The foolishness of God. That in God which the unrenewed Gentile heart counts folly; i.e., His Son crucified. **The weakness of God.** That in God which the unrenewed Jewish heart counts weakness; i.e., Messiah crucified.

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called:*

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it is written, He that glorieth, let him glory in the Lord.

26 For [1] behold your calling, brethren, how that not many wise after the flesh, not many mighty, not many noble, [2] *are*
27 *called:* but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong;
28 and the base things of the world, and the things that are despised, did God choose, *yea* [3] and the things that are not, that he might bring to nought the things that are:
29 that no flesh should glory before God.
30 But of him are ye in Christ Jesus, who was made unto us wisdom from God, [4] and righteousness and sanctification, and
31 redemption: that, according as it is written, He that glorieth, let him glory in the Lord.

[1] Or, *ye behold*. [2] Or, have part therein. [3] Many ancient authorities omit *and*. [4] Or, *both righteousness and sanctification and redemption*.

26. Your calling to Christ. Read the whole verse, "Consider as respects the calling to Christ, brethren, that ye are not many wise according to the world, not many mighty, not many high-born."

27. The foolish things of the world. Things that are reckoned foolish by the world, — things that do not pertain to worldly wisdom, such as the Greeks delighted in. These foolish things are the weapons by which God puts to shame the world's wise men. **The weak things of the world.** Things that are reckoned weak by the world, — things that seem to the unrenewed Jewish mind utterly weak in the Messianic idea. These weak things are the weapons by which God puts to shame the world's strong men.

28. The base things of the world — the things that are despised — the things that are not. Three descriptions of the eternal things of the gospel as considered by the world in general, whether Greek or Jew. They are reckoned *base*, as ignoring the great human virtues of intellectual and political greatness. They are *despised* by reason of this baseness. They are *not*, as involving unseen matters to be taken on faith. These base, despised nonentities God uses to bring to naught the seen and temporal.

29. The end of the conquest is the destruction of human pride.

30. Of him. From God as the gracious source (opposed to man). **Are ye in Christ Jesus.** In him, as clothed (by faith) with his personality, so that what he is, he is to you. Read, "who was made unto us wisdom from God, both righteousness and sanctification and redemption." The wisdom which we have by being in Christ is a true righteousness (Christ's given to us), a true sanctification (given by the Holy Spirit), and a redemption from the bondage of condemnation.

31. Jer. 9:24. The prophet declares all true glory on the part of man is in communion with God. This the believer enjoys.

The Argument of this Chapter. — "I am glad to hear of your spiritual progress, but grieved to hear of your divisions; for there should be no divisions in Christ. He is our common Lord; and his preachers are all equally his servants, acting not for themselves, but for him. Instead of forming factions in the church, and using my name for one of these, remember that I merely preached Christ's gospel to you, and that without show of words, a deficiency which stamps it as folly to the Grecian lover of rhetorical and philosophical display, but which detracts nothing from its power over the believing heart. (For God does not seek human wisdom to effect his purposes; for while the unbelieving Jews are looking for miraculous signs of the Messiah, and the polished Greeks are seeking for their æsthetic wisdom, we preach that which disgusts both these worldly classes of hearers; to wit, the crucified Saviour. Hence the wise and great of this world seldom become disciples of Christ, while the poor and humble are saved; and so we can glory, not in riches, honor, or worldly wisdom, but in Christ, who is more than all these to us, being our wisdom and our complete salvation.)"

CHAPTER II.

He declareth that his preaching, 1. though it bring not excellency of speech, or of 4. human wisdom: yet consisteth in the 4, 5. power of God: and so far excelleth 6. the wisdom of this world, and 9. human sense, as that 14. the natural man cannot understand it.

1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

1 And I, brethren, when I came unto you, came not with excellency of [1] speech or of wisdom, proclaiming to you the [2] mystery

[1] Or, *word*. [2] Many ancient authorities read *testimony*.

1. This is immediately connected with verse 17 of the preceding chapter, of which it is a partial repetition in resumption of the argument; the intermediate verses giving a parenthetical contrast between heavenly and earthly wisdom. The better order is, "not proclaiming to you with excellency of speech or of wisdom the mystery of God." His proclamation was not adorned with rhetorical or philosophical display. **Mystery.** The evidence seems to be on the side of "testimony," as in the Old Version. The gospel is a mystery opened, but it is also a testimony concerning God in Christ (see chap. 1:6).

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.
3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

5 That your faith should not stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory:

8 Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

2 of God. For I determined not to know
any thing among you, save Jesus Christ,
3 and him crucified. And I was with you in
weakness, and in fear, and in much trem-
4 bling. And my [1]speech and my [2]preach-
ing were not in persuasive words of
wisdom, but in demonstration of the
5 Spirit and of power: that your faith
should not [3]stand in the wisdom of men,
but in the power of God.
6 Howbeit we speak wisdom among the
[4]perfect: yet a wisdom not of this [5]world,
nor of the rulers of this [5]world, which are
7 coming to nought: but we speak God's
wisdom in a mystery, *even* the *wisdom*
that hath been hidden, which God foreor-
dained before the worlds unto our glory:
8 which none of the rulers of this world
knoweth: for had they known it, they
would not have crucified the Lord of glory:
9 but as it is written,

Things which eye saw not, and ear
heard not,
And *which* entered not into the heart of
man,
Whatsoever things God prepared for
them that love him.

10 [6]But unto us God revealed [7]*them* through
the Spirit: for the Spirit searcheth all
11 things, yea, the deep things of God. For
who among men knoweth the things of a
man, save the spirit of the man, which is
in him? even so the things of God none
12 knoweth, save the Spirit of God. But we
received, not the spirit of the world, but
the spirit which is of God; that we might
know the things that are freely given to us
13 by God. Which things also we speak, not
in words which man's wisdom teacheth,
but which the Spirit teacheth; [8][9]compar-
14 ing spiritual things with spiritual. Now
the natural man receiveth not the things
of the Spirit of God: for they are foolish-
ness unto him; and he cannot know them,

[1] Or, *word*. [2] Gr. *thing preached*. [3] Gr. *be*. [4] Or, *full-grown*. [5] Or, *age*: and so in verses 7, 8; but not in verse 12. [6] Some ancient authorities read *For*. [7] Or, it. [8] Or, *combining*. [9] Or, *interpreting spiritual things to spiritual* men.

2. For I determined not to know, etc. Rather, "for I did not determine to know," etc. The only thing he actually had determined to know (that is, to care to speak about) among them, was Christ crucified.

3. In weakness. With a sense of my personal inadequacy. **And in fear, and in much trembling.** From a comparison of Paul's use of "fear and trembling" elsewhere (2 Cor. 7:15, Eph. 6:5, Phil. 2:12), we see that he means by the expression a deep sense of responsibility with regard to duty before God.

4. In demonstration of the Spirit and of power. A hendiadys. The proof of Paul's preaching was in the power manifested by the Holy Spirit in internal workings and in external miracles.

5. Stand in. Rest upon.

6. Paul now shows, that, while utterly ignoring human wisdom, the gospel is not foolishness, but a higher than human wisdom, unappreciable by the unrenewed heart. **The perfect.** Compare Phil. 3:15, and Phil. 3:12. The perfect are those who are matured in the higher knowledge by the Spirit. The word is opposed to the word "babes" in chap. 3:1. It does *not* mean perfect in holiness.

7. In a mystery. God's wisdom concerning Christ is in a mystery, hidden from the worldly mind.

8. They would not have crucified the Lord of glory. Jewish and Gentile rulers united in this.

9. Things which eye saw not, etc. This depends on "we speak," of verse 7. The quotation is from Isa. 64:4. The prophet there alludes to the wonders of God's deliverance of the righteous in the destruction of their ungodly enemies, but the spirit of the passage equally refers to all God's blessings. Here it means all the blessings of the gospel economy.

10. The deep things of God. Compare, for the opposite, Rev. 2:24. The Spirit of God is here spoken of as united to the spirit of man, and actuating it, as well as giving it a divine power, so that the profound truths concerning God are practically known.

11. This analogy between man and man's spirit on one side, and God and God's Spirit on the other, must not be pressed beyond the point in illustration. There can be no complete comparison between man and God.

12. The spirit of the world. Satan. Compare Eph. 2:2, and 6:11, 12; John 12:31; 2 Cor. 4:4.

13. Comparing spiritual things with spiritual. "Putting spiritual things and spiritual words together;" i.e., words which the Holy Spirit teacheth.

14. The natural man. The man who is under the dominion of the ψυχή, or human soul, and has not received the emancipation of the Spirit.

15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

15 because they are spiritually [1] judged. But he that is spiritual [2] judgeth all things, and he himself is [1] judged of no man.
16 For who hath known the mind of the Lord, that he should instruct him? But we have the mind of Christ.

[1] Or, *examined.* [2] Or, *examineth.*

16. Isa. 40:13. But we have the mind of Christ. And hence, according to the quotation from Isaiah, we cannot be instructed (or judged) by any man.

The Argument of this Chapter. —"I repeat, I preached the gospel to you, not with wisdom of words; but yet I preached what was the highest wisdom to those who can spiritually discern the truth, —a wisdom which is not of human origin or attainment, but which comes from God by revelation through his gracious Spirit, whom believers receive, and through whom they are brought into union with God."

CHAPTER III.

2. Milk is fit for children. 3. Strife and division, arguments of a fleshly mind. 7. He that planteth, and he that watereth, is nothing. 9. The ministers are God's fellowworkmen. 11. Christ the only foundation. 16. Men the temples of God, which 17. must be kept holy. 19. The wisdom of this world is foolishness with God.

1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.
2 I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.
3 For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?
4 For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?
5 Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man?
6 I have planted, Apollos watered; but God gave the increase.
7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.
8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.
9 For we are labourers together with God: ye are God's husbandry, *ye are* God's building.

1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal,
2 as unto babes in Christ. I fed you with milk, not with meat; for ye were not yet able *to bear it:* nay, not even now are ye
3 able; for ye are yet carnal; for whereas there is among you jealousy and strife, are ye not carnal, and walk after the man-
4 ner of men? For when one saith, I am of Paul; and another, I am of Apollos;
5 are ye not men? What then is Apollos? and what is Paul? Ministers through whom ye believed; and each as the Lord
6 gave to him. I planted, Apollos watered;
7 but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the
8 increase. Now he that planteth and he that watereth are one: but each shall receive his own reward according to his
9 own labour. For we are God's fellow-workers: ye are God's [1] husbandry, God's building.

[1] Gr. *tilled land.*

1. And I. The "I" is emphatic. "I, who wished so much to do so." **Could not.** At the time of my visit to Corinth, when I first preached the gospel there, and established the church. **Carnal.** The Greek is here σαρκίνοις. In verse 3, it is σαρκικοί. There is a difference. The former is the stronger word. It is difficult to make the distinction in English. We may, perhaps, say "fleshy" and "fleshly;" but, even then, we shall have to explain the terms. "Fleshy" (σάρκινος) would mean "without a spiritual nature," and "fleshly" (σαρκικός) would mean "inclined to the sensuous." The former would be opposed to "spiritual;" the latter, to "spiritually-minded." The apostle says that he had at first to speak to them as having no spiritual nature. This he then qualifies by saying, "as unto babes in Christ." Their spiritual life in Christ was very small and weak.

2. With milk, not with meat. The simplest truths of the gospel. The higher doctrines they as yet could not bear. **Even now,** when I am writing to you, so long afterwards.

3. Ye are yet carnal. (See note on verse 1.) Ye are yet inclined to sensuous views of life. **After the manner of men,** and not as God's children.

4. I am of Paul. The parties in the Corinthian church had used the names of Paul, Apollos, and Peter as party names; because they failed to see that they three were the representatives equally of one gospel. The party that took the name of "Christ" (see chap. 1:12), also failed to see that Christ's name was for all believers, and not for any section. **Are ye not men?** Their conduct showed that they did not accept the glorious truth which would lift them into a heavenly mind.

5. Ministers. Servants or ministering attendants. They only dispensed what the Lord gave each.

6. I planted the church at Corinth. **Apollos watered.** He followed me, and taught the Church. But, as in the planting and watering of a tree or herb, God alone is the one who causes it to grow.

8. Are one. In one category of means or employed laborers.

9. God's fellow-workers. The emphasis is on "God's." As *God's* fellow-workers, we work with assurance of growth in the plants we plant and water. **Ye are God's husbandry, God's building.** Here the figure changes from a tree or plant to a building.

10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let no man glory in men. For all things are yours;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23 And ye are Christ's; and Christ *is* God's.

10 According to the grace of God which was given unto me, as a wise master-builder I laid a foundation; and another buildeth thereon. But let each man take
11 heed how he buildeth thereon. For other foundation can no man lay than that
12 which is laid, which is Jesus Christ. But if any man buildeth on the foundation gold, silver, costly stones, wood, hay,
13 stubble; each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; [1] and the fire itself shall prove each man's work of what
14 sort it is. If any man's work shall abide which he built thereon, he shall receive
15 a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire.
16 Know ye not that ye are a [2] temple of God, and *that* the Spirit of God dwelleth
17 in you? If any man destroyeth the [2] temple of God, him shall God destroy: for the [2] temple of God is holy, [3] which *temple* ye are.
18 Let no man deceive himself. If any man thinketh that he is wise among you in this [4] world, let him become a fool, that
19 he may become wise. For the wisdom of this world is foolishness with God. For it is written, He that taketh the wise in
20 their craftiness: and again, The Lord knoweth the reasonings of the wise, that
21 they are vain. Wherefore let no one glory
22 in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or
23 things to come; all are yours; and ye are Christ's; and Christ is God's.

[1] Or, *and each man's work, of what sort it is, the fire shall prove it.* [2] Or, *sanctuary.* [3] Or, *and such are ye.* [4] Or, *age.*

10. I laid a foundation. The foundation of Jesus Christ was actually laid (verse 11) by God, but Paul is said to lay that foundation in preaching Christ. **Another.** Referring to any of the Christian teachers who came to Corinth after him.

11. Than that which is laid by God in his gracious plan of salvation.

12. Gold, silver, costly stones, wood, hay, stubble. Three good materials, three perishable materials, representing good doctrine and false doctrine added to the Christ doctrine.

13. The day. The day of judgment. **Because it is revealed in fire.** The day is (i.e., will be) revealed with a holy fire that shall test all things. The fire is, of course, not a literal fire, but simply betokens a universal testing process which shall be put into operation on that great day of final assize and account.

14. A reward. A higher position in the eternal kingdom.

15. He shall suffer loss. His work, perhaps long labored at, will be reft from him by the testing fire. **Yet so as through fire.** His own salvation will be with the experience of this loss of his work. Such a one cannot have a "reward" (verse 14).

16. Ye are a temple of God. The Christians in the aggregate are called a temple, in which God's Spirit dwelt, as God dwelt in the tabernacle (Exod. 25:8) and Jewish temple.

17. Hence, if any teacher destroy this temple, he destroys God's dwelling, and commits sacrilege. No one can actually *destroy* God's church; but they can attempt to destroy it, and can injure it, marring its proportions, and checking its growth. They can, moreover, disfigure it by carelessness. In every case, there will be a reflex action upon the soul of him who does the injury. The verb φθείρω, here translated "destroy," is used often, not of destruction of life, but of destruction of integrity, purity, and order. This is undoubtedly its meaning here in both places.

18. A man, who, from a worldly stand-point, thinks he is wise (a philosopher), must, to become a true Christian, see that he is a fool as regards the true wisdom. He is then, with this setting-aside of his earthly wisdom, at the beginning of the course of the true wisdom.

19. Job 5:13.

20. Ps. 94:11.

21. Wherefore let no one glory in men. Because their wisdom is really foolishness, as regards the great problems of life, death, and eternity.

22. The believer, united to Christ, stands on a higher level than the world, and is made possessor of all things, in that all things minister to his good. The teachers, the circumstances, and the times, all belong to him; and he belongs to Christ.

23. And ye are Christ's; and Christ is God's. As all, whether those who call themselves Paulites, or those who call themselves Apollosites, or those who call themselves Cephasites, belong to Christ, how absurd it is to make parties! The last phrase, "Christ is God's," seems to be specially added as against the party calling them-

selves the party "of Christ." Even if they could throw the other three parties out of Christ, they would meet them in God. "Ye are Christ's [servants]; and Christ is God's [son]."

The Argument of this Chapter. — "Yet your divisions show that you have made no progress in the Christian life, and that your spiritual discernment is as small and inchoate as when I was first among you; so that I can speak to you of no profounder subjects of Christian contemplation than I did then. Alas for your divisions! Think less of God's ministers, and more of God. Think of Christ, the great foundation of the Church; and let every one be careful how he builds on this only foundation: for the church is God's temple, built on Christ; and the world's wisdom cannot build thereon: and all good builders, nay, all things whatsoever, are directed for your eternal benefit, who are in Christ and in God."

CHAPTER IV.

1. In what account the ministers ought to be had. 7. We have nothing which we have not received. 9. The apostles spectacles to the world, angels, and men, 13. the filth and offscouring of the world: 15. yet our fathers in Christ, 16. whom we ought to follow.

1 LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.
2 Moreover it is required in stewards, that a man be found faithful.
3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.
4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.
5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.
6 And these things, brethren, I have in a figure transferred to myself and *to* Apollos for your sakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another.
7 For who maketh thee to differ *from another?* and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it?*
8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.
9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.
10 We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised.

1 LET a man so account of us, as of ministers of Christ, and stewards of the mys-
2 teries of God. Here, moreover, it is required in stewards, that a man be found
3 faithful. But with me it is a very small thing that I should be [1] judged of you, or of man's [2] judgement: yea, I [3] judge not
4 mine own self. For I know nothing against myself; yet am I not hereby justified: but he that [4] judgeth me is the Lord.
5 Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God.
6 Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not *to go* beyond the things which are written; that no one of you be puffed up
7 for the one against the other. For who maketh thee to differ? and what hast thou that thou didst not receive? but if thou didst receive it, why dost thou glory,
8 as if thou hadst not received it? Already are ye filled, already ye are become rich, ye have reigned without us: yea and I would that ye did reign, that we also
9 might reign with you. For, I think, God hath set forth us the apostles last of all, as men doomed to death: for we are made a spectacle unto the world, [5] and to angels,
10 and to men. We are fools for Christ's sake, but ye are wise in Christ; we are

[1] Or, *examined.* [2] Gr. *day.* [3] Or, *examine.* [4] Or, *examineth.* [5] Or, *both to angels and men.*

1. Ministers. Rather, "servants." **Stewards of the mysteries of God.** Put in charge by God of the gospel, which unlocks the hidden principles of God's saving grace.

2. Here. In this case of stewards.

3. God only is the judge of his steward's faithfulness (compare Rom. 14:4).

4. Illustrative of the preceding sentence, that he does not judge himself. **I know nothing against myself.** I am not conscious of having done any wrong among you.

5. Bring to light. Rather, "illuminate." **His praise.** The praise he deserves.

6. In a figure transferred. The general truths, applicable to all Christian teachers, Paul had applied specifically to himself and Apollos in the preceding argument. He had avoided naming the others, lest they might deem him actuated by personal feeling. He, therefore, had spoken of himself and his beloved associate Apollos, and urged the Corinthians not to think too much of them, who were merely mouthpieces for God. **The things which are written.** The Scriptures. **For the one** teacher **against the other.**

7. Thee. Specifically the teacher, but generally it applies to the teacher's advocates also.

8-10. An ironical passage. **I would that ye did reign, etc.** A triumphant condition of Christian life, external as well as internal, would certainly be delightful to us apostles. But that is not accorded us here.

9. For. This marks the contrast to the wish in the reality. **Last of all** in the scale of earthly prosperity.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;
12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:
13 Being defamed, we intreat: we are made as the filth of the world, *and are* the offscouring of all things unto this day.
14 I write not these things to shame you, but as my beloved sons I warn *you*.
15 For though ye have ten thousand instructers in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel.
16 Wherefore I beseech you, be ye followers of me.
17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.
18 Now some are puffed up, as though I would not come to you.
19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.
20 For the kingdom of God *is* not in word, but in power.
21 What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

weak, but ye are strong: ye have glory,
11 but we have dishonour. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have
12 no certain dwellingplace; and we toil, working with our own hands: being reviled, we bless; being persecuted, we en-
13 dure; being defamed, we entreat: we are made as the [1]filth of the world, the offscouring of all things, even until now.
14 I write not these things to shame you, but to admonish you as my beloved chil-
15 dren. For though ye should have ten thousand tutors in Christ, yet *have ye* not many fathers: for in Christ Jesus I begat
16 you through the gospel. I beseech you
17 therefore, be ye imitators of me. For this cause have I sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which be in Christ, even as I teach everywhere in every
18 church. Now some are puffed up, as
19 though I were not coming to you. But I will come to you shortly, if the Lord will; and I will know, not the word of them
20 which are puffed up, but the power. For the kingdom of God is not in word, but
21 in power. What will ye? shall I come unto you with a rod, or in love and a spirit of meekness?

[1] Or, *refuse*.

11. Are naked. Rather, "are scantily clothed." **No certain dwellingplace.** Or, "no fixed residence." Wandering from place to place.

13. The filth — the offscouring. The two words mean literally that which is thrown away in cleansing, and that which is thrown away in wiping.

15. Paul was a father to the Corinthian church, as having first preached the gospel there, and founded the church. All other teachers must be to him as tutors to a father in a family. Hence he could ask the Corinthian Christians to imitate him as children would a father.

17. My beloved and faithful child. The figure of the father is continued. The father will send an older child (Timothy was older in the faith) to confer with and counsel the younger children. Timothy went from Ephesus by way of Macedonia (Acts 19:22). **My ways which be in Christ.** Paul's conduct as a Christian toward all other Christians, as shown in his teaching, which they were to imitate (verse 16), as against their factiousness and quarrelling.

19. Will know by personal trial. **Not the word — but the power.** Not simply what is said, but what is done. Paul would examine the work of these teachers, and see of what sort it was.

21. The rod on one side is contrasted with love and a spirit of meekness on the other. But the contrast is only subjectively to those addressed. If he came with a rod, he would not lay aside his love and meek (or gentle) spirit. But, in one case, the rod would be most conspicuous *to them;* and, in the other, the love and meekness would be.

The Argument of this Chapter. — "Since your divisions are founded on the undue exaltation of your teachers, let me tell you that a teacher of the gospel is a mere servant and steward, who is praiseworthy if he be faithful; and of this faithfulness God is the only judge. We should be very humble in our judgments of our teachers, and of ourselves; and, as teachers, we should be very glad to see others prosper, even though we be made to suffer. As a father, I send Timothy to you, who will expound my views, as I preach and practise; and, ere long, I will come myself, and examine this matter and the general condition of the church."

CHAPTER V.

1. The incestuous person 6. is cause rather of shame unto them, than of rejoicing. 7. The old leaven is to be purged out. 10. Heinous offenders are to be shunned and avoided.

1 It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed,

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

9 I wrote unto you in an epistle not to company with fornicators:

1 It is actually reported that there is fornication among you, and such fornication as is not even among the Gentiles, that
2 one *of you* hath his father's wife. And [1]ye are puffed up, and [2]did not rather mourn, that he that had done this deed might be taken away from among you.
3 For I verily, being absent in body but present in spirit, have already, as though I were present, judged him that hath so
4 wrought this thing, in the name of our Lord Jesus, ye being gathered together, and my spirit, with the power of our Lord
5 Jesus, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord
6 [3]Jesus. Your glorying is not good. Know ye not that a little leaven leaveneth the
7 whole lump? Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our passover also hath
8 been sacrificed, *even* Christ: wherefore let us [4]keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.
9 I wrote unto you in my epistle to have
10 no company with fornicators; [5]not alto-

[1] Or, *are ye puffed up?* [2] Or, *did ye not rather mourn, . . . you?* [3] Gr. Some ancient authorities omit *Jesus.* [4] Gr. *keep festival.* [5] Or, *not at all* meaning *the fornicators, etc.*

1. His father's wife. His step-mother. The Gentile looseness, great as it was in this matter of sensual indulgence, excluded this connection. Even to them a father's wife was sacred.

2. Ye are puffed up. Proudly disdain to inquire into the matter, and to seek to remove the stain. **Mourn** with such genuine grief of heart, that God would remove the offender, and leave the church purer.

4. Ye being gathered together, as a church, to consider the fornicator's case. **And my spirit.** This is equal to "and I spiritually." And I, but not in the body. **With the power of our Lord Jesus.** Paul in this was not exercising personal or official power, but specially communicated power from the Lord Jesus. It was a miraculous transaction.

5. To deliver such a one unto Satan for the destruction of the flesh. The apostles were endowed from time to time with miraculous power to remove and to inflict disease. For the latter, see Acts 13:11. For Satan as the active promoter of disease, see Job 2:7, and Luke 13:16. Paul thus announces a judgment on the incestuous fornicator, to be declared in full meeting of the church. This was altogether an apostolic and exceptional act, as in the death of Ananias, or the blindness of Elymas, and is no warrant whatever for any *church* action in the direction of punishment. All that the church could do was to excommunicate, and that is simply to exclude from its communion as a contaminating element. Excommunication is a safeguard to the church, and not a punishment to the offender. **That the spirit may be saved in the day of the Lord Jesus.** That the man, when his body is laid aside, may in his spiritual body (chap. 15:44), on the day of final judgment, be found among the saints. His spirit would be saved before that; but the apostle looks to his completed salvation in soul and body, the final result of this present afflictive treatment.

6. Your glorying is not good. It is not appropriate to so low a condition of piety. **A little leaven** of sinful conduct.

7. Purge out the old leaven. Reference is had to the careful exclusion of leaven from the houses of the Jews in preparation for the Passover. The figure is mixed. "Cleanse out (from the *house*) the old leaven, that *ye* may be a new lump of dough, even as ye are (as Christians) an unleavened material." We should have expected either "Cleanse out the old leaven, that ye may have only unleavened dough in your house;" or, "Throw away the old leaven, and be ye a new lump." Of course, cleansing out the leaven from a leavened lump is impossible, and cannot be, therefore, used as a figure. The house and the lump are mingled in the metaphor. The meaning is plain. As Christians, they were to show no connivance at sin. A holy Christ demanded a holy church. **Our passover also,** as well as the Jews' Passover.

8. Let us keep the feast. The feast of unleavened bread. Spiritually, it is the Christian life, founded on Christ's atoning grace, and cleansed from sin. **Not with old leaven, neither with the leaven of malice and wickedness.** The second clause specifies and interprets the first. The two words translated "malice" and "wickedness" represent the passive and active sides of moral badness. So in the contrast, "sincerity" and "truth" are the passive and active sides of moral goodness.

9. I wrote. Rather, according to the usage of letter-writers to use the past tense, "I write." He means this epistle, and the words he is now about to record (compare Gal. 6:11; Philem. 19:21; 1 John 2:8, *seq.*). Many, however, take the past tense here literally, and think the apostle refers to a letter that is lost. In that case, we should have to

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

12 For what have I to do to judge them also that are without? do not ye judge them that are within?

13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

gether with the fornicators of this world, or with the covetous and extortioners, or with idolaters; for then must ye needs go
11 out of the world: but [1]now I write unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a
12 one no, not to eat. For what have I to do with judging them that are without? Do
13 not ye judge them that are within, whereas them that are without God judgeth? Put away the wicked man from among yourselves.

[1] Or, *as it is, I wrote.*

suppose that the Corinthians had misconceived the meaning of that letter as to the wickedness under consideration, and that Paul now corrected the misconception.

10. This world. Emphatic, as against "brother" of verse 11. Christians were not to show any familiarity of any kind to professing Christians who were guilty of gross sins. And yet such familiarity (*συναναμίγνυσθαι*) was necessary with non-Christians. The necessity implied in the sentence, "for then must ye needs go out of the world," shows that no *wilful* familiarity with worldly persons is countenanced. With regard to professed Christians guilty of gross sin, pains were to be taken to avoid all contact with them. This was to purify the church. **Covetous.** The "covetous" are mentioned also in verse 10, along with fornicators, extortioners, and idolaters. By this class are meant those who are openly living for pecuniary gain at the expense of others. They are not extortioners, for they do not actually rob; but they show a selfish greed on every opportunity. This class has no business in the church of Christ.

11. But now I write. The "now" is made temporal by those who would have the former *ἔγραψα* as "I wrote," and this one as "I write." But the *νυνὶ δὲ* ("but now") is a common mode of speech with the apostle for "but in truth," or, "but you perceive" (see Rom. 7:17; 1 Cor. 12:18; 13:13; 14:6). It may here be translated, "But I write in truth unto you," etc., explaining more particularly how he wishes the injunction of the ninth verse to be taken. He had already, in the eighth verse, shown how he would have it *not* taken. Some who translate the first verb (in verse 9) "I wrote," consistently translate this the same way, and use the phrase "but in truth," and not the temporal "now."

12. Do not ye (as Christians, having a responsibility to keep the church pure) **judge them that are within?**

13. Use your power of thus judging, and exclude the incestuous man from your number. It is highly probable that the man who was guilty of the incest was a man of high social rank, and hence the church was reluctant to interfere. They were "puffed up" with a sense of the high caste that was among them.

The Argument of this Chapter. — "For you have gone so far in backsliding as to allow a fornicator to go unrebuked among you. I interpose, as an apostle, and in the name of Christ afflict him with bodily suffering (for his soul's eternal good); while I urge you to remove from your communion all who are guilty of open sins."

CHAPTER VI.

1. The Corinthians must not vex their brethren, in going to law with them: 6. especially under infidels. 9. The unrighteous shall not inherit the kingdom of God. 15. Our bodies are the members of Christ, 19. and temples of the Holy Ghost. 16, 17. They must not therefore be defiled.

1 DARE any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

1 DARE any of you, having a matter against [1]his neighbour, go to law before the unrighteous, and not before the
2 saints? Or know ye not that the saints shall judge the world? and if the world is judged by you, are ye unworthy [2]to
3 judge the smallest matters? Know ye not that we shall judge angels? how much more, things that pertain to this
4 life? If then ye have [3]to judge things pertaining to this life, [4]do ye set them to judge who are of no account in the
5 church? I say *this* to move you to shame. Is it so, that there cannot be *found* among you one wise man, who

[1] Gr. *the other.* [2] Gr. *of the smallest tribunals.* [3] Gr. *tribunals pertaining to.* [4] Or, *set them . . . church.*

2. The saints shall judge the world. Compare Ps. 149:5–9; also see Rev. 20:4. **To judge the smallest matters.** Margin, "Of the smallest tribunals." Tribunals regarding mere earthly affairs.

4. Who are of no account; i.e., the ungodly. The heathen magistrate is intended.

6 But brother goeth to law with brother, and
that before the unbelievers.
7 Now therefore there is utterly a fault among
you, because ye go to law one with another. Why
do ye not rather take wrong? Why do ye not
rather *suffer yourselves to* be defrauded?
8 Nay, ye do wrong, and defraud, and that *your*
brethren.
9 Know ye not that the unrighteous shall not
inherit the kingdom of God? Be not deceived:
neither fornicators, nor idolaters, nor adulterers,
nor effeminate, nor abusers of themselves with
mankind,
10 Nor thieves, nor covetous, nor drunkards,
nor revilers, nor extortioners, shall inherit the
kingdom of God.
11 And such were some of you: but ye are
washed, but ye are sanctified, but ye are justified
in the name of the Lord Jesus, and by the Spirit
of our God.
12 All things are lawful unto me, but all things
are not expedient: all things are lawful for me,
but I will not be brought under the power of any.
13 Meats for the belly, and the belly for meats:
but God shall destroy both it and them. Now the
body *is* not for fornication, but for the Lord; and
the Lord for the body.
14 And God hath both raised up the Lord, and
will also raise up us by his own power.
15 Know ye not that your bodies are the mem-
bers of Christ? shall I then take the members of
Christ, and make *them* the members of an harlot?
God forbid.
16 What? know ye not that he which is joined
to an harlot is one body? for two, saith he, shall
be one flesh.
17 But he that is joined unto the Lord is one
spirit.

shall be able to decide between his breth-
6 ren, but brother goeth to law with brother,
7 and that before unbelievers? Nay, al-
ready it is altogether [1]a defect in you,
that ye have lawsuits one with another.
Why not rather take wrong? why not
8 rather be defrauded? Nay, but ye your-
selves do wrong, and defraud, and that
9 *your* brethren. Or know ye not that the
unrighteous shall not inherit the kingdom
of God? Be not deceived: neither for-
nicators, nor idolaters, nor adulterers, nor
effeminate, nor abusers of themselves with
10 men, nor thieves, nor covetous, nor
drunkards, nor revilers, nor extortioners,
11 shall inherit the kingdom of God. And
such were some of you: but ye [2]were
washed, but ye were sanctified, but ye
were justified in the name of the Lord
Jesus Christ, and in the Spirit of our God.
12 All things are lawful for me; but not
all things are expedient. All things are
lawful for me; but I will not be brought
13 under the power of any. Meats for the
belly, and the belly for meats: but God
shall bring to nought both it and them.
But the body is not for fornication, but
for the Lord; and the Lord for the body:
14 and God both raised the Lord, and will
15 raise up us through his power. Know ye
not that your bodies are members of
Christ? shall I then take away the mem-
bers of Christ, and make them members
16 of a harlot? God forbid. Or know ye
not that he that is joined to a harlot is
one body? for, The twain, saith he, shall
17 become one flesh. But he that is joined
18 unto the Lord is one spirit. Flee forni-

[1] Or, *a loss to you.* [2] Gr. *washed yourselves.*

7. A defect. Rather, "a diminishing" of your purity and strength. **Why not rather be defrauded?** On the supposition that they were right in their cause.

8. Nay, but ye yourselves do wrong. Those that brought the suits against brethren to the heathen courts were themselves the aggressors, and in the wrong.

9. An alternative question to be supplied. "Do ye this wilfully, or know ye not?" etc. **The kingdom of God** is the entire Messianic glory, subjective and objective, in time and eternity, in which the unrighteous have no part; although they may have an outward connection with it in its imperfect exhibition on earth. **Effeminate.** Literally, "soft." Those who spend their time in self-indulgence. **Covetous.** See on chap. 5:11. The unrighteous are here enumerated in classes. They are those who are addicted to sins; and the sins are those of the soul's worship, the body's abuse, or a neighbor's injury.

11. And such were some of you. Literally, "And some of you were these." But ye were washed from sin by Christ's blood, ye were sanctified by the Holy Spirit; and thus ye were justified before our Great Judge by the name and power of the Lord Jesus, and by the Spirit of our God. The idea of washing in baptism is utterly out of line with the lofty series of spiritual experiences here enumerated.

12. All things are lawful for me; i.e., all the natural gratifications of the body are right and lawful for me, but fornication is an abuse of this natural gratification. **Not all things are expedient.** All these natural gratifications have a limit to their proper exercise. When I am *under* their *power*, they are no longer lawful.

13. Meats and the belly are mutually made for one another by God. But, as these are temporary things, there is a higher law which prevents a misuse of this mutual fitness. That which corresponds to this mutual fitness of meats and the belly in the body, as such, is the fitness of the body and the Lord, and not any connection of the body with fornication. The body is to last forever (although in a renewed condition), as it is the dwelling of the Spirit. This, then, is the mutual fitness as respects the body. Fornication is, therefore, not to be defended on the ground of original fitness. There is no fitness, such as, in meats and the belly, a necessity designates. Fornication is thus put by the apostle, not with eating, but with such abnormal acts as striking and wounding, for which one might claim a natural fitness.

14. The eternal fitness of the body and the Lord is seen in the resurrection of both.

15. As members of one body belong to one another, so our bodies belong to one another and to the Lord. He is the head, and we are the members (Col. 2:19); also see Rom. 12:5; 1 Cor. 12:12, 27; Eph. 1:23; 4:12; 5:23, 30; Col. 1:24. This fact makes a bodily union with a harlot insufferable. **God forbid.** See on Rom. 3:4.

16. The twain, saith he, shall become one flesh. The "he" is God, by his Word, whether the actual words were uttered (Gen. 2:24) by Adam, or by God himself, at the creation of Eve. This was spoken in that case of a lawful and pure marriage, but the principle applies to any carnal union of the sexes.

17. Our spiritual union with Christ should forbid any false union of our bodies, which are also to be fully redeemed (Rom. 8:11, 23).

18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

19 What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

cation. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own
19 body. Or know ye not that your body is a [1] temple of the [2] Holy Ghost which is in you, which ye have from God? and ye are
20 not your own; for ye were bought with a price: glorify God therefore in your body.

[1] Or, *sanctuary*. [2] Or, *Holy Spirit*.

18. Is without the body. Has its sphere of action in the mind or character. **But he that committeth fornication** not only acts in the sphere of character, but continues the evil into his own body, polluting the body with the spiritual evil.

19. Your body is a temple of the Holy Ghost. A different figure from that in chap. 3:16. There the collective church was the temple. Here the individual Christian is a temple. God sent the Holy Ghost to dwell in him. Moreover, this betokens God's ownership of the Christian.

20. With a price. Not with silver and gold, but with the precious blood of Christ (see 1 Pet. 1:18, 19). **Therefore.** Because your bodies, dwelt in by the Holy Spirit, belong to God.

The Argument of this Chapter. — "Do not go to law before the world's courts. Rather suffer. But, alas! ye yourselves are in the wrong, and practise fraud. But remember, none guilty of gross sins can inherit the kingdom of God. Remember also, that though God does not wish you to deny the body in its natural and necessary uses, yet he does forbid the abuse of the body; and the character of the body, as a member of Christ, and as the dwelling of the Holy Spirit, forbids such abuse."

CHAPTER VII.

2. He treateth of marriage, 4. shewing it to be a remedy against fornication: 10. and that the bond thereof ought not lightly to be dissolved. 18, 20. Every man must be content with his vocation. 25. Virginity wherefore to be embraced. 35. And for what respects we may either marry, or abstain from marrying.

1 Now concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman.

2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

6 But I speak this by permission, *and* not of commandment.

7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marry: for it is better to marry than to burn.

1 Now concerning the things whereof ye wrote: It is good for a man not to touch
2 a woman. But, because of fornications, let each man have his own wife, and let
3 each woman have her own husband. Let the husband render unto the wife her due: and likewise also the wife unto the hus-
4 band. The wife hath not power over her own body, but the husband: and likewise also the husband hath not power over his
5 own body, but the wife. Defraud ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your in-
6 continency. But this I say by way of
7 permission, not of commandment. [1] Yet I would that all men were even as I myself. Howbeit each man hath his own gift from God, one after this manner, and another after that.
8 But I say to the unmarried and to widows, It is good for them if they abide
9 even as I. But if they have not continency, let them marry: for it is better to
10 marry than to burn. But unto the mar-

[1] Many ancient authorities read *For*.

1. It is good for a man, etc. The common opinion would be the contrary. Paul lays down the perfectly honorable character of celibacy. But he does not enjoin it.

2. Because of fornications everywhere abounding, and thus tempting you to sin. Corinth was given up to licentiousness.

3. Her due. *Debitum conjugale.*

5. Defraud. *In sensu maritali.*

6. By way of permission, not of commandment. The apostle would permit such seasons, but not command them.

7. As I myself. Unmarried, and without a desire to marry. So in verse 8. **Howbeit.** His wish, he knows, cannot be fulfilled.

8. To the unmarried and to widows. These are Christians whom he addresses.

10 And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband:
11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.
12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.
13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.
14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.
15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases:* but God hath called us to peace.
16 For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?
17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.
18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.
19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.
20 Let every man abide in the same calling wherein he was called.
21 Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather.
22 For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant.

ried I give charge, *yea* not I, but the Lord, That the wife depart not from her
11 husband (but and if she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave
12 not his wife. But to the rest say I, not the Lord: If any brother hath an unbelieving wife, and she is content to dwell
13 with him, let him not leave her. And the woman which hath an unbelieving husband, and he is content to dwell with her,
14 let her not leave her husband. For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean; but now are they holy.
15 Yet if the unbelieving departeth, let him depart: the brother or the sister is not under bondage in such *cases:* but God
16 hath called [1]us in peace. For how knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O husband, whether thou shalt save thy
17 wife? Only, as the Lord hath distributed to each man, as God hath called each, so let him walk. And so ordain I in all the
18 churches. Was any man called being circumcised? let him not become uncircumcised. Hath any been called in uncircumcision? let him not be circumcised.
19 Circumcision is nothing, and uncircumcision is nothing; but the keeping of the
20 commandments of God. Let each man abide in that calling wherein he was
21 called. Wast thou called being a bondservant? care not for it: [2]but if thou
22 canst become free, use *it* rather. For he that was called in the Lord, being a bondservant, is the Lord's freedman: likewise he that was called, being free, is Christ's

[1] Many ancient authorities read *you.* [2] Or, *nay, even if.*

10. Not I, but the Lord. Not only I now as apostle, but the Lord Jesus himself when he taught upon earth (Matt. 5:13, and 19:9).

11. Leave. Here, and in verses 13 and 14, the word should read "put away." It is the technical word for dissolving the marriage tie.

12. Say I, not the Lord. A new commandment, not a repetition (as before) of one given by the Lord Jesus. "*The rest*" here mentioned are those involved in mixed marriages, one party being a Christian, and the other a heathen (compare verse 8).

14. The faith of the one party renders the other "sanctified," of course not in his heart (only his own faith could do that), but in his relation to the outward church. He does not belong to its communion, it is true; but he is not an outsider *to be avoided.* He is counted as coming under the influence of the sanctity of the church. The children are also holy. They belong to the church of God. The case referred to is one where the conversion of one parent has occurred after marriage. The apostle says, in verse 13, "the woman which *hath* an unbelieving husband," not "the woman which *shall marry* an unbelieving man."

15. Is not under bondage to remain a husband or wife of the departing one. **God hath called us in peace.** God called us into his kingdom in the interests of peace.

16. How knowest thou, etc. Therefore you cannot consider the conversion of the departing party a reason for maintaining the union.

17. Only, as the Lord, etc. Rather, "Unless as the Lord has distributed to each, as God has called each, so let him walk;" that is, let every man walk in life exactly in the station and relations in which he was called to salvation, unless the Lord has (as in the case of the departing husband or wife) appointed a different issue for some. **So ordain I in all the churches.** Paul's authority was recognized throughout Christendom.

18. Let him not become uncircumcised. Let him not try to hide the fact of the rite. Some would have a reference to a surgical operation of restoration.

20. In that calling wherein he was called. "Calling" is not our "business vocation," but the calling to Christ. The calling to Christ is a calling of the same sort in its essence to all, but differing in the condition to which it comes. It may be a servant-calling or a freeman-calling.

21. Use it rather. This may refer either to liberty or slavery; for we may read the preceding clause either, "but if also (in addition to thy conversion) thou canst become free," or, "but if even thou canst become free." In the former case, we must read, "use liberty rather;" in the latter, "use slavery rather." The latter seems to be most accordant with the context.

22. Anyhow a slave, if a Christian, is the Lord's freedman, made free from sin. And the Christian, who is free, must not boast over the brother who is a slave; for he, too, is the slave of Christ.

23 Ye are bought with a price; be not ye the servants of men.

24 Brethren, let every man, wherein he is called, therein abide with God.

25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

26 I suppose therefore that this is good for the present distress, *I say*, that *it is* good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

29 But this I say, brethren, the time *is* short: it remaineth, that both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing *it:* for the fashion of this world passeth away.

32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married careth for the things that are of the world, how he may please *his* wife.

34 There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband.

23 bondservant. Ye were bought with a price; become not bondservants of men.
24 Brethren, let each man, wherein he was called, therein abide with God.
25 Now concerning virgins I have no commandment of the Lord: but I give my judgement, as one that hath obtained
26 mercy of the Lord to be faithful. I think therefore that this is good by reason of the present distress, *namely*, that it is good for
27 a man [1]to be as he is. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.
28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Yet such shall have tribulation in the flesh: and I would spare you.
29 But this I say, brethren, the time [2]is shortened, that henceforth both those that have wives may be as though they had
30 none; and those that weep, as though they wept not; and those that rejoice, as though they rejoiced not; and those that
31 buy, as though they possessed not; and those that use the world, as not [3]abusing it: for the fashion of this world passeth
32 away. But I would have you to be free from cares. He that is unmarried is careful for the things of the Lord, how he
33 may please the Lord: but he that is married is careful for the things of the world,
34 how he may please his [4]wife. And there is a difference also between the wife and the virgin. She that is unmarried is careful for the things of the Lord, that she may be holy both in body and in spirit: but she that is married is careful for the things of the world, how she may please
35 her husband. And this I say for your own profit; not that I may cast a [5]snare upon you, but for that which is seemly,

[1] Gr. *so to be.* [2] Or, *is shortened henceforth, that both those, etc.* [3] Or, *using it to the full.* [4] Or, *wife, and is divided. So also the wife and the virgin: she that is unmarried is careful, etc.* Many ancient authorities read *wife, and is divided. So also the woman that is unmarried and the virgin is careful, etc.* [5] Or, *constraint.* Gr. *noose.*

23. Ye were bought with a price. (Compare chap. 6:20.) There it was an argument against defilement; here, against subserviency to men. If a Christian be a slave externally to a man, he should carry his soul in freedom, in no subserviency to human follies. He can do this, while faithful in his service to his earthly master.

24. The injunction of verse 17 and verse 20 again repeated, with the added thought, "with God." Constant recognition of God's presence will give the contentment desired.

25. I have no commandment of the Lord. No express teaching of Jesus, as I had regarding adultery in verse 10. **To be faithful** as an apostle and teacher of the church.

26. The present distress. The unsettled condition of the church, a period of persecution now close upon the church (*ἐνεστῶσαν*), which was necessary for the foundation of the church. The notion attached by some to such passages as this and verses 29-31, that Paul taught the very speedy arrival of the judgment day, is gratuitous. An unmarried man would have a less burden to bear amid the persecutions of the martyr-period.

28. I would spare you. Literally, "I am sparing you;" or, "I am taking care of you" by my counsel. The "I" is emphatic.

29. The time is shortened. The time of the church's present exemption from persecution. **As though they had none.** Not knowing at what moment they would be separated from them.

30. As though they wept not. Having new emergencies to absorb all their attention and efforts. **As though they rejoiced not.** (The same explanation as the preceding.) **As though they possessed not.** Their property being subject to immediate confiscation.

31. As not abusing it. Rather, "as not excessively using it;" because it was so soon to pass away. That *χρώμενοι* and *κατεχρώμενοι* cannot mean the same thing (as Meyer holds) is evident. We see, in Synesius (206 A.), the same contrast (*χρῆσθαι ταῖς φιλίαις, οὐ καταχρῆσθαι*). The meaning of "abusing" is simply that of "using excessively." **The fashion of this world.** The form and style of this world. The host of martyrs was vast, and this world's *σχῆμα* passed away very rapidly from them. But the words are true for all of us. To one who lives threescore years and ten, the fashion of this world has been a fleeting thing.

32. Free from cares. Free from *worldly* cares. Spiritual earnestness and devotion form the best antidote to worldly cares.

33. Is careful for the things of the world. The unmarried has *opportunity* to attend to divine things. The married is *tempted* to attend to worldly things.

35. Not that I may cast a snare upon you. To catch you, and hold you in bondage. **But for that, etc.**

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38 So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

and that ye may attend upon the Lord
36 without distraction. But if any man thinketh that he behaveth himself unseemly toward his [1] virgin *daughter*, if she be past the flower of her age, and if need so requireth, let him do what he will; he
37 sinneth not; let them marry. But he that standeth stedfast in his heart, having no necessity, but hath power as touching his own will, and hath determined this in his own heart, to keep his own [1] virgin
38 *daughter*, shall do well. So then both he that giveth his own [1] virgin *daughter* in marriage doeth well; and he that giveth
39 her not in marriage shall do better. A wife is bound for so long time as her husband liveth; but if the husband be [2] dead, she is free to be married to whom she
40 will; only in the Lord. But she is happier if she abide as she is, after my judgement: and I think that I also have the Spirit of God.

[1] Or, *virgin* (omitting daughter). [2] Gr. *fallen asleep.*

Literally, "but for the well-behaving and well-attending to the Lord without distraction." Paul did not desire to make them do penance, but simply to be free for the best service of God.

36. And if need so requireth. Her disposition, or the family circumstances, may make it wise for her to marry. **Let them marry.** The two young people.

37. Four things. He stands steadfast in heart (i.e., is resolute); he has no necessity (i.e., has power to carry out his desire); he has made this special resolution to keep her a virgin; he has done well.

38. The comparison between the one who gives her in marriage, and the one who does not, is here repeated, but with each term augmented. The terms at first, in verses 36 and 37, were "sinneth not," and "doeth well." Here they are "doeth well," and "doeth better."

39. A new subject, or branch of the general subject, in reply, probably, to some question in the letter from the Corinthian church (chap. 7:1). **Only in the Lord.** She should marry only a Christian.

40. And I think that I also (as well as other apostles) **have the Spirit of God.** There is a subdued irony in these words.

The Argument of this Chapter. — "Under present circumstances, it is better not to marry (provided you are not led into temptation by being unmarried); but, if you are married, do not separate, even if you have an ungodly partner. Indeed, let not your conversion to Christ cause you to feel that a change of social position is necessary in any regard. In all cases, be not bound by any ties too closely to the world."

CHAPTER VIII.

1. To abstain from meats offered to idols. 8, 9. We must not abuse our Christian liberty, to the offence of our brethren: 11. but must bridle our knowledge with charity.

1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one.

1 Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffeth up, but love
2 [1] edifieth. If any man thinketh that he knoweth any thing, he knoweth not yet
3 as he ought to know; but if any man loveth God, the same is known of him.
4 Concerning therefore the eating of things sacrificed to idols, we know that no idol is *any thing* in the world, and that there
5 is no God but one. For though there be that are called gods, whether in heaven or

[1] Gr. *buildeth up.*

1. We all. As often, so here, "all" is used for "very many," or "almost all." In verse 7, we see exceptions. **Have knowledge.** Specifically, on the subject of idols, that they are representations of no reality. **Knowledge puffeth up.** Knowledge generally. **Edifieth.** Buildeth up the Christian character solidly; whereas, knowledge only *puffeth* up as with wind.

2. A *thorough* knowledge is not attained by us. A knowledge of our ignorance is, however, a *correct* knowledge.

3. But, if we love God, we are known by him, and that knowledge of us by God, who recognizes our love to him, is worth more than all earthly knowledge of ours. This is Paul's word of comfort to our ignorance.

4. The word "knowledge," in verse 1, led to the parenthetical comparison of knowledge and love. The apostle

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)
6 But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.
7 Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.
8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.
9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.
10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;
11 And through thy knowledge shall the weak brother perish, for whom Christ died?
12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.
13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

on earth; as there are gods many, and
6 lords many; yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we
7 through him. Howbeit in all men there is not that knowledge: but some, being used until now to the idol, eat as *of* a thing sacrificed to an idol; and their con-
8 science being weak is defiled. But meat will not commend us to God: neither, if we eat not, [1]are we the worse; nor, if we
9 eat, [2]are we the better. But take heed lest by any means this [3]liberty of yours become a stumblingblock to the weak.
10 For if a man see thee which hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, [4]be emboldened to eat things sacrificed to
11 idols? For [5]through thy knowledge he that is weak perisheth, the brother for
12 whose sake Christ died. And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin
13 against Christ. Wherefore, if meat maketh my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble.

[1] Gr. *do we lack.* [2] Gr. *do we abound.* [3] Or, *power.* [4] Gr. *be builded up.* [5] Gr. *in.*

now returns to his argument. **No idol is any thing in the world.** Rather, "an idol is nothing in the world." That is, an idol represents no reality in the universe. It is a mere stone, or piece of metal, having nothing beyond.

5. As there are (in this sense of popular usage) **gods many, and lords many.**

6. We unto him. We formed to look, live, and tend to him. **We through him.** We, as Christians, made such through his blood.

8. Meat, therefore (i.e., food), is a thing indifferent. Eating, or non-eating, has no moral character in itself.

10. Sitting at meat in an idol's temple. It may be that restaurants were found within temple precincts. The apostle could scarcely have imagined a Christian sitting down at an actual idol-feast; or, if he had referred to such, it would have been with the severest denunciation. **His conscience, if he is weak, be emboldened, etc.** The verb is literally, "be built up," and refers to edification in the Christian life. The weak brother will conscientiously (by following your unexplained example) build up his Christian life with idolatry! This will be wood, hay, and stubble of the worst sort (chap. 3:12).

11. For whose sake Christ died. See Rom. 14:15.

13. A strong hypothetic case, of course never realized.

The Argument of this Chapter. — "However much we know that an idol is in reality nothing, and that, therefore, meat offered to idols is not different from other meat; yet for the sake of weak brethren, who have not this knowledge, we may be obliged to deny ourselves the use of our liberty in this matter."

CHAPTER IX.

1. He sheweth his liberty, 7. and that the minister ought to live by the gospel: 15. yet that himself hath of his own accord abstained, 18. to be either chargeable unto them, 22. or offensive unto any, in matters indifferent. 24. Our life is like unto a race.

1 Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?
2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.
3 Mine answer to them that do examine me is this,
4 Have we not power to eat and to drink?

1 Am I not free? am I not an apostle? have I not seen Jesus our Lord? are not
2 ye my work in the Lord? If to others I am not an apostle, yet at least I am to you: for the seal of mine apostleship are
3 ye in the Lord. My defence to them that
4 examine me is this. Have we no right
5 to eat and to drink? Have we no right to

1. A new subject. Perhaps an answer to some question in the Corinthian letter (chap. 7:1). Paul asserts his full apostleship, with its qualifications, powers, and fruits.

4. Right to eat and to drink. Right to be supported in our labors.

5 Have we not power to lead about a sister, a wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

11 If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

12 If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

13 Do ye not know that they which minister about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar?

14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the gospel* is committed unto me.

18 What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

19 For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.

lead about a wife that is a [1]believer, even as the rest of the apostles, and the brethren of the Lord, and Cephas? Or I only and Barnabas, have we not a right to forbear working? What soldier ever serveth at his own charges? who planteth a vineyard, and eateth not the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Do I speak these things after the manner of men? or saith not the law also the same? For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn. Is it for the oxen that God careth, or [2]saith he it altogether for our sake? Yea, for our sake it was written: because he that ploweth ought to plow in hope, and he that thresheth, *to thresh* in hope of partaking. If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things? If others partake of *this* right over you, do not we yet more? Nevertheless we did not use this right; but we bear all things, that we may cause no hindrance to the gospel of Christ. Know ye not that they which minister about sacred things eat *of* the things of the temple, *and* they which wait upon the altar have their portion with the altar? Even so did the Lord ordain that they which proclaim the gospel should live of the gospel. But I have used none of these things: and I write not these things that it may be so done in my case: for *it were* good for me rather to die, than that any man should make my glorying void. For if I preach the gospel, I have nothing to glory of; for necessity is laid upon me; for woe is unto me, if I preach not the gospel. For if I do this of mine own will, I have a reward: but if not of mine own will, I have a stewardship intrusted to me. What then is my reward? That, when I preach the gospel, I may make the gospel without charge, so as not to use to the full my right in the gospel. For though I was free from all *men*, I brought myself under

[1] Gr. *sister*. [2] Or, *saith he it, as he doubtless doth, for our sake?*

5. A wife that is a believer. Literally, "a sister-wife." Paul thus declares that he had a right to marry, and to be supported by the Church, if he chose; but he preferred to deny himself in these matters. Doubtless, his enemies had denied his apostleship, and had used these two facts of his life as proof; to wit, his difference from the rest of the apostles in not receiving pecuniary support from the Church, and in not having a wife. **The brethren of the Lord, and Cephas.** These are specially designated after the general word "apostles," as being the most revered of the apostolic number, and therefore the most likely to be considered as examples. The brethren of the Lord were James and Jude, the sons of Alphæus, and (literally) cousins of Jesus. Cephas, of course, is Peter.

6. And Barnabas. Barnabas, by this, would seem to have pursued the same independent course with Paul. Barnabas had not been associated with Paul for ten years when this letter was written. **Working** for our living.

7. The soldier has his rations, the vineyard laborer is allowed to eat of the grapes, and the under-shepherd takes of the milk *gratis*.

8. After the manner of men; i.e., according to human analogies.

9. It is written. Deut. 25:4. **Is it for the oxen that God careth** in this special command? Is the care of oxen the object for which the command was given?

10. In hope. The "of partaking" after the second "hope" is to be supplied here.

11. Carnal things. Temporal support.

12. Bear. Rather, "forbear." We refrain from pressing our rights.

13. Have their portion with the altar. Part of the sin-offering, and also of the peace-offering, was burned on the altar; and part was eaten by the priests.

15–18. "I cannot afford to lose my boast; for preaching is no boast to me, — *that* is a necessity: but to preach without expense to you when I have a perfect right to be chargeable to you, — *this* is indeed my boast; and I cannot afford to lose it, for by it I win souls to Christ."

16. Woe is unto me. Paul felt that his only possible course in the Christian life was as a preacher.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with *you*.

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

bondage to all, that I might gain the
20 more. And to the Jews I became as a
Jew, that I might gain Jews; to them that
are under the law, as under the law, not
being myself under the law, that I might
21 gain them that are under the law; to them
that are without law, as without law, not
being without law to God, but under law
to Christ, that I might gain them that
22 are without law. To the weak I became
weak, that I might gain the weak: I am
become all things to all men, that I may by
23 all means save some. And I do all things
for the gospel's sake, that I may be a
24 joint partaker thereof. Know ye not that
they which run in a [1]race run all, but
one receiveth the prize? Even so run,
25 that ye may attain. And every man that
striveth in the games is temperate in all
things. Now they *do it* to receive a cor-
ruptible crown; but we an incorruptible.
26 I therefore so run, as not uncertainly; so
27 [2]fight I, as not beating the air: but I
[3]buffet my body, and bring it into bond-
age: lest by any means, after that I have
preached to others, I myself should be
rejected.

[1] Gr. *race-course.* [2] Gr. *box.* [3] Gr. *bruise.*

20. To them that are under the law. Proselytes, as distinct from Jews just enumerated.

23. Paul's partaking of the gospel was as a preacher of the gospel.

24. The point of analogy is not in only *one* getting the prize, but in showing that we may run, and yet not get the prize. False running is formal religion. **Even so run.** Like the successful runner.

25. Is temperate. Referring to his preliminary training. **A corruptible crown.** Not the simple pine-wreath is meant, given to the victor at the Isthmian games, but the worldly honor implied by and connected with it.

27. I buffet my body. Paul's enemy was his body, as the seat of false passions. All Christians are constantly to fight this enemy, and make it a slave. The word translated "buffet" literally means, "to strike under the eye."

The Argument of this Chapter. — "In reply to my detractors, I assert my full apostleship. The reason why I do not receive a pecuniary support as an apostle, is simply to win more souls to Christ by the example of this self-denial. In this withholding of my rights, I glory: for we need to use our rights discreetly, and strive faithfully against our natural desires; as many fail to gain the prize."

CHAPTER X.

1. The sacraments of the Jews 6. are types of our's, 7. and their punishments, 11. examples for us. 14. We must fly from idolatry. 21. We must not make the Lord's table the table of devils: 24. and in things indifferent we must have regard of our brethren.

1 MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;
2 And were all baptized unto Moses in the cloud and in the sea;
3 And did all eat the same spiritual meat;
4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

1 FOR I would not, brethren, have you
ignorant, how that our fathers were all
under the cloud, and all passed through
2 the sea; and were all baptized [1]unto
3 Moses in the cloud and in the sea; and
4 did all eat the same spiritual meat; and
did all drink the same spiritual drink: for
they drank of a spiritual rock that followed

[1] Gr. *into.*

1. Here begins a proof that many fail. **The cloud** which at night was fiery, the constant representative of the divine presence with Israel. **The sea.** The Red Sea. The *all* is emphatic in this verse and the next two, as opposed to the *most* of verse 5.

2. Were all baptized unto Moses. Were all introduced into that dispensation of which Moses was the lawgiver and human mediator.

3. Spiritual meat. Meat (or food) that had a spiritual (symbolic) import. The manna is intended.

4. Spiritual drink. The water of the two smitten rocks (one at Horeb, the other at Kadesh), that had a

5 But with many of them God was not well
pleased: for they were overthrown in the wilder-
ness.
6 Now these things were our examples, to the
intent we should not lust after evil things, as they
also lusted.
7 Neither be ye idolaters, as *were* some of them;
as it is written, The people sat down to eat and
drink, and rose up to play.
8 Neither let us commit fornication, as some of
them committed, and fell in one day three and
twenty thousand.
9 Neither let us tempt Christ, as some of them
also tempted, and were destroyed of serpents.
10 Neither murmur ye, as some of them also
murmured, and were destroyed of the destroyer.
11 Now all these things happened unto them for
ensamples: and they are written for our admoni-
tion, upon whom the ends of the world are come.
12 Wherefore let him that thinketh he standeth
take heed lest he fall.
13 There hath no temptation taken you but
such as is common to man: but God *is* faithful,
who will not suffer you to be tempted above that
ye are able; but will with the temptation also make
a way to escape, that ye may be able to bear *it*.
14 Wherefore, my dearly beloved, flee from
idolatry.
15 I speak as to wise men; judge ye what I say.
16 The cup of blessing which we bless, is it not
the communion of the blood of Christ? The
bread which we break, is it not the communion of
the body of Christ?
17 For we *being* many are one bread, *and* one
body: for we are all partakers of that one bread.
18 Behold Israel after the flesh: are not they
which eat of the sacrifices partakers of the altar?
19 What say I then? that the idol is any thing,
or that which is offered in sacrifice to idols is any
thing?

5 them: and the rock was Christ. Howbeit
with most of them God was not well
pleased: for they were overthrown in the
6 wilderness. Now [1] these things were our
examples, to the intent we should not lust
after evil things, as they also lusted.
7 Neither be ye idolaters, as were some of
them; as it is written, The people sat down
to eat and drink, and rose up to play.
8 Neither let us commit fornication, as
some of them committed, and fell in one
9 day three and twenty thousand. Neither
let us tempt the [2] Lord, as some of them
tempted, and perished by the serpents.
10 Neither murmur ye, as some of them mur-
mured, and perished by the destroyer.
11 Now these things happened unto them [3] by
way of example; and they were written
for our admonition, upon whom the ends
12 of the ages are come. Wherefore let him
that thinketh he standeth take heed lest
13 he fall. There hath no temptation taken
you but such as man can bear: but God is
faithful, who will not suffer you to be
tempted above that ye are able; but will
with the temptation make also the way of
escape, that ye may be able to endure it.
14 Wherefore, my beloved, flee from idola-
15 try. I speak as to wise men; judge ye
16 what I say. The cup of blessing which
we bless, is it not a [4] communion of the
blood of Christ? The [5] bread which we
break, is it not a [4] communion of the body
17 of Christ? [6] seeing that we, who are
many, are one [5] bread, one body: for we
18 all partake [7] of the one [5] bread. Behold
Israel after the flesh: have not they which
eat the sacrifices communion with the
19 altar? What say I then? that a thing
sacrificed to idols is any thing, or that an

[1] Or, *in these things they became figures of us.* [2] Some ancient authorities read *Christ.* [3] Gr. *by way of figure.* [4] Or, *participation in.* [5] Or, *loaf.* [6] Or, *seeing that there is one bread, we, who are many, are one body.* [7] Gr. *from.*

spiritual import. **They drank of a spiritual rock that followed them.** That is, they drank of the water coming from the rock which had a spiritual import. **The rock was Christ.** The rock typified Christ. So, "I am the vine," "this is my body," etc. The water from the rock smitten at Horeb would naturally run down the narrow, gutter-like valleys, and *follow* the course of Israel northward from Sinai. So the water from the rock smitten at Kadesh (if it be Ain Gades) would *follow* Israel down into the Arabah. That the rock should be said to follow them, when it sent its waters after them, is not at all strange.

5. With most of them God was not well pleased. Although they had the presence of God made evident to them in their daily food and drink, and that presence was Christ, yet they sinned against all this privilege. **For they were overthrown,** as a proof of God's displeasure.

6. See Num. 11: 4.

7. See Exod. 32: 6.

8. See Num. 25: 1-9.

9. See Num. 21: 5, 6.

10. Num. 14: 2, 37, and 16: 41, 49.

11. The ends of the ages. The final events of the succession of redemptive periods in man's history. The phrase refers to the Messianic period in which we live, and which began when Messiah arose from the dead, and sent down his Spirit.

14. Wherefore. Both because of the danger, and because of the divine provision mentioned in verse 13.

16. The cup of blessing which we bless. The cup for which and through which we bless God, the same as the cup of thanksgiving (see Matt. 26: 27, Luke 22: 17). The cup representing Christ's blood shed for us. **The bread which we break.** The breaking of the bread, thus making it represent Christ's broken body, was an act of thanksgiving or blessing.

17. The margin is correct: "Seeing that there is one bread, we, who are many, are one body." The oneness of the bread, of which we all partake, signifies the oneness of believers as Christ's mystical body.

18. Communion with the altar (see on chap. 9: 13). The argument here is this (going back to chap. 8; the ninth chapter, and the first thirteen verses of this tenth chapter, being an episode asserting Paul's true apostleship and the Christian's dangers of falling): "Avoid idolatry, as exhibited in wilfully partaking of meat offered to idols, which everybody regards as an act of devotion to the idols. For just as by partaking of bread and wine at the Lord's Supper you show your union to Christ, and as under the Mosaic ritual he who ate of the sacrifices showed his participation in the temple-service, so he who eats the meat offered to idols, as such, offers homage to the idol, and is an idolater."

20 But *I say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.
21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.
22 Do we provoke the Lord to jealousy? are we stronger than he?
23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.
24 Let no man seek his own, but every man another's *wealth*.
25 Whatsoever is sold in the shambles, *that* eat, asking no question for conscience sake:
26 For the earth *is* the Lord's, and the fulness thereof.
27 If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.
28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth *is* the Lord's, and the fulness thereof:
29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience?
30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?
31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.
32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:
33 Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

20 idol is any thing? But *I say*, that the things which the Gentiles sacrifice, they sacrifice to [1]devils, and not to God: and I would not that ye should have communion
21 with [1]devils. Ye cannot drink the cup of the Lord, and the cup of [1]devils: ye cannot partake of the table of the Lord, and
22 of the table of [1]devils. Or do we provoke the Lord to jealousy? are we stronger than he?
23 All things are lawful; but all things are not expedient. All things are lawful; but
24 all things [2]edify not. Let no man seek his own, but *each* his neighbour's *good*.
25 Whatsoever is sold in the shambles, eat, asking no question for conscience sake;
26 for the earth is the Lord's, and the fulness
27 thereof. If one of them that believe not biddeth you *to a feast*, and ye are disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.
28 But if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that shewed it, and for conscience
29 sake: conscience, I say, not thine own, but the others; for why is my liberty
30 judged by another conscience? [3]If I by grace partake, why am I evil spoken
31 of for that for which I give thanks? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of
32 God. Give no occasion of stumbling, either to Jews, or to Greeks, or to the
33 church of God: even as I also please all men in all things, not seeking mine own profit, but the *profit* of the many, that they may be saved.

[1] Gr. *demons*. [2] Gr. *build not up*. [3] Or, *If I partake with thankfulness*.

20. To devils. Rather, "to demons;" i.e., in the heathen sense, to deified heroes. The highest of their gods were only men thus deified, with human frailties and sins. **Communion with devils.** Communion with demons. Although the Christian would have no faith in the deified hero, the heathen would look upon him as having such faith. He would, therefore, in the eyes of others, have communion with demons.

21. Cannot, as true Christians.

22. Or. The alternative.

23. See on chap. 6:12.

25. Asking no question for conscience sake. Making no discrimination, as prompted by conscience; for your conscience is free; and you feel that the earth is the Lord's, and the fulness thereof (see Ps. 24:1).

27. See on verse 25.

29. My liberty of conscience is not touched, but I willingly suspend its exercise in this case.

30. If I by grace partake. This is to show that my liberty of conscience is retained. It may, however, refer to the suspending of the exercise of my liberty, and would then thus be paraphrased: "If I partake of my food by grace (or, 'with thankfulness'), why should I so act (by injuring weak brethren) as to be evil spoken of in the very matter regarding which I give thanks."

31. To the glory of God. Through the upbuilding of his church, avoiding every thing that might harm the piety of others. The next verse explains it.

32. The Jews and Greeks might be made to stumble while coming toward the gospel. The members of the "church of God" might be made to stumble while walking in the gospel.

The Argument of this Chapter. — "The Israelites in the wilderness prove that not all who bear God's name are his. Since eating idol-meats is generally understood to be a part of idol-worship, avoid such eating when it is marked as such; for, although your own conscience is free in the matter, the consciences of other brethren are weak, and will be injured by this use of your liberty."

CHAPTER XI.

1. He reproveth them, because in holy assemblies 4. their men prayed with their heads covered, and 6. women with their heads uncovered, 17. and because generally their meetings were not for the better but for the worse, as 21. namely in profaning with their own feasts the Lord's supper. 23. Lastly, he calleth them to the first institution thereof.

1 Be ye followers of me, even as I also *am* of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you.

3 But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God.

4 Every man praying or prophesying, having *his* head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman; but the woman for the man.

10 For this cause ought the woman to have power on *her* head because of the angels.

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering.

1 Be ye imitators of me, even as I also am of Christ.

2 Now I praise you that ye remember me in all things, and hold fast the traditions,

3 even as I delivered them to you. But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ

4 is God. Every man praying or prophesying, having his head covered, dishonour-

5 eth his head. But every woman praying or prophesying with her head unveiled dishonoureth her head: for it is one and the same thing as if she were shaven.

6 For if a woman is not veiled, let her also be shorn: but if it is a shame to a woman to be shorn or shaven, let her be veiled.

7 For a man indeed ought not to have his head veiled, forasmuch as he is the image and glory of God: but the woman is the

8 glory of the man. For the man is not of the woman; but the woman of the man:

9 for neither was the man created for the

10 woman; but the woman for the man: for this cause ought the woman to [1]have *a sign of* authority on her head, because of

11 the angels. Howbeit neither is the woman without the man, nor the man with-

12 out the woman, in the Lord. For as the woman is of the man, so is the man also by the woman; but all things are of God.

13 Judge ye [2]in yourselves: is it seemly that

14 a woman pray unto God unveiled? Doth not even nature itself teach you, that, if a man have long hair, it is a dishonour to

15 him? But if a woman have long hair,

[1] Or, *have authority over.* [2] Or, *among.*

1. This verse rightly belongs to chap. 10, with which it is immediately connected in thought.

2. The traditions. See 2 Thess. 2: 15, and 3: 6. These must have been rules of life common to the churches. What could they be but the earlier Gospels?

3. He now turns to a subject not treated of in those "traditions," — the conduct of women at the meetings of the church. The woman, the man, Christ, God, is the order of official superiority, on which the rules given are based. God is superior to Christ (John 14: 28), although in essence the same; and hence Christ will finally deliver up the kingdom to God, even the Father (chap. 15: 24).

4. Dishonoureth his head, which, Christ being visibly absent, is the representative of authority.

5. Every woman praying or prophesying. This must refer to special acts through divine inspiration (or to private meetings of women), for ordinarily a woman could not speak in the churches (chap. 14: 34, 35). **Dishonoureth her head,** which should be covered as with the authority of the man. **As if she were shaven.** Referring to the punishment of adulteresses. **It is one and the same thing as if she were shaven.** More exactly, "for she is one and the same thing with the shaven woman." This strict construction prevents a tautology in the next clause.

6. Such an unfeminine boldness as going unveiled would not be increased if the hair were cut short. "Shorn" is having the hair cut short, while "shaven" is having it removed entirely by the razor.

7. Man and woman being the only two visible parties, man, as being the lord (in the image and glory of God), should be uncovered in his dignity; but woman, as the image and glory of man, should wear a veil before the superior glory which man represents.

8. The woman was created *from* man,

9. And *for* man.

10. A sign of authority. A sign of man's authority over her; that is, the veil, as explained in verse 7. From a passage in Lucian (Dem. Enc. 12), and another in Callistratus (Descrip. 4), we may surmise that the Greek word ἐξουσία ("authority") was itself used for a woman's head-covering.

11. A guard against despising woman because she is subject. In the Lord's church, each sex equally needs the other.

12. This is illustrated by the history of the race. Woman was first derived from man; but, ever since, man has been derived from woman, God himself directing all.

13. An appeal to nature. The long hair of woman is a hint of her subjection.

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

17 Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

19 For there must be also heresies among you, that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, *this* is not to eat the Lord's supper.

21 For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.

22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:

24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

27 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

it is a glory to her: for her hair is given
16 her for a covering. But if any man seemeth to be contentious, we have no such custom, neither the churches of God.

17 But in giving you this charge, I praise you not, that ye come together not for the
18 better but for the worse. For first of all, when ye come together [1] in the church, I hear that [2] divisions exist among you;
19 and I partly believe it. For there must be also [3] heresies among you, that they which are approved may be made mani-
20 fest among you. When therefore ye assemble yourselves together, it is not
21 possible to eat the Lord's supper: for in your eating each one taketh before *other* his own supper; and one is hungry, and
22 another is drunken. What? have ye not houses to eat and to drink in? or despise ye the [4] church of God, and put them to shame that [5] have not? What shall I say to you? [6] shall I praise you in this? I
23 praise you not. For I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed took bread;
24 and when he had given thanks, he brake it, and said, This is my body, which [7] is for you: this do in remembrance of me.
25 In like manner also the cup, after supper, saying, This cup is the new [8] covenant in my blood: this do, as oft as ye drink *it*,
26 in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.
27 Wherefore whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and the blood
28 of the Lord. But let a man prove himself, and so let him eat of the bread, and

[1] Or, *in congregation.* [2] Gr. *schisms.* [3] Or, *factions.* [4] Or, *congregation.* [5] Or, *have nothing.* [6] Or, *shall I praise you? In this I praise you not.* [7] Many ancient authorities read *is broken for you.* [8] Or, *testament.*

16. If any one wish to contend on this point, we have no argument with him: we simply say that we recognize no such improprieties, nor do the churches. That συνήθειαν refers to the custom of *contention*, seems too harsh. That this verse begins the new subject of the Lord's Supper, is still more harsh.

17. That ye come together. In the church. See next verse.

18. In the church. In the assembly. Not a building, but a congregation. **Divisions.** Literally, "schisms," or "severances." **I partly believe it.** Said gently.

19. Heresies. Factions, the result of "severances," or "schisms." Our idea of heresies (i.e., doctrinal error) did not then appertain to the Word.

20. It is not possible to eat the Lord's supper. The spirit and manner introduced rendered the whole thing a human and carnal affair, and not the Lord's Supper. **The Lord's supper.** It is probable, that, from the beginning, there was an Agape, or Love-feast, preceding the Eucharist, just as the Passover meal preceded the institution of the Lord's Supper. If so, the name Lord's Supper may have, in ordinary phrase, included the whole exercise. The Agape was, of course, a religious meal, and not one at which to appease hunger and thirst. Yet it was very easy to corrupt the whole service through these Agapæ. The disorders in the Corinthian church at the Lord's Supper appear to have arisen in this way.

21. One taketh before other. In greedy haste, so that you may see one man hungry for food, while another is intoxicated from his excess. **His own supper.** The materials of which he had brought. It seems that each brought his own portion to the Agape. The rich would bring much, the poor little or nothing.

22. Put them to shame that have not. That have brought nothing to the feast, expecting their richer brethren would feed them. **Shall I praise you in this?** A reference to verse 2, where the apostle praises them.

23. I received of the Lord. By direct and personal revelation.

24. When our Lord in the body said to his disciples, "This is my body," they knew that he meant, "This represents my body:" they could not have had any other notion. So when he said, "This cup is the covenant," they knew he meant that the cup (i.e., the wine in it) *represented* the covenant.

25. As oft as ye drink it. Looking to a repeated service.

26. Till he come to judgment.

27. Unworthily. Explained in verse 29 as not discerning the Lord's body: that is, not going beyond the outward eating and drinking, not seeing the typical or symbolic character of the supper. **Guilty of.** Rather, "guilty in regard to."

28. Prove himself by candidly comparing his life with the gospel requirements.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.
30 For this cause many *are* weak and sickly among you, and many sleep.
31 For if we would judge ourselves, we should not be judged.
32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.
33 Wherefore, my brethren, when ye come together to eat, tarry one for another.
34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

29 drink of the cup. For he that eateth and drinketh, eateth and drinketh judgement unto himself, if he [1] discern not the
30 body. For this cause many among you are weak and sickly, and not a few sleep.
31 But if we [2] discerned ourselves, we should
32 not be judged. But [3] when we are judged, we are chastened of the Lord, that we may not be condemned with the
33 world. Wherefore, my brethren, when ye come together to eat, wait one for an-
34 other. If any man is hungry, let him eat at home; that your coming together be not unto judgement. And the rest will I set in order whensoever I come.

[1] Gr. *discriminate.* [2] Gr. *discriminated.* [3] Or, *when we are judged of the Lord, we are chastened.*

29. Judgement. A condemnation, which may be followed by such corrections as are mentioned in verse 30. **Discern.** See on verse 27.

30. This verse probably refers to supernatural interferences of God at Corinth, where God had interposed to defend his church, as he had elsewhere, in the cases of Ananias and Sapphira, of Elymas, and of the fornicator (chap. 5:3-5). **Sleep;** i.e., are dead.

31. If we discerned our true condition, and acted accordingly as regards the Lord's Supper, we should not be judged by the Lord, and so condemned and chastened.

32. But even the infliction of these diseases (he uses "we" to soften the statement) is for our ultimate salvation.

33. Come as brethren.

34. Come as to a sacred exercise.

The Argument of this Chapter.—"Let not either sex unsex itself in conduct as Christians, and thus destroy the divine order; and let not the Lord's Supper be marked by the selfishness and sensuality of a worldly banquet."

CHAPTER XII.

1. Spiritual gifts 4. are divers, 7. yet all to profit withal. 8. And to that end are diversely bestowed: 12. that by the like proportion, as the members of a natural body tend all to the 16. mutual decency, 22. service, and 26. succour of the same body; 27. so we should do one for another, to make up the mystical body of Christ.

1 Now concerning spiritual *gifts*, brethren, I would not have you ignorant.
2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.
3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.
4 Now there are diversities of gifts, but the same Spirit.
5 And there are differences of administrations, but the same Lord.
6 And there are diversities of operations, but it is the same God which worketh all in all.
7 But the manifestation of the Spirit is given to every man to profit withal.

1 Now concerning spiritual *gifts*, breth-
2 ren, I would not have you ignorant. Ye know that when ye were Gentiles *ye were* led away unto those dumb idols, howso-
3 ever ye might be led. Wherefore I give you to understand, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit.
4 Now there are diversities of gifts, but
5 the same Spirit. And there are diversities of ministrations, and the same Lord.
6 And there are diversities of workings, but the same God, who worketh all things in
7 all. But to each one is given the manifestation of the Spirit to profit withal.

1. Spiritual gifts. Those miraculous manifestations belonging to the apostolic age. They were the special evidences necessary to the establishing of the new church.

2. Howsoever ye might be led; or, "even as ye might be carried in each case;" i.e., in different ways and degrees. Paul speaks of their late ignorance as apology for his instructions to them.

3. No man speaking in the Spirit of God, etc. Paul is referring entirely to spiritual gifts,—the miraculous manifestations of the time. No man under a spiritual impulse of this miraculous nature could speak of Jesus as anathema or accursed, but only as Lord. No evil spirit in a man could make this admission, although they had been allowed to do so at special times; as, for example, see Mark 5:7. Compare with this passage 1 John 4:1-3, where reference is had to the same miraculous exhibitions.

4-6. Notice the different words, "gifts," "ministrations," and "workings;" also, "Spirit," "Lord," and "God." The gifts, or *charismata*, were known as the Spirit's gifts; the ministrations were the ordinances of Christ for his kingdom; and the workings were those miraculous activities which God's power performed through human agency. The Trinity is here manifestly set forth.

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;
9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;
10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:
11 But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.
12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ.
13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.
14 For the body is not one member, but many.
15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?
16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?
17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?
18 But now hath God set the members every one of them in the body, as it hath pleased him.
19 And if they were all one member, where *were* the body?
20 But now *are they* many members, yet but one body.
21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.
22 Nay, much more those members of the body, which seem to be more feeble, are necessary:
23 And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.
24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

8 For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spir-
9 it: to another faith, in the same Spirit; and to another gifts of healings, in the
10 one Spirit; and to another workings of [1]miracles; and to another prophecy; and to another discernings of spirits: to another *divers* kinds of tongues; and to
11 another the interpretation of tongues: but all these worketh the one and the same Spirit, dividing to each one severally even as he will.
12 For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also
13 is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were
14 all made to drink of one Spirit. For the
15 body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; it is not
16 therefore not of the body. And if the ear shall say, Because I am not the eye, I am not of the body; it is not therefore
17 not of the body. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smell-
18 ing? But now hath God set the members each one of them in the body, even
19 as it pleased him. And if they were all
20 one member, where were the body? But now they are many members, but one
21 body. And the eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of
22 you. Nay, much rather, those members of the body which seem to be more feeble
23 are necessary: and those *parts* of the body, which we think to be less honourable, upon these we [2]bestow more abundant honour; and our uncomely *parts*
24 have more abundant comeliness; whereas our comely *parts* have no need: but God tempered the body together, giving more abundant honour to that *part* which

[1] Gr. *powers*. [2] Or, *put on*.

8–10. The threefold division is maintained here.

1. The word of wisdom,	Ministrations of the Lord.
2. The word of knowledge,	
3. Faith (to work miracles),	Workings of God.
4. Gifts of healings,	
5. Workings of miracles,	
6. Prophecy,	
7. Discerning of spirits,	
8. Tongues,	Gifts of the Spirit.
9. Interpretations of tongues,	

The threefold distinction is marked in Greek by the use of the word ἑτέρῳ.

11. But all these. Although these last are called particularly the gifts of the Spirit, yet there is the manifestation of the Spirit in all the list. He is the source of all spiritual gifts.

12. So also is Christ. The loose way of speech so common in the Scriptures (compare Matt. 13: 19, 24, 45). The meaning is, "so also is the church, which is the mystical body of Christ."

13. In one Spirit. Rather, "by one Spirit." The Spirit was the active bestower of grace, by which we were initiated (baptized) into one body, as Christ's body; and, as such, we drank of the same Spirit as our refreshing portion. The Spirit made us saints, and the Spirit gave us these spiritual gifts.

23. We bestow more abundant honour by clothing them and caring for them. **And our uncomely parts** (the same as the "less honorable") thus, by clothing and care, **have more abundant comeliness.**

24. Whereas our comely parts have no need. Rather, "But our comely parts have no need." This may be, "have no need of special care," or, "have no necessity of existence;" for (as in the case of the hair and the teeth) we can live without them.

25 That there should be no schism in the body; but *that* the members should have the same care one for another.
26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.
27 Now ye are the body of Christ, and members in particular.
28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.
29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles?
30 Have all the gifts of healing? do all speak with tongues? do all interpret?
31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

25 lacked; that there should be no schism
in the body; but *that* the members should
26 have the same care one for another. And
whether one member suffereth, all the
members suffer with it; or *one* member is
[1] honoured, all the members rejoice with
27 it. Now ye are the body of Christ, and
28 [2] severally members thereof. And God
hath set some in the church, first apostles,
secondly prophets, thirdly teachers, then
[3] miracles, then gifts of healings, helps,
[4] governments, *divers* kinds of tongues.
29 Are all apostles? are all prophets? are all
teachers? are all *workers of* [3] miracles?
30 have all gifts of healings? do all speak
31 with tongues? do all interpret? But
desire earnestly the greater gifts. And a
still more excellent way shew I unto you.

[1] Or, *glorified*. [2] Or, *members each in his part*. [3] Gr. *powers*. [4] Or, *wise counsels*.

25. Should have the same care; i.e., should care equally.

28. Read, "And God hath set in the church, first some as apostles, secondly as prophets," etc. Note the two lists, in verse 28, and in verses 29, 30.

1. Apostles,	Workings of God.	1. Apostles.
2. Prophets,		2. Prophets.
3. Teachers,		3. Teachers.
4. Miracles,		4. Miracles.
5. Gifts of healing,		5. Gifts of healing.
6. Helps,	Ministrations of the Lord.	
7. Governments,		
8. Tongues,	Gifts of the Spirit.	8. Tongues and interpretations.

In the second list, the helps and governments are omitted, because they represent the *non-miraculous* gifts of the Spirit; "helps" being deacons, and "governments" being elders. It was the miraculous gifts to which Paul had special reference in this teaching. If this division be correct, the "teachers" were inspired, in grade next to prophets.

31. The greater gifts. Those that have most power to edify. **And a still more excellent way shew I unto you.** Literally, "And yet exceedingly a way I show unto you." The adverb qualifies the verb. I show a way to you by which you are to desire the higher gifts, and I show it to you with intensest emphasis.

The Argument of this Chapter. — "Ye are all members of one body, each having his specific function and use, as the Spirit prepares you. Recognize each his place, and honor each other without envy."

CHAPTER XIII.

1. All gifts, 2, 3. how excellent soever, are nothing worth without charity. 4. The praises thereof, and 13. prelation before hope and faith.

1 Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.
2 And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.
3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

1 If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal.
2 And if I have *the gift of* prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am noth-
3 ing. And if I bestow all my goods to feed *the poor*, and if I give my body [1] to be burned, but have not love, it profiteth

[1] Many ancient authorities read *that I may glory*.

1. This chapter is closely connected with the preceding. The *way*, which Paul was to show to them with emphasis (chap. 12:31), is here displayed. It is the way of love. In the spirit of love they were to seek and use the miraculous gifts of the Spirit. **If I speak, etc.** This refers to the miraculous gift of speaking in foreign tongues (chap. 12:10). **And of angels.** Poetical. If angels had tongues.

2. Prophecy — mysteries — knowledge — faith. See on chap. 12:8–10. The tongues refer to the third class there enumerated. These four subjects refer to the second and first classes.

3. How different modern "charity," as seen at charity balls and charity fairs, is from Christian "love"!

4 Charity suffereth long, *and* is kind; charity
envieth not; charity vaunteth not itself, is not
puffed up,
5 Doth not behave itself unseemly, seeketh not
her own, is not easily provoked, thinketh no evil;
6 Rejoiceth not in iniquity, but rejoiceth in the
truth;
7 Beareth all things, believeth all things, hopeth
all things, endureth all things.
8 Charity never faileth: but whether *there be*
prophecies, they shall fail; whether *there be*
tongues, they shall cease; whether *there be* knowl-
edge, it shall vanish away.
9 For we know in part, and we prophesy in
part.
10 But when that which is perfect is come, then
that which is in part shall be done away.
11 When I was a child, I spake as a child, I
understood as a child, I thought as a child: but
when I became a man, I put away childish things.
12 For now we see through a glass, darkly; but
then face to face: now I know in part; but then
shall I know even as also I am known.
13 And now abideth faith, hope, charity, these
three; but the greatest of these *is* charity.

4 me nothing. Love suffereth long, *and* is
kind; love envieth not; love vaunteth not
5 itself, is not puffed up, doth not behave
itself unseemly, seeketh not its own, is
not provoked, taketh not account of evil;
6 rejoiceth not in unrighteousness, but re-
7 joiceth with the truth; [1] beareth all things,
believeth all things, hopeth all things, en-
8 dureth all things. Love never faileth:
but whether *there be* prophecies, they
shall be done away; whether *there be*
tongues, they shall cease; whether *there*
9 *be* knowledge, it shall be done away. For
we know in part, and we prophesy in part:
10 but when that which is perfect is come,
that which is in part shall be done away.
11 When I was a child, I spake as a child, I
felt as a child, I thought as a child: now
that I am become a man, I have put away
12 childish things. For now we see in a
mirror, [2] darkly; but then face to face:
now I know in part; but then shall I
[3] know even as also I have been [4] known.
13 But now abideth faith, hope, love, these
three; [5] and the [6] greatest of these is love.

[1] Or, *covereth.* [2] Gr. *in a riddle.* [3] Gr. *know fully.* [4] Gr. *known fully.* [5] Or, *but greater than these.* [6] Gr. *greater.*

4–7. Love's characteristics: —

1. Suffereth long.
2. Is kind.
3. Envieth not.
4. Vaunteth not.
5. Is not puffed up.
6. Not unseemly.
7. Seeketh not its own.
8. Is not provoked.
9. Reckoneth not evil.
10. Rejoiceth with truth.
11. { Beareth, Believeth, Hopeth, Endureth, } all things.

There are three divisions in this passage; the first asserting love's *gentleness*, the second its *freedom from rivalry*, and the third its *calm equipoise*. Under this last head are found freedom from boasting and conceit, as also from careless conduct, freedom from selfishness, irritability, grudge, or unrighteous joy, and a patient holding-on in faith and hope. **Envieth not.** It is the same word translated "desire earnestly" in chap. 14:31. It signifies a desire with emulation, and may be used either in a good or in a bad sense. Perhaps the best English for it in this passage would be, "does not conduct itself jealously."

8–13. These verses compare the permanence of love with the temporary character of all three classes of spiritual gifts; the first class being indicated by "prophecies," the second by "knowledge," and the third by "tongues" (if we take the order of chap. 12:28). **Love never faileth.** Literally, "Love never falleth." It never falls under the attacks of time. Tongues shall cease as ways of communication, and hence also as spiritual signs. Prophecies and knowledge will become useless, because of the heavenly revelations. **Shall be done away** (*bis*). Better, "shall become useless."

9. For. The reason why they shall become useless.

10. Shall be done away. Better, "shall be useless."

11. Illustrative of the change from present knowledge (in character as well as amount) to heavenly enlightenment. The child's feeling, thinking, and speaking are put away (rather, "are made useless") by the full-grown man. The whole sphere and contents of our childhood's sentient life we set aside as of no present value.

12. A second illustration. We now see things obscurely, and not in their exact relations, as looking in a metallic mirror. The mirror shows only a flat surface, presents things in opposite arrangement from the truth, and forbids analysis. **Darkly.** Literally, "in an enigma." By mere hints. The other world is *suggested* to us, but is *not explained* to us. **Face to face.** Contrasted with "in a mirror." Every thing is now seen directly, understandingly, critically. **Then shall I know, etc.** Then shall I know all about myself and my relations to God, exactly as also I was known to be by God when he saved me. The truth as God saw and knew it, I shall see and know.

13. The contrast. While prophecies, knowledge, and tongues have an end, Love, with her attendants Faith and Hope, continues. The "now" is not temporal, but argumentative. **The greatest of these.** Literally, "greater than these." It is a mingling of two styles of speech, — "greater than the other two," and "greatest of these." Our translation is, therefore, warrantable.

The Argument of this Chapter. — "Remember that all desire *for*, and use *of*, external gifts should proceed from a heart of love; as none of these gifts is to be compared with love, for love remains when they shall cease."

CHAPTER XIV.

1. Prophecy is commended, 2, 3, 4. and preferred before speaking with tongues, 6. by a comparison drawn from musical instruments. 12. Both must be referred to edification, 22. as to their true and proper end. 26. The true use of each is taught, 27. and the abuse taxed. 34. Women are forbidden to speak in the church.

1 FOLLOW after charity, and desire spiritual *gifts*, but rather that ye may prophesy.
2 For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him;* howbeit in the spirit he speaketh mysteries.
3 But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.
4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.
5 I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.
6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?
7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?
8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?
9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

1 FOLLOW after love; yet desire earnestly spiritual *gifts*, but rather that ye may
2 prophesy. For he that speaketh in a tongue speaketh not unto men, but unto God; for no man [1] understandeth; but in
3 the spirit he speaketh mysteries. But he that prophesieth speaketh unto men edification, and comfort, and consolation.
4 He that speaketh in a tongue [2] edifieth himself; but he that prophesieth [2] edifieth the
5 church. Now I would have you all speak with tongues, but rather that ye should prophesy: and greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may
6 receive edifying. But now, brethren, if I come unto you speaking with tongues, what shall I profit you, unless I speak to you either by way of revelation, or of knowledge, or of prophesying, or of teach-
7 ing? Even things without life, giving a voice, whether pipe or harp, if they give not a distinction in the sounds, how shall it be known what is piped or harped?
8 For if the trumpet give an uncertain voice,
9 who shall prepare himself for war? So also ye, unless ye utter by the tongue speech easy to be understood, how shall it be known what is spoken? for ye will be

[1] Gr. *heareth.* [2] Gr. *buildeth up.*

1. Desire earnestly. Same verb as in chap. 12:31, and chap. 13:4. The idea of a holy emulation is included. **Spiritual gifts.** The speaking with tongues seems to have especially received this title. Here prophecy is *contrasted* with spiritual gifts, *not included* in them. Hence μᾶλλον, and not μάλιστα. The only opposition to prophecy in this context is speaking with tongues, which would not be the case if *all* the spiritual gifts were included in that title. In that case we should have had miracles, faith (to work miracles), healings, discerning of spirits, mentioned also.

2. He that speaketh in a tongue. Many hold that speaking with tongues was a mere senseless babbling, which they dignify by the Greek title *glossolalia*. They say that this was merely the unmeaning noise made under a peculiar possession of the Spirit. A consistent support of this theory (see Meyer) has to deny the statement in the Acts of the Apostles concerning the miracle of Pentecost. The speaking with tongues, as there defined, was the use of foreign languages, the knowledge of which was given instantly and miraculously by the Spirit. There is nothing in any part of the New Testament that militates against this definition. The man who spoke in an unknown tongue may not have had others who spoke that tongue to hear him. It was a delight to speak forth the praise of God in a new language, even if no one but himself knew what he said. **Speaketh not unto men.** He speaks in a language they do not understand. **In the spirit he speaketh mysteries.** In this unknown tongue given by the Spirit he speaks things hidden from the rest.

3. The one who prophesies communicates to others something which builds them up in knowledge, or encourages them in the divine life, or comforts them in trials. **Comfort** is rather "encouragement." Hence the word is sometimes "exhortation;" that which is hortatory being used for encouragement, but not for comfort.

4. The one who spoke with a tongue built himself up in Christian knowledge and experience. Hence, speaking with a tongue was not a senseless or unmeaning vociferation.

5. Except he interpret. The same man might possess the gift of tongues and the gift of interpreting them. But there was no necessary union of the two gifts. One might rapidly repeat sentences in a foreign tongue, the details of which he could not remember in order to translate; or he might be so inexpert naturally in language as not to know how to translate, even though acquainted with both tongues. So, on the other hand, a man might be enabled to translate and interpret an address given in a foreign tongue, who could not possibly frame a sentence in that language. The one power does not imply the other.

6. Revelation. Not a fresh revelation, for that is given in "prophesying," but the old written Revelation of God's Word. **Knowledge.** The interpretation either of God's Word or of the prophesyings or tongues. **Prophesying.** Fresh revelation. **Teaching.** The inspired or uninspired consecutive and detailed instruction. All of these are contrasted with "tongues," as these all edify others; but "tongues" edify only the user.

10 There are, it may be, so many kinds of voices in the world, and none of them *is* without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

21 In the law it is written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

10 speaking into the air. There are, it may
be, so many kinds of voices in the world,
11 and [1] no *kind* is without signification. If
then I know not the meaning of the voice,
I shall be to him that speaketh a barba-
rian, and he that speaketh will be a bar-
12 barian [2] unto me. So also ye, since ye are
zealous of [3] spiritual *gifts*, seek that ye
may abound unto the edifying of the
13 church. Wherefore let him that speaketh
in a tongue pray that he may interpret.
14 For if I pray in a tongue, my spirit pray-
eth, but my understanding is unfruitful.
15 What is it then? I will pray with the
spirit, and I will pray with the under-
standing also: I will sing with the spirit,
and I will sing with the understanding
16 also. Else if thou bless with the spirit,
how shall he that filleth the place of [4] the
unlearned say the Amen at thy giving of
thanks, seeing he knoweth not what thou
17 sayest? For thou verily givest thanks
18 well, but the other is not [5] edified. I thank
God, I speak with tongues more than you
19 all: howbeit in the church I had rather
speak five words with my understanding,
that I might instruct others also, than ten
thousand words in a tongue.
20 Brethren, be not children in mind: how-
beit in malice be ye babes, but in mind be
21 [6] men. In the law it is written, By men
of strange tongues and by the lips of
strangers will I speak unto this people;
and not even thus will they hear me, saith
22 the Lord. Wherefore tongues are for a
sign, not to them that believe, but to the
unbelieving: but prophesying *is for a sign*, not to the unbelieving, but to them
23 that believe. If therefore the whole
church be assembled together, and all
speak with tongues, and there come in
men unlearned or unbelieving, will they
24 not say that ye are mad? But if all
prophesy, and there come in one unbeliev-
ing or unlearned, he is [7] reproved by all,
25 he is judged by all; the secrets of his
heart are made manifest; and so he will
fall down on his face and worship God,

[1] Or, *nothing is without voice.* [2] Or, *in my case.* [3] Gr. *spirits.* [4] Or, *him that is without gifts:* and so in verses 23, 24. [5] Gr. *builded up.* [6] Gr. *of full age.* [7] Or, *convicted.*

10. Voices. This seems to be identical with "languages" or "significant voices." **And no kind is without signification.** Literally, "and nothing is voiceless;" that is, "nothing human — no race or tribe of man — is without a language."

12. Zealous of spiritual gifts. Earnestly desirous of spiritual gifts (chap. 12:31, and chap. 14:1). Since ye are very desirous to speak with tongues, seek to have an additional gift, by which you can make the first gift edifying. So verse 13 explains it.

14. My spirit prayeth, etc. My spirit is moved by the Holy Spirit, but my understanding is not active in helping others. **Unfruitful** in Christian work.

15. With the spirit — with the understanding (*bis*). With the spirit toward God, and with the understanding toward men.

16. The unlearned. Unlearned in the language spoken. "Blessing" and "giving of thanks" are mentioned as uttered in the unknown tongue. Hence the "tongues" were not empty babblings, or unmeaning ecstatic cries. **The Amen.** We here see that the congregation cried Amen (the Hebrew word of assent) at the close of a thanksgiving.

19. With my understanding. Explained by the next clause, "that I might instruct others also." Where he did not instruct others, his understanding was "unfruitful" (verse 14).

20. Be not children to seek after merely showy gifts.

21. It is written. Isa. 28:11, 12. The prophet refers to a new mode of appealing to the people on the part of God. Such a new mode was the speaking with tongues.

22. For a sign to arouse the attention of the unbelieving.

23. Unlearned. As in verse 16.

24. By all (*bis*) that prophesy.

25 And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three, and let the other judge.

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are subject to the prophets.

33 For God is not *the author* of confusion, but of peace, as in all churches of the saints.

34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

36 What? came the word of God out from you? or came it unto you only?

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently and in order.

declaring that God is [1]among you indeed.

26 What is it then, brethren? When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all
27 things be done unto edifying. If any man speaketh in a tongue, *let it be* by two, or at the most three, and *that* in turn; and
28 let one interpret: but if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.
29 And let the prophets speak *by* two or
30 three, and let the others [2]discern. But if a revelation be made to another sitting by,
31 let the first keep silence. For ye all can prophesy one by one, that all may learn,
32 and all may be [3]comforted; and the spirits of the prophets are subject to the
33 prophets; for God is not *a God* of confusion, but of peace; as in all the churches of the saints.
34 Let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjec-
35 tion, as also saith the law. And if they would learn any thing, let them ask their own husbands at home: for it is shameful for a woman to speak in the church.
36 What? was it from you that the word of God went forth? or came it unto you alone?
37 If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the
38 Lord. [4]But if any man is ignorant, let him be ignorant.
39 [4]Wherefore, my brethren, desire earnestly to prophesy, and forbid not to speak
40 with tongues. But let all things be done decently and in order.

[1] Or, *in*. [2] Gr. *discriminate*. [3] Or, *exhorted*. [4] Many ancient authorities read *But if any man knoweth not, he is not known*.

26. A psalm. Probably, a prophecy in rhythm. **A teaching** inspired or uninspired. **A revelation** from God's Word. **A tongue.** A foreign language. **An interpretation.** Either of Scripture, or of a prophecy, or of a tongue.

27. By two. As one of only two.

29. The others. The other prophets. **Discern** the spirits. The prophets seem to have had also the power to discern the spirits (compare chap. 12:10, and 1 John 4:1).

30. But if a revelation be made. Rather, "But if it (i.e., a prophecy) be revealed to another sitting by." **Let the first keep silence** before the second speaks.

33. As in all the churches of the saints. Many connect this phrase with what follows, the injunction regarding the silence of women.

34. Let the women keep silence in the churches. Not antagonistic to chap. 11:5; for there the woman praying or prophesying was in a woman's meeting, or was exceptionally called of God. The rule here is the *general* one.

36. Were you the first church? Or are you the only church, and thus claim a right to a difference in your conduct from other churches? This verse rather helps the change of connection in verse 33.

37. A prophet, or spiritual. Here, again, we see the distinction made between the gift of prophecy (which certainly was a spiritual gift) and the gift of tongues, the latter being called distinctively by the term "spiritual."

38. Let him be ignorant. His ignorance is its own punishment.

40. Let all things be done decently and in order. The cardinal rule of Christian service.

The Argument of this Chapter. — "In your desire for external gifts of the Spirit, prefer prophecy to tongues, and make the edification of the church, and not your private gratification, your object. Let your women keep quiet, and your men be orderly, in the exercises of public worship."

CHAPTER XV.

3. By Christ's resurrection, 12. he proveth the necessity of our resurrection, against all such as deny the resurrection of the body. 21. The fruit, 35. and manner thereof, 51. and of the changing of them, that shall be found alive at the last day.

1 MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4 And that he was buried, and that he rose again the third day according to the scriptures:

5 And that he was seen of Cephas, then of the twelve:

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James; then of all the apostles.

8 And last of all he was seen of me also, as of one born out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore whether *it were* I or they, so we preach, and so ye believed.

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith *is* vain; ye are yet in your sins.

1 Now I make known unto you, brethren,
the gospel which I preached unto you,
which also ye received, wherein also ye
2 stand, by which also ye are [1] saved: *I make known, I say,* [2] in what words I preached
it unto you, if ye hold it fast, except ye
3 believed [3] in vain. For I delivered unto
you first of all that which I received,
how that Christ died for our sins according
4 to the scriptures; and that he was buried;
and that he hath been raised on the third
5 day according to the scriptures; and that
he appeared to Cephas; then to the twelve;
6 then he appeared to above five hundred
brethren at once, of whom the greater
part remain until now, but some are fallen
7 asleep; then he appeared to James; then
8 to all the apostles; and last of all, as unto
one born out of due time, he appeared to
9 me also. For I am the least of the apostles, that am not meet to be called an
apostle, because I persecuted the church
10 of God. But by the grace of God I am
what I am: and his grace which was
bestowed upon me was not found [4] vain;
but I laboured more abundantly than they
all: yet not I, but the grace of God which
11 was with me. Whether then *it be* I or
they, so we preach, and so ye believed.
12 Now if Christ is preached that he hath
been raised from the dead, how say some
among you that there is no resurrection
13 of the dead? But if there is no resurrection of the dead, neither hath Christ
14 been raised: and if Christ hath not been
raised, then is our preaching [4] vain, [5] your
15 faith also is [4] vain. Yea, and we are
found false witnesses of God; because we
witnessed of God that he raised up [6] Christ:
whom he raised not up, if so be that the
16 dead are not raised. For if the dead are
not raised, neither hath Christ been raised:
17 and if Christ hath not been raised, your
faith is vain; ye are yet in your sins.

[1] Or, *saved, if ye hold fast what I preached unto you, except, etc.* [2] Gr. *with what word.* [3] Or, *without cause.* [4] Or, *void.* [5] Some ancient authorities read *our.* [6] Gr. *the Christ.*

The apostle treats of the resurrection, regarding which the Corinthian church had evidently been wrongly taught by the false teachers. He shows them he is about to teach nothing new, but recalls to them his former instruction.

3. First of all. Rather, "especially," or, "as among the most important truths." **Died for our sins.** Died in behalf of our sins; that is, to remove them.

5. Then to the twelve. The apostles at that time numbered only eleven; but they are here called by the name applicable to their full number, by a very common usage. For the order of these appearances of Christ after the resurrection, see note at the close of Matthew's Gospel.

8. As unto one born out of due time. Literally, "as to the abortion;" that is, as to an abortion among full births. The reason for his giving himself this name is found in the next verse. He felt himself to be the least of the apostles.

11. So we. All the apostles.

13. Christ's resurrection is treated throughout as the resurrection of a *man*. His resurrection proves man's resurrection; and, *vice versa*, his non-resurrection would prove man's non-resurrection.

14. Our preaching — your faith. Both are empty, have no contents, if Christ is not risen. The faith and preaching were of value only as they had as object and subject a Christ who had exhausted death's power, and triumphed over him.

15. Referring to the *preaching*. The preaching is vain, and the preacher is false.

17. Referring to the *faith*. The faith is vain, and the believer is still under condemnation.

18 Then they also which are fallen asleep in
Christ are perished.
19 If in this life only we have hope in Christ,
we are of all men most miserable.
20 But now is Christ risen from the dead, *and*
become the firstfruits of them that slept.
21 For since by man *came* death, by man *came*
also the resurrection of the dead.
22 For as in Adam all die, even so in Christ
shall all be made alive.
23 But every man in his own order: Christ the
firstfruits; afterward they that are Christ's at his
coming.
24 Then *cometh* the end, when he shall have
delivered up the kingdom to God, even the Father;
when he shall have put down all rule and all
authority and power.
25 For he must reign, till he hath put all enemies
under his feet.
26 The last enemy *that* shall be destroyed *is* death.
27 For he hath put all things under his feet.
But when he saith all things are put under *him*,
it is manifest that he is excepted, which did put
all things under him.
28 And when all things shall be subdued unto
him, then shall the Son also himself be subject
unto him that put all things under him, that God
may be all in all.
29 Else what shall they do which are baptized
for the dead, if the dead rise not at all? why are
they then baptized for the dead?
30 And why stand we in jeopardy every hour?
31 I protest by your rejoicing which I have in
Christ Jesus our Lord, I die daily.
32 If after the manner of men I have fought
with beasts at Ephesus, what advantageth it me,
if the dead rise not? let us eat and drink; for to-
morrow we die.

18 Then they also which are fallen asleep in
19 Christ have perished. [1] If in this life
only we have hoped in Christ, we are of
all men most pitiable.
20 But now hath Christ been raised from
the dead, the firstfruits of them that are
21 asleep. For since by man *came* death, by
man *came* also the resurrection of the
22 dead. For as in Adam all die, so also in
23 [2] Christ shall all be made alive. But each
in his own order: Christ the firstfruits;
then they that are Christ's, at his [3] coming.
24 Then *cometh* the end, when he shall de-
liver up the kingdom to [4] God, even the
Father; when he shall have abolished all
25 rule and all authority and power. For he
must reign, till he hath put all his enemies
26 under his feet. The last enemy that shall
27 be abolished is death. For, He put all
things in subjection under his feet. [5] But
when he saith, All things are put in sub-
jection, it is evident that he is excepted
28 who did subject all things unto him. And
when all things have been subjected unto
him, then shall the Son also himself be
subjected to him that did subject all things
unto him, that God may be all in all.
29 Else what shall they do which are bap-
tized for the dead? If the dead are not
raised at all, why then are they baptized
30 for them? why do we also stand in jeop-
31 ardy every hour? I protest by [6] that
glorying in you, brethren, which I have
32 in Christ Jesus our Lord, I die daily. If
after the manner of men I fought with
beasts at Ephesus, [7] what doth it profit
me? If the dead are not raised, let us
33 eat and drink, for to-morrow we die. Be

[1] Or, *If we have only hoped in Christ in this life.* [2] Gr. *the Christ.* [3] Gr. *presence.* [4] Gr. *the God and Father.* [5] Or, *But when he shall have said, All things are put in subjection (evidently excepting him that did subject all things unto him), when, I say, all things, etc.* [6] Or, *your glorying.* [7] Or, *what doth it profit me, if the dead are not raised? Let us eat, etc.*

18. Have perished. Death's power has continued to be paramount.

19. Of all men most pitiable, because doomed to fall into the everlasting condemnation from the loftiest height of hope.

20. But now, so far from such a doctrine of no resurrection being true, **hath Christ been raised from the dead. Firstfruits.** Christ was the first to rise from the grave into permanent bodily life. Enoch and Elijah had no graves, and Lazarus and others who were raised from death to life died again.

22. All be made alive. The "all" may refer only to Christians, of whom the discourse is. As, however, the "all" in the first clause refers to the whole race, it seems best to regard this second "all" as equally inclusive. Christ's resurrection is, then, the pledge, not only of the resurrection of the just, but of the resurrection of the unjust. The original condemnation, which doomed the body to permanent dissolution, is cancelled for the unjust. They are to be eternally punished in body and soul (Matt. 10:28) *for rejecting Christ.* So he is the Saviour of *all* men, specially of those that believe (1 Tim. 4:10).

23. Each in his own order. A military metaphor. "Each in his own division or battalion." **Then they that are Christ's.** Yet in exact order, "each in his own battalion."

24. The end. Not the end of the resurrection, in the resurrection of the unjust. They are omitted in these details. The subject is the *resurrection of the just.* The "end" is the end of the mediatorial kingship of Christ, which began when sin came into the world, and will end when sin is finally conquered, and all questions concerning it everlastingly settled. **All rule and all authority and power.** The next verse shows that these words refer to the false and evil forces of the universe.

25. Ps. 110:1.

26. Death, the cause of change, being destroyed, all things thenceforward will remain unchanged.

27. For, He (the Father) **put all things in subjection under his** (man's; i.e., Christ's) **feet** (see Ps. 108:6). **But when he** (the Father) **saith, All things are put in subjection** (to the Son), **it is evident that he** (the Father) **is excepted who did subject all things unto him** (the Son).

28. When all things have been subjected unto him. Unto Christ. **Then shall the Son also himself be subjected to him** (the Father). See verse 24. The Trinity will take on (so to speak) its normal character, the mediatorial prominence of the Son ceasing. Of course, a mystery is here involved.

29. Baptized for the dead. Baptized with respect to the dead, with a view to the condition and society of the dead. Christians receive baptism as the mark of their new and eternal life, which has its development and power after the body's death. Being baptized with that view, what becomes of their baptism if there is no resurrection, and hence no life of salvation? Receiving baptism in the place of a dead person became an error in the church after the apostle's day. The allusion here cannot be to that.

32. If after the manner of men. If merely in a human way, for human ends. **I fought with beasts at**

33 Be not deceived: evil communications corrupt good manners.
34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.
35 But some *man* will say, How are the dead raised up? and with what body do they come?
36 *Thou* fool, that which thou sowest is not quickened, except it die:
37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain:*
38 But God giveth it a body as it hath pleased him, and to every seed his own body.
39 All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.
40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.
41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.
42 So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption:
43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:
44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.
45 And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.
46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

not deceived: Evil company doth corrupt
34 good manners. [1] Awake up righteously, and sin not; for some have no knowledge of God: I speak *this* to move you to shame.
35 But some one will say, How are the dead raised? and with what manner of
36 body do they come? Thou foolish one, that which thou thyself sowest is not
37 quickened, except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind;
38 but God giveth it a body even as it pleased him, and to each seed a body of its own.
39 All flesh is not the same flesh: but there is one *flesh* of men, and another flesh of beasts, and another flesh of birds, and
40 another of fishes. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the *glory*
41 of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star
42 in glory. So also is the resurrection of the dead. It is sown in corruption; it is
43 raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown
44 in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. If there is a natural
45 body, there is also a spiritual *body*. So also it is written, The first man Adam became a living soul. The last Adam
46 *became* a life-giving spirit. Howbeit

[1] Gr. *Awake out of drunkenness righteously.*

Ephesus. Figurative language, referring to the scenes described in Acts 19:23–41, and others, perhaps, like those. **Let us eat and drink, for to-morrow we die.** Quoted from Isa. 22:13, where they are the words of the persistent sinners who refuse to bow beneath God's judgments.

33. Evil company doth corrupt good manners. A quotation from the Greek poet Menander.

34. Righteously. According to righteousness. The Old Version, "Awake to righteousness," really gives the sense. **Sin not** by denying the resurrection, and so destroying the gospel.

35. Do they come to the resurrection.

36–38. The resurrection body is no more the same with the earthly body than is the stalk the same with the seed. God gives the grain a body, and so God gives our earthly body a spiritual body.

39. Having answered the objection which proceeds from a consideration of the atoms of the body, he now replies to the false premise that there is only one kind of flesh.

40. Celestial bodies. Sun, moon, and stars, as given in the next verse. We are not obliged to think of the bodies of intelligent beings, as some would have it. The word "bodies" was used for inanimate things long before Paul's time. From the different kinds of flesh, the apostle naturally turns to the differences in other objects of nature, both as to their essential character and their glory. These differences suggest a wide margin of thought as regards the character and glory of the resurrection body.

41. And another glory of the stars; and not only these differences between sun, moon, and stars, but the stars themselves differ from one another in glory.

42. So also is the resurrection of the dead. A loose way of saying, "The same fact of difference in character and glory is found in our bodies as they are now, and as they are at the resurrection." **42–44. It is sown.** Either impersonal, "there is a sowing," or "it" for "the body," "the body is sown." Corruption, dishonor, weakness, and a psychical (natural) domination, are the four characteristics of our present bodies as compared with the resurrection bodies. The material becomes corrupt (disintegrates), we turn from the sight, and the once living body is utterly impotent. **Natural.** Literally, "psychical." The body is subject and fitted to the "psyche," or lower earthly soul, — the kind of soul which it has in common with the brute animals. **Spiritual.** The spiritual body is subject and fitted to the higher heavenly soul, or spirit of man, which is allied to God. Both natural and spiritual bodies are material, although the glory of the one far exceeds that of the other.

45. Gen. 2:7. **A living soul** (Heb. "Nepiesh hayah"). The same expression is used of the brute animals. The spiritual body is here shown to be a gift from Christ as a substitute for our natural body corrupted by sin. In Adam the animal life was paramount at his creation. In Christ the spiritual life was paramount; and, at his resurrection, his body was wholly adapted to this spiritual life. The contrast is given here to illustrate the difference between a natural (psychical) and spiritual body. But an additional fact is given. It is not said, "The last Adam became a living spirit," which was all the contrast needed, but "a *life-giving* spirit," which shows that not only he thus had a pneumatic or spiritual body, but also to all his own he gave such bodies. They were part of the eternal life which he bestowed.

47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.
48 As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.
49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.
50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.
51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,
52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.
53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.
54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.
55 O death, where *is* thy sting? O grave, where *is* thy victory?
56 The sting of death *is* sin; and the strength of sin *is* the law.
57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.
58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

that is not first which is spiritual, but that which is natural; then that which is
47 spiritual. The first man is of the earth,
48 earthy: the second man is of heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are
49 they also that are heavenly. And as we have born the image of the earthy, [1] we shall also bear the image of the heavenly.
50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorrup-
51 tion. Behold, I tell you a mystery: We shall not all sleep, but we shall all be
52 changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be
53 changed. For this corruptible must put on incorruption, and this mortal must
54 put on immortality. But when [2] this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up [3] in
55 victory. O death, where is thy victory?
56 O death, where is thy sting? The sting of death is sin; and the power of sin is the
57 law: but thanks be to God, which giveth us the victory through our Lord Jesus
58 Christ. Wherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not [4] vain in the Lord.

[1] Many ancient authorities read *let us also bear.* [2] Many ancient authorities omit *this corruptible shall have put on incorruption, and.* [3] Or, *victoriously.* [4] Or, *void.*

47. The second man is of heaven, and, therefore, without corruption (Ps. 16:10).

49. We shall also bear. The overwhelming weight of authority (manuscript, versional, and patristic) is for "*let us also bear;*" the apostle turning to exhortation, inasmuch as bearing the image of the heavenly is not simply having *hereafter* a body like Christ's glorified body, but also having *here* our heavenly citizenship in view of the future glory.

50. Flesh and blood. Our natural earthy body. The receiver will be conformed in dignity to the thing received.

51. We shall not all sleep, etc. ("sleep" is euphemistic for "die"). This seems to be the correct rendering of a much disputed passage. It signifies that all shall undergo the change from the earthly to the heavenly body (a change taking place at the last day), including those who do not die, being on the earth when the last day comes.

52. Trump—trumpet. There is no reason for making these words different. The last trumpet certainly does not signify any literal sound. It means (according to all prophetic language) such providences as will call the attention of the whole world to the events of the last day.

53. When the corruptible has *put on* incorruption, it is no longer corruptible. So, when the mortal has *put on* immortality, it is no longer mortal.

54, 55. The saying that is written. Isa. 25:8, and Hos. 13:14.

56, 57. Death's whole power to hurt is in sin; and sin arises from law, because sin is broken law. Now, when Christ for us suffers for the broken law, and puts us in his grace, where we can no longer be amenable to law, and, therefore, cannot (before God) sin (see 1 John 3:9), we have gained the victory over death through our Lord Jesus Christ.

58. Wherefore. Because Christ has given us the power over death. Be steadfast to immovability in faith, while unceasingly moving in Christian duty.

The Argument of this Chapter.—"Do not be deceived by those who teach that there is no resurrection; for Christ arose from the dead, and his resurrection is the great buttress of our hopes. In like manner shall he raise all his saints in glorified, spiritual bodies; and thus shall we triumph over death and the grave. From this doctrine be encouraged in your Christian life."

CHAPTER XVI.

1. He exhorteth them to relieve the want of the brethren at Jerusalem. 10. Commendeth Timothy, 13. and after friendly admonitions, 16. shutteth up his epistle with divers salutations.

1 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and *there are* many adversaries.

10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do*.

11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit you like men, be strong.

1 Now concerning the collection for the
saints, as I gave order to the churches
2 of Galatia, so also do ye. Upon the first
day of the week let each one of you lay
by him in store, as he may prosper, that
3 no collections be made when I come. And
when I arrive, [1] whomsoever ye shall ap-
prove by letters, them will I send to carry
4 your bounty unto Jerusalem: and if it be
meet for me to go also, they shall go with
5 me. But I will come unto you, when I
shall have passed through Macedonia; for
6 I do pass through Macedonia; but with
you it may be that I shall abide, or even
winter, that ye may set me forward on my
7 journey whithersoever I go. For I do not
wish to see you now by the way; for I
hope to tarry a while with you, if the Lord
8 permit. But I will tarry at Ephesus until
9 Pentecost; for a great door and effectual
is opened unto me, and there are many
adversaries.
10 Now if Timothy come, see that he be
with you without fear; for he worketh
11 the work of the Lord, as I also do: let no
man therefore despise him. But set him
forward on his journey in peace, that he
may come unto me: for I expect him with
12 the brethren. But as touching Apollos
the brother, I besought him much to come
unto you with the brethren: and it was
not at all [2] *his* will to come now; but
he will come when he shall have oppor-
tunity.

[1] Or, *whomsoever ye shall approve, them will I send with letters.* [2] Or, God's *will that he should come now.*

1. The collection for the saints. See Rom. 15:26. **Gave order to the churches of Galatia.** Probably when he last visited them, or, it may be, by some of the brethren going from Ephesus thither.

2. The first day of the week. Evidently kept as a marked day for Christian activity. **Lay by him.** Or, "lay up at home." **As he may prosper.** No tithing. Christian proportion in giving is not arithmetical, but geometrical. Yet each man is left to be the judge of his own proportion. The law has given place to the gospel. The words are, strictly, "whatever he may be prospered in." This is far beyond tithing. **That no collections be made when I come.** The many collections made the one collection (verse 1).

3. By letters. These words belong to the following clause, "them will I send with letters." The Corinthians would choose them, and Paul would give them the necessary credentials. **Bounty.** Literally, "grace," or "favor." Abstract for concrete.

4. And if it be meet, through circumstances then appearing. It is not, "if *the collection* be worthy of my going too" (that would require a feminine adjective); but the phrase is impersonal, "if it be worthy of my going too;" i.e., as in our text, "if it be meet for me to go too."

5. I do pass through Macedonia. That is, "I am going to pass through Macedonia."

6. I shall abide, and not merely pass through. **That ye may set me forward.** A long stay brought the pleasant reward of an escort in leaving.

7. By the way. In a flying visit.

8. Pentecost occurred about the end of May.

9. A great door and effectual. The latter adjective abandons the figure, or we must supply an ellipsis. A great door (hence opening into a great house or field) is opened; and the work within is one that demands activity, and promises results; but there are many who resist my entrance.

10. Without fear, for he is young.

11. For I expect him, etc. Paul, when writing, was expecting Timothy to arrive with certain brethren at Ephesus. He had sent Timothy to Macedonia and to Corinth (Acts 19:22; 1 Cor. 4:17), in which latter place he was to act as Paul's second self in correcting the errors of that church. Before Paul wrote the second epistle, Timothy had returned to him (2 Cor. 1:1).

12. Apollos. Acts 18:24. **To come unto you with the brethren.** To go to Corinth with the brethren who were going to take this letter. Apollos was (or had been) with Paul at Ephesus.

14 Let all your things be done with charity.
15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,)
16 That ye submit yourselves unto such, and to every one that helpeth with *us*, and laboureth.
17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.
18 For they have refreshed my spirit and your's: therefore acknowledge ye them that are such.
19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.
20 All the brethren greet you. Greet ye one another with an holy kiss.
21 The salutation of *me* Paul with mine own hand.
22 If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha.
23 The grace of our Lord Jesus Christ *be* with you.
24 My love *be* with you all in Christ Jesus. Amen.

¶ The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

13 Watch ye, stand fast in the faith, quit
14 you like men, be strong. Let all that ye do be done in love.
15 Now I beseech you, brethren (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have set themselves to minister unto the saints),
16 that ye also be in subjection unto such, and to every one that helpeth in the work
17 and laboureth. And I rejoice at the [1]coming of Stephanas and Fortunatus and Achaicus: for that which was lacking
18 on your part they supplied. For they refreshed my spirit and yours: acknowledge ye therefore them that are such.
19 The churches of Asia salute you. Aquila and Prisca salute you much in the Lord, with the church that is in their house.
20 All the brethren salute you. Salute one another with a holy kiss.
21 The salutation of me Paul with mine
22 own hand. If any man loveth not the Lord, let him be anathema. [2]Maran atha.
23 The grace of the Lord Jesus Christ be
24 with you. My love be with you all in Christ Jesus. Amen.

[1] Gr. *presence.* [2] That is, *Our Lord cometh.*

13, 14. An interjected entreaty to watchful steadiness and manly strength in the faith, with prevailing Christian love. This interjected entreaty was, probably, caused by the reference to Apollos, who was one whose name the Corinthians had used for the designation of a faction (chap. 1:12).

17. Stephanas and Fortunatus and Achaicus were the committee who brought the account of the Corinthian church to Paul, with a request for his coming; and it is they who take his epistle back. **That which was lacking on your part.** That which remained to complete your work, — the carrying your message and love. There is no blame in this for a lack of duty.

19. Aquila and Prisca. Rom. 16:3, Acts 18:2.

20. With a holy kiss. The Oriental salutation between those of the same sex (Rom. 16:16).

21. Paul writes here with his own hand, the epistle in general being written by an amanuensis (see Rom. 16:22).

22. Anathema. Greek for the Hebrew "Herem," "devoted" or "accursed." **Maran atha.** Aramaic for "our Lord cometh." Paul writes it in Aramaic, probably, because it was a form of words generally used with a solemn curse. It showed that the anathema referred to the final judgment.

The Argument of this Chapter. — This chapter is composed of miscellaneous charges and statements, lacking argumentative connection.

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

WRITTEN the same year with the First Epistle, on receiving good news of the Corinthian church from Titus, whom Paul had sent as a special messenger to them after he had sent his First Epistle. In this Epistle he commends their obedience to his First Epistle, and vindicates his apostleship.

CHAPTER I.

3. The apostle encourageth them against troubles, by the comforts and deliverances which God had given him, as in all his afflictions, 8. so particularly in his late danger in Asia. 12. And calling both his own conscience and their's to witness of his sincere manner of preaching the immutable truth of the gospel, 15. he excuseth his not coming to them, as proceeding not of lightness, but of his lenity towards them.

1 PAUL, an apostle of Jesus Christ by the will
of God, and Timothy *our* brother, unto the church
of God which is at Corinth, with all the saints
which are in all Achaia:
2 Grace *be* to you and peace from God our
Father, and *from* the Lord Jesus Christ.
3 Blessed *be* God, even the Father of our Lord
Jesus Christ, the Father of mercies, and the God
of all comfort;
4 Who comforteth us in all our tribulation, that
we may be able to comfort them which are in any
trouble, by the comfort wherewith we ourselves
are comforted of God.
5 For as the sufferings of Christ abound in us,
so our consolation also aboundeth by Christ.
6 And whether we be afflicted, *it is* for your consolation
and salvation, which is effectual in the
enduring of the same sufferings which we also
suffer: or whether we be comforted, *it is* for your
consolation and salvation.
7 And our hope of you *is* stedfast, knowing,
that as ye are partakers of the sufferings, so *shall*
ye be also of the consolation.
8 For we would not, brethren, have you ignorant
of our trouble which came to us in Asia, that
we were pressed out of measure, above strength,
insomuch that we despaired even of life:

1 PAUL, an apostle of Christ Jesus
through the will of God, and Timothy [1] our
brother, unto the church of God which
is at Corinth, with all the saints which are
2 in the whole of Achaia: Grace to you
and peace from God our Father and the
Lord Jesus Christ.
3 Blessed *be* the God and Father of our
Lord Jesus Christ, the Father of mercies
4 and God of all comfort; who comforteth
us in all our affliction, that we may be able
to comfort them that are in any affliction,
through the comfort wherewith we our-
5 selves are comforted of God. For as the
sufferings of Christ abound unto us, even
so our comfort also aboundeth through
6 Christ. But whether we be afflicted, it is
for your comfort and salvation; or whether
we be comforted, it is for your comfort,
which worketh in the patient enduring of
the same sufferings which we also suffer:
7 and our hope for you is stedfast: knowing
that, as ye are partakers of the sufferings,
8 so also are ye of the comfort. For we
would not have you ignorant, brethren,
concerning our affliction which befell *us*
in Asia, that we were weighed down ex-

[1] Gr. *the brother.*

1. See 1 Cor. 1 : 1. **Timothy.** Acts 16 : 1–3. See note on 1 Cor. 16 : 11. **Achaia,** though once the name of a small portion of Greece, was, in the Roman times, the name of the whole country as a Roman province.

3. The Father of mercies and God of all comfort. The merciful Father, who is the source of every comfort the soul experiences. **Comfort.** This word, throughout this context (verses 3–7), means rather "encouragement," or "strengthening," than "comfort." It is the late Latin *confortare*, and not *consolare* (or *consolari*). God does not merely soothe, but makes the heart strong under trial.

5. The sufferings of Christ. Sufferings endured for Christ's sake.

6. And salvation. The final consummation of salvation. **Which worketh.** Which has its operation. Their endurance is the field in which the encouragement works, or is efficacious.

7. Our hope for you. Our hope that you will be encouraged amid suffering.

9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us;*

11 Ye also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also *are* our's in the day of the Lord Jesus.

15 And in this confidence I was minded to come unto you before, that ye might have a second benefit;

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judæa.

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?

18 But *as* God *is* true, our word toward you was not yea and nay.

19 For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

20 For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.

21 Now he which stablisheth us with you in Christ, and hath anointed us, *is* God;

ceedingly, beyond our power, insomuch
9 that we despaired even of life: [1] yea, we ourselves have had the [2] answer of death within ourselves, that we should not trust in ourselves, but in God which raiseth the
10 dead: who delivered us out of so great a death, and will deliver: on whom we have [3] set our hope that he will also still deliver
11 us; ye also helping together on our behalf by your supplication; that, for the gift bestowed upon us by means of many, thanks may be given by many persons on our behalf.
12 For our glorying is this, the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God, we behaved ourselves in the world, and more abundantly to you-
13 ward. For we write none other things unto you, than what ye read or even acknowledge, and I hope ye will acknowl-
14 edge unto the end: as also ye did acknowledge us in part, that we are your glorying, even as ye also are ours, in the day of our Lord Jesus.
15 And in this confidence I was minded to come before unto you, that ye might have
16 a second [4] benefit; and by you to pass into Macedonia, and again from Macedonia to come unto you, and of you to be set for-
17 ward on my journey unto Judæa. When I therefore was thus minded, did I shew fickleness? or the things that I purpose, do I purpose according to the flesh, that with me there should be the yea yea and
18 the nay nay? But as God is faithful, our
19 word toward you is not yea and nay. For the Son of God, Jesus Christ, who was preached among you [5] by us, *even* [5] by me and Silvanus and Timothy, was not yea
20 and nay, but in him is yea. For how many soever be the promises of God, in him is the yea: wherefore also through him is the Amen, unto the glory of God through us.

[1] Or, *but we ourselves.* [2] Or, *sentence.* [3] Some ancient authorities read *set our hope; and still will he deliver us.* [4] Or, *grace.* Some ancient authorities read *joy.* [5] Gr. *through.*

8. We despaired even of life. We do not know what reference is here made. It could not have been the trouble about Demetrius (Acts 19: 23–41).

9. The answer of death within ourselves. To any question put by us to ourselves regarding the issue, the answer was, "Death." **Which raiseth the dead,** and so would take care of us, even though we died.

10. Still deliver us in any future trials.

11. For the gift of deliverance and furtherance in the work **bestowed upon us by means** of the prayers **of many, thanks may be given by the many persons** who prayed **on our behalf.** The word translated "persons" is always used for "faces" or "countenances" in the New Testament, as in the classic Greek generally. It may have this meaning here, referring to the *look* of gratitude on each countenance.

12. Sincerity of God. Sincerity derived from God, as **grace of God** is grace coming from God. Paul declares his holy sincerity in this declaration of his love.

13. For we write none other things unto you, than what ye read in the scriptures, **or even acknowledge** to be scripture truth. Paul sincerely loved the Corinthian church, and yet he spoke harshly toward them; but they would see that all he said was right.

14. In part. Referring to those among them who regarded Paul with affection and reverence. **Ye also are ours.** That is, by anticipation. **In the day of our Lord Jesus.** The day of judgment.

15. Benefit. Gratification or advantage. Paul's first visit to the Corinthians, when he founded the church there, is described in Acts 18: 1–18.

16. Paul had originally intended to go direct from Ephesus to Corinth, then to Macedonia, then back to Corinth, and then to Judæa; but circumstances had compelled him to turn his two proposed visits to Corinth into one *after* visiting Macedonia. In place of the omitted visit, he sent the First Epistle.

17. According to the flesh. According to human customs, full of trickery and deception. **The yea yea and the nay nay.** Ready contradictions and fickleness in word and act, saying yea or nay hastily, according to convenience, and not according to truth.

19. By me and Silvanus and Timothy. See Acts 18: 5. Silvanus is Silas. **In him is yea.** That is, truth, and the fulfilment of promise.

20. In him (Christ) **is the yea,** the fulfilment of every promise. **Through him is the Amen.** Through

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

21 Now he that stablisheth us with you [1]in
22 Christ, and anointed us, is God; [2]who also sealed us, and gave *us* the earnest of the Spirit in our hearts.
23 But I call God for a witness upon my soul, that to spare you I forbare to come
24 unto Corinth. Not that we have lordship over your faith, but are helpers of your joy: for by [3]faith ye stand.

[1] Gr. *into.* [2] Or, *seeing that he both sealed us.* [3] Or, *your faith.*

Christ is our full confidence in his fulfilment of every promise, whence we say "Amen" at the conclusion of prayer and thanksgiving (see 1 Cor. 14: 16).

22. The earnest of the Spirit. See Rom. 8: 16, 26.

23. He had given up his first intended visit in hopes of hearing better things of them before going.

24. His use of the word "spare," in verse 23, leads him to soften the idea of authority. He would not interfere with their faith. He would only help them to higher spiritual enjoyment. **By faith ye stand.** Ye do not stand by my lordship, but by your own faith.

The Argument of this Chapter. — "God comforts me in my tribulations, that I may comfort you in yours. He desires us to help one another, and so we rejoice in one another's spiritual prosperity. I have delayed coming to you, not from any lack of love, or fickleness of purpose, but only that I might not have to come and exercise severity among you, in order to correct the errors, and edify the church."

CHAPTER II.

1. Having shewed the reason why he came not to them, 6. he requireth them to forgive and to comfort that excommunicated person, 10. even as himself also upon his true repentance had forgiven him, 12. declaring withal why he departed from Troas to Macedonia, 14. and the happy success which God gave to his preaching in all places.

1 But I determined this with myself, that I would not come again to you in heaviness.
2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?
3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all.
4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.
5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.
6 Sufficient to such a man *is* this punishment, which *was inflicted* of many.
7 So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.

1 [1]But I determined this for myself, that
I would not come again to you with sor-
2 row. For if I make you sorry, who then
is he that maketh me glad, but he that is
3 made sorry by me? And I wrote this
very thing, lest, when I came, I should
have sorrow from them of whom I ought
to rejoice; having confidence in you all,
4 that my joy is *the joy* of you all. For out
of much affliction and anguish of heart
I wrote unto you with many tears; not
that ye should be made sorry, but that ye
might know the love which I have more
abundantly unto you.
5 But if any hath caused sorrow, he hath
caused sorrow, not to me, but in part
(that I press not too heavily) to you all.
6 Sufficient to such a one is this punish-
ment which was *inflicted* by [2]the many;
7 so that contrariwise ye should [3]rather
forgive him and comfort him, lest by any
means such a one should be swallowed up

[1] Some ancient authorities read *For.* [2] Gr. *the more.* [3] Some ancient authorities omit *rather.*

2. If I make you sorry. As my coming to you with sorrow would do. That the "with sorrow," or "in sorrow," of verse 1, means "bringing sorrow for you," cannot be supported. It was Paul's own sorrow which would make them sorry, as, in verse 3, Paul's own joy is the joy of them all. **Who then is he that maketh me glad?** Paul had acknowledged that they made him glad (chap. 1: 14).

3. I wrote this very thing. The letter of which you complain that *it* came when *I* ought to have come. This refers to the First Epistle.

4. I wrote my First Epistle **unto you.**

5. A great improvement on the Old Version, which did not recognize the force of ἀλλά. **In part.** "Partially," "somewhat," or "a little." The reference is to the incestuous person (1 Cor. 5: 1).

6. Punishment which was inflicted by the many. The extraordinary physical infliction ordered in the First Epistle, and carried out in full church-meeting (1 Cor. 5: 3–5).

7. Contrariwise to punishment. **Comfort.** Encourage.

8 Wherefore I beseech you that ye would confirm *your* love toward him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the person of Christ;

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

14 Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

16 To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient for these things?

17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

8 with his overmuch sorrow. Wherefore I
beseech you to confirm *your* love toward
9 him. For to this end also did I write,
that I might know the proof of you,
[1]whether ye are obedient in all things.
10 But to whom ye forgive any thing, I *for-*
give also: for what I also have forgiven,
if I have forgiven any thing, for your
sakes *have I forgiven it* in the [2]person of
11 Christ; that no advantage may be gained
over us by Satan: for we are not ignorant
of his devices.
12 Now when I came to Troas for the gos-
pel of Christ, and when a door was opened
13 unto me in the Lord, I had no relief for
my spirit, because I found not Titus my
brother: but taking my leave of them, I
14 went forth into Macedonia. But thanks
be unto God, which always leadeth us in
triumph in Christ, and maketh manifest
through us the savour of his knowledge
15 in every place. For we are a sweet sa-
vour of Christ unto God, in them that
are being saved, and in them that are
16 perishing; to the one a savour from death
unto death; to the other a savour from
life unto life. And who is sufficient for
17 these things? For we are not as the
many, [3]corrupting the word of God: but
as of sincerity, but as of God, in the sight
of God, speak we in Christ.

[1] Some ancient authorities read *whereby*. [2] Or, *presence*. [3] Or, *making merchandise of the word of God*.

9. To this end also. One end was to prevent a sorrowful meeting (verse 3), and the other to test their obedience. The reference is still to the First Epistle.

10. But as you were with me in the punishment, so now in the forgiveness **to whom ye forgive any thing, I forgive also.** He then declares that he forgives for their sakes. He makes them, as it were, leaders in the forgiveness, as he was leader in the punishment. They followed him then. He follows them now. **In the person of Christ.** Rather, with the margin, "in the presence of Christ." Under a solemn sense of his presence.

11. No advantage. Such as finally ruining the punished man.

12. Troas. See Acts 20:5. This visit to Troas was on Paul's way from Ephesus to Macedonia, and is not mentioned in the Acts. Its place would be in Acts 20, immediately after the first verse. **A door was opened unto me.** See 1 Cor. 16:9.

13. Titus was expected by Paul from Corinth, to bring news from the church there after their receipt of Paul's First Epistle (see in chaps. 7 and 8). **Of them.** The church at Troas.

14. Paul here breaks out in thankfulness for the privilege of his office, and does not come back to the subject of meeting Titus till chap. 7:5. **Leadeth us in triumph.** The "causeth us to triumph" of the Old Version was an effort to avoid a difficulty. In Christ, God has conquered us, and he now leads us in triumph as the result of the strife. We (apostles) go through the world as thus bearing witness to Christ's triumph, as those led in the train of the conqueror. **His knowledge.** Knowledge of him as the conqueror.

15. We are Christ's sweet savor unto God. The language is borrowed from the sacrificial phraseology (Lev. 1:17, *et al.*). Christ's sacrifice was a sweet savor to God; that is, acceptable and satisfactory to the divine justice and love. The apostles carried the truth concerning this sacrifice to the world. They were thus Christ's sweet savor unto God among men, both those that accepted and those that rejected the truth.

16. A savour from death unto death. A savor to God, which only confirmed their eternal death. Christ's sacrifice is a sweet savor to God as saving those who are in Christ, and as not saving those who refuse Christ. The division made by infinite justice is agreeable to the holiness and truth of God.

17. The many. The great mass of mankind. **Corrupting.** The word refers to the adulteration of things sold, in order that the seller may make a fraudulent profit. A man, twisting the gospel, and using it for his personal and worldly gains, needs no help for his purpose; but a sincere and godly heart, preaching the gospel, feels its insufficiency, and looks to God for his heavenly support.

The Argument of this Chapter.—"I did not wish to come grieving to you, and so I wrote to you instead. You did rightly in obeying that letter by punishing the guilty member; and now I write again, asking you to forgive him. I loved you so greatly, that, after sending my first letter, I was very anxious to hear from you through Titus, and hurried from Troas, where I otherwise would have tarried, in order to meet Titus, and get earlier news from you. Blessed be God for our great privilege as his ambassadors, offering unto sinners the salvation in Christ."

CHAPTER III.

1. Lest their false teachers should charge him with vainglory, he sheweth the faith and graces of the Corinthians to be a sufficient commendation of his ministry. 6. Whereupon entering a comparison between the ministers of the law and of the gospel, 12. he proveth that his ministry is so far the more excellent, as the gospel of life and liberty is more glorious than the law of condemnation.

1 Do we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you?
2 Ye are our epistle written in our hearts, known and read of all men:
3 *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.
4 And such trust have we through Christ to God-ward:
5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God;
6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.
7 But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away:
8 How shall not the ministration of the spirit be rather glorious?
9 For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.
10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.
11 For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

1 ARE we beginning again to commend
ourselves? or need we, as do some, epis-
tles of commendation to you or from
2 you? Ye are our epistle, written in our
3 hearts, known and read of all men; being
made manifest that ye are an epistle of
Christ, ministered by us, written not with
ink, but with the Spirit of the living God;
not in tables of stone, but in tables *that*
4 *are* hearts of flesh. And such confidence
have we through Christ to God-ward:
5 not that we are sufficient of ourselves, to
account any thing as from ourselves; but
6 our sufficiency is from God; who also
made us sufficient as ministers of a new
[1] covenant; not of the letter, but of the
spirit: for the letter killeth, but the spirit
7 giveth life. But if the ministration of
death, [2] written, *and* engraven on stones,
came [3] with glory, so that the children of
Israel could not look stedfastly upon the
face of Moses for the glory of his face;
8 which *glory* [4] was passing away: how shall
not rather the ministration of the spirit be
9 with glory? [5] For if the ministration of
condemnation is glory, much rather doth
the ministration of righteousness exceed
10 in glory. For verily that which hath been
made glorious hath not been made glori-
ous in this respect, by reason of the glory
11 that surpasseth. For if that which [6] pass-
eth away *was* [7] with glory, much more that
which remaineth *is* in glory.

[1] Or, *testament.* [2] Gr. *in letters.* [3] Gr. *in.* [4] Or, *was being done away.* [5] Many ancient authorities read *For if to the ministration of condemnation there is glory.* [6] Or, *is being done away.* [7] Gr. *through.*

1. Referring to the last verse of the second chapter. "Is this statement of ours concerning our sincerity a self-commendation in order to approve ourselves with you? or is there any need of commendation for us (such as epistolary certificates) whether to you, or even from you to others, as if we were strangers to the churches?"

2. Ye are our epistle, written in our hearts. Of course, then, the conduct of the Corinthian church is not the epistle, but the Corinthian church *as in Paul's affection.* Their position there on his heart was seen and understood by all the churches. And that (the Corinthian church inscribed on his heart) was his letter of commendation to them.

3. An epistle of Christ, ministered by us, etc. An epistle written by Christ, and borne around by me as by a servant. Perhaps allusion is had to something corresponding to our "recommendation" (vulgarly, "character") given to servants. Christ wrote the letter by his Spirit on Paul's heart.

4. And such confidence (confidence befitting such a commendation) **have we through Christ** (the Author of the letter on our heart) **to God-ward** (who orders all).

6. Ministers; i.e., servants. The Mosaic covenant (or church relation with God) is called "of the letter," because its law was written with letters on the tables of stone. The Christian covenant (or church relation with God) is called "of the Spirit;" because Christ by the Spirit writes its characters on the heart, not as letters, but as affections. The apostle naturally turns from the *special* case of the Corinthian church written on his heart by Christ, to the *general* truth of Christ's writing his law in our affections (see Jer. 31:31–33, for the foundation of this passage). **The letter killeth, etc.** The outward law only reveals and develops our sin, and so (of itself) leads to death; but the inward law written with the Spirit (see verse 3) gives life. This inward law was undoubtedly given to the saints of the old dispensation; but the outward law was the prominently visible thing, and characterized the covenant as such.

7. Written. Rather, "in letters." The glory of the old service (ministration) was seen in the radiance of Moses' face (Exod. 34:29, 30), — a radiance, which, however, was evanescent.

9. "For if the service (ministration) which exhibits our condemnation is glory, much more doth the service which exhibits our righteousness and salvation exceed in glory." The law is the service of condemnation, the gospel is the service of righteousness.

11. That which passeth away. Rather, "that which was passing away." The present participle is also an imperfect participle (see verse 13, where it is rightly rendered).

12 Seeing then that we have such hope, we use great plainness of speech:

13 And not as Moses, *which* put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their heart.

16 Nevertheless when it shall turn to the Lord, the vail shall be taken away.

17 Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

12 Having therefore such a hope, we use
13 great boldness of speech, and *are* not as Moses, *who* put a veil upon his face, that the children of Israel should not look stedfastly [1]on the end of that which [2]was
14 passing away: but their [3]minds were hardened: for until this very day at the reading of the old [4]covenant the same veil [5]remaineth unlifted; which *veil* is
15 done away in Christ. But unto this day, whensoever Moses is read, a veil lieth
16 upon their heart. But whensoever [6]it shall turn to the Lord, the veil is taken
17 away. Now the Lord is the Spirit: and where the Spirit of the Lord is, *there* is
18 liberty. But we all, with unveiled face [7]reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from [8]the Lord the Spirit.

[1] Or, *unto*. [2] Or, *was being done away*. [3] Gr. *thoughts*. [4] Or, *testament*. [5] Or, *remaineth, it not being revealed that it is done away*. [6] Or, a man *shall turn*. [7] Or, *beholding as in a mirror*. [8] Or, *the Spirit* which is *the Lord*.

12. Such a hope of the continuing and surpassing glory of the gospel.

13. Moses put a veil on his face, that the people might not be afraid (Exod. 34:30). He thus prevented their gaze upon the glory, which, however, was merely *the end of that* glory *which was* rapidly *passing away*.

14. But their minds were hardened, so that they did not note the fact of the passing away of the Jewish system which was betokened by the passing away of Moses' glory, and by the veiling of his face. Both these things were tokens of the imperfection of the Mosaic dispensation. **The old covenant.** That is, the book of the old covenant, which we call the Old Testament. When the Old Testament is read in the synagogues to the Jews, a veil is over it, as over Moses' face, so that they do not see it clearly; and, moreover, they do not note that its glory (compared with the New Testament) is evanescent.

15. A veil lieth upon their heart. The veil over the face of Moses represented the veil over the law, which kept them from understanding its true glory and its evanescent character. Here the veil is represented as upon their heart; because the real secret of their dread of the law's real glory, and their ignorance of it also, was the hardness of their hearts (verse 14).

16. But whensoever it shall turn to the Lord, etc. Rather, "but whenever *he* turns to the Lord, the veil is taken away." In Exod. 34:34, the Greek of the Septuagint is ἡνίκα δ' ἂν εἰσεπορεύετο Μωυσῆς ἐναντι κυρίου λαλεῖν αὐτῷ, περιῃρεῖτο τὸ κάλυμμα. Here we have ἡνίκα δ' ἂν ἐπιστρέψῃ πρὸς κύριον, περιαιρεῖται τὸ κάλυμμα. We see at once that Paul quotes from Exodus. Hence the subject of "shall turn" here is *Moses*. Moses took off the veil when he turned to speak with God. So now the old covenant (Moses) has no veil over it when it turns and presents itself to the Lord (i.e., the people with whom the Lord spiritually dwells, and is identified). The Lord's true people see Moses without a veil.

17. Now the Lord (with whom the Lord's people are united) **is the Spirit** (in contradistinction from the "letter" in verse 6) who writes the law on our affections. Now, where the Spirit is, we have perfect liberty to see all that formerly was hid behind a veil. We are free from the bondage of types and shadows.

18. But we all. Rather, "And we all," in conformity with this liberty. **Reflecting as a mirror.** Rather, "beholding as in a mirror" (with the Old Version). The actual glory of God none can see and live. But we who are in Christ, whom the Spirit teaches, behold all of the glory that can be seen on the uncovered face of his law; to wit, his very image: and thus the Spirit transforms us from glory to glory. The "unveiled face" is not of us, but of Moses. The figure is maintained. If it referred to us, it would be "unveiled heart," referring to verse 15. It is not "*beholding* with unveiled face," but "*the Lord's glory* with unveiled face." "The Lord's glory" and "the very image" are in apposition. Taught of the Spirit, we see God's glory, even Christ, the image of God, in his holy word of the old covenant, which Israel could not see.

In this chapter we have made the figure consistent throughout.

The Argument of this Chapter.—"I do not, and need not, commend myself to you; nor do I need you or others to commend me. Christ has written you on my heart as my letter of commendation. I boast of nothing in myself; but I rejoice in this action of God upon my heart by which he has made me a laborer in the gospel dispensation, which contrasts remarkably with the Mosaic dispensation in regard to the greater clearness and glory that are found in the gospel."

CHAPTER IV.

1. He declareth how he hath used all sincerity and faithful diligence in preaching the gospel, 7. and how the troubles and persecutions which he daily endured for the same did redound to the praise of God's power, 12. to the benefit of the church, 16. and to the apostle's own eternal glory.

1 THEREFORE seeing we have this ministry, as we have received mercy, we faint not;

2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

3 But if our gospel be hid, it is hid to them that are lost:

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8 *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed;

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

1 THEREFORE seeing we have this ministry, even as we obtained mercy, we faint
2 not: but we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's con-
3 science in the sight of God. But and if our gospel is veiled, it is veiled in them
4 that are perishing: in whom the god of this [1] world hath blinded the [2] minds of the unbelieving, [3] that the [4] light of the gospel of the glory of Christ, who is the image of God, should not dawn *upon*
5 *them*. For we preach not ourselves, but Christ Jesus as Lord, and ourselves as
6 your [5] servants [6] for Jesus' sake. Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the [4] light of the knowledge of the glory of God in the face of Jesus Christ.
7 But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from
8 ourselves; *we are* pressed on every side, yet not straitened; perplexed, yet not unto
9 despair; pursued, yet not [7] forsaken; smit-
10 ten down, yet not destroyed; always bearing about in the body the [8] dying of Jesus, that the life also of Jesus may be mani-
11 fested in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus may be
12 manifested in our mortal flesh. So then death worketh in us, but life in you.
13 But having the same spirit of faith, according to that which is written, I be-

[1] Or, *age*. [2] Gr. *thoughts*. [3] Or, *that they should not see the light . . . image of God*. [4] Gr. *illumination*. [5] Gr. *bond-servants*. [6] Some ancient authorities read *through Jesus*. [7] Or, *left behind*. [8] Gr. *putting to death*.

1. Therefore. Because of the exceeding excellence of the gospel dispensation. **This ministry** of the gospel dispensation.

2. The hidden things of shame. Such things as, through shame of their sinfulness, we would hide from public gaze. **Nor handling the word of God deceitfully.** Rather, "nor adulterating the word of God," — mixing it with human teachings.

3. But and if. Rather, "But if also." **Veiled,** like the law to the Jews (see the preceding chapter).

4. In whom the God of this world hath blinded the minds of the unbelieving. That is, "namely, those in whom Satan hath blinded the mind because of their unbelief." There is not here a Hebraic repetition of the object; for the "whom" refers to "the perishing," but "the unbelieving" refers to a special characteristic of the perishing. **Image of God.** See chap. 3: 18, and the note there. **Dawn.** Rather (with the Old Version), "shine."

7. This treasure of the gospel light **in earthen vessels.** The figure may be that of a treasure kept in an earthen jar, or a light sustained in an earthen lamp.

8. Not straitened. Not cornered, so as not to escape.

9. Not forsaken. Not left behind in the flight, so as to be caught by the enemy.

11. Alway. Continually. **Delivered unto death for Jesus' sake.** This is said to explain "the dying of Jesus" in the preceding verse, lest any should think that Paul regarded himself as suffering in an expiatory way. Paul's sufferings kept Christ's sufferings ever in his view, and this made him more earnest in copying Christ's life. Moreover, as Paul suffered for Christ's sake, so he knew Christ would at last, by the power of the resurrection, raise to glory his suffering body.

12. So, then, the death we are exposed to does its work in us, it is true; but the life of Jesus, which we manifest, does its work in you. The sentiment is very much that of verse 16, — the outward man decaying, and the inward man becoming renewed.

13. The same spirit of faith with the Psalmist. Ps. 116: 10.

13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;
14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you.
15 For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.
16 For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day.
17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;
18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

lieved, and therefore did I speak; we also believe, and therefore also we speak;
14 knowing that he which raised up [1] the Lord Jesus shall raise up us also with Jesus, and shall present us with you.
15 For all things *are* for your sakes, that the grace, being multiplied through [2] the many, may cause the thanksgiving to abound unto the glory of God.
16 Wherefore we faint not; but though our outward man is decaying, yet our inward
17 man is renewed day by day. For our light affliction, which is for the moment, worketh for us more and more exceedingly an
18 eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

[1] Some ancient authorities omit *the Lord*. [2] Gr. *the more*.

15. Multiplied through the many. Multiplied by the multiplication of Christians.
16. See on verse 12. Resumption from verse 1.

The Argument of this Chapter. — "In the conduct of this ministry, I am plain and undisguised in my speech, preaching Christ, and not myself; for, though commissioned to bear the truth, I am myself weak and suffering, yet sustained by God through all, imitating Christ, both in his sufferings and in his life, knowing, while suffering, that the resurrection of glory awaits us, as it awaited him."

CHAPTER V.

1. That in his assured hope of immortal glory, 9. and in expectance of it, and of the general judgment, he laboureth to keep a good conscience, 12. not that he may herein boast of himself, 14. but as one that, having received life from Christ, endeavoureth to live as a new creature to Christ only, 18. and by his ministry of reconciliation to reconcile others also in Christ to God.

1 For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.
2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:
3 If so be that being clothed we shall not be found naked.
4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.
5 Now he that hath wrought us for the self-same thing *is* God, who also hath given unto us the earnest of the Spirit.
6 Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:
7 (For we walk by faith, not by sight:)
8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

1 For we know that if the earthly house of our [1] tabernacle be dissolved, we have a building from God, a house not made
2 with hands, eternal, in the heavens. For verily in this we groan, longing to be clothed upon with our habitation which
3 is from heaven: if so be that being clothed
4 we shall not be found naked. For indeed we that are in this [1] tabernacle do groan, [2] being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swal-
5 lowed up of life. Now he that wrought us for this very thing is God, who gave
6 unto us the earnest of the Spirit. Being therefore always of good courage, and knowing that, whilst we are at home in
7 the body, we are absent from the Lord
8 (for we walk by faith, not by [3] sight); we are of good courage, I say, and are willing rather to be absent from the body, and to
9 be at home with the Lord. Wherefore also we [4] make it our aim, whether at

[1] Or, *bodily frame*. [2] Or, *being burdened, in that we would not be unclothed, but would be clothed upon*. [3] Gr. *appearance*. [4] Gr. *are ambitious*.

1. The earthly house of our tabernacle. Our earthly tent-house. **Dissolved.** Taken down. **A building.** A solid structure, in contrast with a tent. **A house not made with hands.** Not a sarcophagus or mausoleum.
2. To be clothed upon. Rather, "to be clothed upon over;" that is, to have the heavenly structure put on over our tent.
3. If so be that, etc. Rather, "since also we shall be found clothed upon and not naked." The new body shall not find us naked, mere spirit, but clothed upon.
6. In the body. In this earthly body.
8. From the body. From this earthly body.
9. Wherefore. Because of our expected perfect union with Christ.

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart.

13 For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause.

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

17 Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

home or absent, to be well-pleasing unto
10 him. For we must all be made manifest before the judgement-seat of Christ; that each one may receive the things *done* [1] in the body, according to what he hath done, whether *it be* good or bad.

11 Knowing therefore the fear of the Lord, we persuade men, but we are made manifest unto God; and I hope that we are made manifest also in your consciences.

12 We are not again commending ourselves unto you, but *speak* as giving you occasion of glorying on our behalf, that ye may have wherewith to answer them that glory in appearance, and not in heart.

13 For whether we [2] are beside ourselves, it is unto God; or whether we are of sober
14 mind, it is unto you. For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all
15 died; and he died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and
16 rose again. Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet
17 now we know *him so* no more. Wherefore if any man is in Christ, [3] *he is* a new creature: the old things are passed away;
18 behold, they are become new. But all things are of God, who reconciled us to himself through Christ, and gave unto us
19 the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having [4] committed unto us the word of reconciliation.

20 We are ambassadors therefore on behalf of Christ, as though God were intreating by us: we beseech *you* on behalf of Christ,
21 be ye reconciled to God. Him who knew no sin he made *to be* sin on our behalf; that we might become the righteousness of God in him.

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[1] Gr. *through*. [2] Or, *were*. [3] Or, there is *a new creation*. [4] Or, *placed in us*.

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10. That each one may receive the things done in the body. Rather, "that each one may receive the things that are his through the body" (i.e., through his bodily life on earth).

11. The fear of the Lord. That reverential awe belonging to a consideration of the judgment. **Made manifest.** Seen in our true light, as God's ambassadors.

12. We are not again commending ourselves. Referring to chap. 3: 1. He speaks, not to commend himself, but to give them a strong defence (against false teachers) when they should quote Paul as apostolic authority.

13. Are beside ourselves. Or, "are in ecstasy" (compare chap. 12: 1–4). **Are of sober mind.** This is the opposite condition. The apostle, perhaps, refers here to charges brought against him that he was an enthusiast. He declares that his enthusiasm has never been a dreamy illusion, but genuine spiritual elevation in communion with God; and that, when he was out of these states, he devoted himself to the practical duties of his great work.

14. Constraineth us to seek your sanctification. **Therefore all died.** The one was then the representative of all in his death.

16. We henceforth know no man after the flesh. We know no one according to the contracted views of a low, unregenerate nature. Paul so knew Christ when he first saw him on the way to Damascus. Afterward he knew him spiritually, in his life of consecration.

17. He is a new creature. The margin is better, "there is a new creation" (see Eph. 2: 10).

18. But all things. Literally, "but *the* all things;" i.e., all the things which are newly presented us in Christ. **Gave unto us** apostles and preachers. He here leaves the *general* statements of verse 17, and takes up his own special case.

19. To wit, that. Better, "how that."

20. We beseech you. The "you" should be omitted. Paul is stating the fact that he is an ambassador of God, and for Christ, who besought on behalf of Christ; and the burden of his beseeching was, "be ye reconciled to God." He was not such an ambassador to those who were already reconciled, as were the Corinthian Christians. All he can beseech *them* is to act in accordance with the reconciliation (chap. 6: 1).

21. He made to be sin. The brazen serpent was a type of this. Sin, which stings the soul to death (1 Cor.

15 : 55), is itself, by its likeness, impaled. So Christ was made in the *likeness* of sinful flesh (Rom. 8 : 3). He so identified himself with us, as to suffer in our stead, and so as to include us in his triumph over sin.

The Argument of this Chapter. — "I thus, knowing my future glory, am desirous of going to its fruition; and all my object here is to please my Lord, with whom I am to be glorified. I am wholly consecrated to him by a spiritual union, and live on this earth as God's ambassador, begging men to receive his salvation."

CHAPTER VI.

1. That he hath approved himself a faithful minister of Christ, both by his exhortations, 3. and by integrity of life, 4. and by patient enduring all kinds of affliction and disgraces for the gospel. 10. Of which he speaketh the more boldly amongst them, because his heart is open to them, 13. and he expecteth the like affection from them again, 14. exhorting to flee the society and pollutions of idolaters, as being themselves temples of the living God.

1 We then, *as* workers together *with him*, beseech *you* also that ye receive not the grace of God in vain.

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

3 Giving no offence in any thing, that the ministry be not blamed:

4 But in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and *yet* true;

9 As unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed;

10 As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

1 And working together *with him* we in-
treat also that ye receive not the grace of
2 God in vain (for he saith,

At an acceptable time I hearkened unto thee,
And in a day of salvation did I succour thee;

behold, now is the acceptable time; be-
3 hold, now is the day of salvation): giving
no occasion of stumbling in any thing,
4 that our ministration be not blamed; but
in every thing commending ourselves, as
ministers of God, in much patience, in
afflictions, in necessities, in distresses,
5 in stripes, in imprisonments, in tumults,
6 in labours, in watchings, in fastings; in
pureness, in knowledge, in longsuffering,
in kindness, in the [1] Holy Ghost, in love
7 unfeigned, in the word of truth, in the
power of God; [2] by the armour of right-
eousness on the right hand and on the
8 left, by glory and dishonour, by evil re-
port and good report; as deceivers, and
9 *yet* true; as unknown, and *yet* well
known; as dying, and behold, we live;
10 as chastened, and not killed; as sorrow-
ful, yet alway rejoicing; as poor, yet mak-
ing many rich; as having nothing, and
yet possessing all things.

[1] Or, *Holy Spirit:* and so throughout this book. [2] Gr. *through.*

2. Isa. 49 : 8. The prophet is speaking of the Messianic day. Paul asserts that that day had now arrived. The second "acceptable" is a much stronger word than the first, and should be rendered "peculiarly acceptable."

3. Giving no occasion of stumbling. This goes with the "we intreat" of verse 1. It was Paul that gave no occasion of stumbling.

4. Patience. Rather, "endurance." **In afflictions, in necessities, in distresses.** In pressures, in necessities, in straits. In chap. 4 : 8 he said, "pressed on every side, yet not straitened." Here he uses the same words, but acknowledges that he *had been* in straits as well as in pressures.

6. In pureness. Change in the catalogue from sufferings to graces. **In the Holy Ghost.** Referring to the *charismata.* **By the armour of righteousness on the right hand and on the left.** Through the use of the right-hand and left-hand armor (the sword and the shield) of righteousness, — a righteousness that both attacks and defends.

8. Here he leaves the graces, and takes up the circumstances. The *evil* report and *good* report are given in the list that follows: —

Evil Report.	*Good Report.*
Deceivers.	True.
Unknown.	Well known.
Dying.	Living.
Chastened.	Not killed.
Sorrowful.	Rejoicing.
Poor.	Making rich.
Having nothing.	Controlling every thing.

The "yets" should be omitted where inserted in Italic. **Possessing.** Rather "controlling." It is the word translated "holding down" in Rom. 1 : 18. This passage is one of the many where Paul becomes richly rhetorical and poetical in his argument (compare Rom. 8, and 1 Cor. 13).

11 O *ye* Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompence in the same, (I speak as unto *my* children,) be ye also enlarged.

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them;* and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing;* and I will receive you,

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

11 Our mouth is open unto you, O Corin-
12 thians, our heart is enlarged. Ye are not straitened in us, but ye are straitened in
13 your own affections. Now for a recompense in like kind (I speak as unto *my* children), be ye also enlarged.
14 Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion
15 hath light with darkness? And what concord hath Christ with [1]Belial? or what portion hath a believer with an un-
16 believer? And what agreement hath a [2]temple of God with idols? for we are a [2]temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they
17 shall be my people. Wherefore
Come ye out from among them, and be ye separate,
saith the Lord,
And touch no unclean thing;
And I will receive you,
18 And will be to you a Father,
And ye shall be to me sons and daughters,
saith the Lord Almighty.

[1] Gr. *Beliar.* [2] Or, *sanctuary.*

11. Our mouth is open unto you. We speak freely to you. **Our heart is enlarged** to receive you all.

12. The narrowness (opposed to the "enlarged") is not in our hearts, but in yours.

13. For a recompense in like kind. A return for our enlarged heart toward you.

14. Unequally yoked. The allusion is to Lev. 19:19. The unequal yoking with unbelievers is any connection that involves intimacy or close fellowship.

15. Belial is the Hebrew for "wickedness," and is probably used as a generic name for heathen idols, or, as most think, for Satan. It literally means, "no use" (compare 1 Cor. 8:4, "no idol is any thing in the world").

16. We are a temple. The aggregate church. The quotation is from Lev. 26:11, 12.

17. Here the quotation is from Isa. 52:11, 12, followed by Jer. 31:1, 9, 33, and 2 Sam. 7:14. Holiness unto God as a Father is thus distinctively taught in the Old Testament.

The Argument of this Chapter.—"In the conduct of my ministry, I seek to avoid giving you any occasion to stumble; and, in this, I endure many and great trials, meeting with opposite experiences and judgments. Return my love for you, and thus support your Christian character; avoiding, according to God's Word, the contamination arising from intimate association with unbelievers and idolaters."

CHAPTER VII.

1. He proceedeth in exhorting them to purity of life, 2. and to bear him like affection as he doth to them. 3. Whereof lest he might seem to doubt, he declareth what comfort he took in his afflictions, by the report which Titus gave of their godly sorrow, which his former epistle had wrought in them, 13. and of their lovingkindness and obedience towards Titus, answerable to his former boastings of them.

1 HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I speak not *this* to condemn *you:* for I have said before, that ye are in our hearts to die and live with *you.*

1 HAVING therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.
2 [1]Open your hearts to us: we wronged no man, we corrupted no man, we took
3 advantage of no man. I say it not to condemn *you:* for I have said before, that ye are in our hearts to die together and
4 live together. Great is my boldness of

[1] Gr. *Make room for us.*

1. This verse belongs to the preceding chapter.

2. Open your hearts to us. Hold us, or have room for us in your hearts. The Old Version is better. **We wronged no man,** either by corrupting him or overreaching him. This is said probably in answer to charges made against Paul by evil teachers.

3. I say it not to condemn you. Referring to the earnest entreaties to holiness. The "it" is not required. The words are, "For condemnation I do not speak."

4 Great *is* my boldness of speech toward you, great *is* my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.

6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

16 I rejoice therefore that I have confidence in you in all *things*.

speech toward you, great is my glorying on your behalf: I am filled with comfort, I overflow with joy in all our affliction.

5 For even when we were come into Macedonia, our flesh had no relief, but *we were* afflicted on every side: without *were* fight-
6 ings, within *were* fears. Nevertheless he that comforteth the lowly, *even* God, com-
7 forted us by the [1]coming of Titus; and not by his [1]coming only, but also by the comfort wherewith he was comforted in you, while he told us your longing, your mourning, your zeal for me; so that I
8 rejoiced yet more. For though I made you sorry with my epistle, I do not regret it, though I did regret; [2]for I see that that epistle made you sorry, though but
9 for a season. Now I rejoice, not that ye were made sorry, but that ye were made sorry unto repentance: for ye were made sorry after a godly sort, that ye might
10 suffer loss by us in nothing. For godly sorrow worketh repentance [3]unto salvation, *a repentance* which bringeth no regret: but the sorrow of the world work-
11 eth death. For behold, this selfsame thing, that ye were made sorry after a godly sort, what earnest care it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what longing, yea, what zeal, yea, what avenging! In every thing ye approved
12 yourselves to be pure in the matter. So although I wrote unto you, *I wrote* not for his cause that did the wrong, nor for his cause that suffered the wrong, but that your earnest care for us might be made manifest unto you in the sight of God.
13 Therefore we have been comforted: and in our comfort we joyed the more exceedingly for the joy of Titus, because his
14 spirit hath been refreshed by you all. For if in any thing I have gloried to him on your behalf, I was not put to shame: but as we spake all things to you in truth, so our glorying also, which I made before
15 Titus, was found to be truth. And his inward affection is more abundantly toward you, whilst he remembereth the obedience of you all, how with fear and
16 trembling ye received him. I rejoice that in every thing I am of good courage concerning you.

[1] Gr. *presence.* [2] Some ancient authorities omit *for.* [3] Or, *unto a salvation which bringeth no regret.*

6. Titus. He had been sent by Paul to Corinth, to see and report regarding the reception of his First Epistle (see chap. 2:13).

8. With my first **epistle.** Paul had felt somewhat sorry that he had sent the First Epistle, yet his sorrow was at an end when he saw the good result. His sorrow did not imply regret that he had sent it, but was only grief regarding a matter which he would not have altered.

9. That ye might suffer loss by us in nothing; i.e., by our neglect of apostolic duty in punishing the incestuous person.

11. "For behold this very fact of being made sorry after a godly sort." The **earnest care** was seen in their clearing of themselves, and their indignation as respects the interests of the church, their fear and longing as respects Paul, and their zeal and avenging as respects the sin. The "avenging" was the punishment of the guilty man.

12. That suffered the wrong. The community of Christians. Paul does not mean to say that *he did not purpose* in his writing to do any thing for either party, the injurer or the injured, but that he only looked to the development of their knowledge of their own love to him, but he means that God so ordered the result, that, from the divine stand-point, we may consider this last the main object.

15. With fear and trembling. See note on 1 Cor. 2:3.

The Argument of this Chapter — "Love me, for I love you, and therefore have spoken plainly; for I rejoice in you, even in the midst of trials. Especially does your treatment of my first letter give me joy, answering to my expectations, inspiring me with confidence and comfort, in which Titus shares."

CHAPTER VIII.

1. He stirreth them up to a liberal contribution for the poor saints at Jerusalem, by the example of the Macedonians, 7. by commendation of their former forwardness, 9. by the example of Christ, 14. and by the spiritual profit that shall redound to themselves thereby: 16. commending to them the integrity and willingness of Titus, and those other brethren, who upon his request, exhortation, and commendation, were purposely come to them for this business.

1 MOREOVER, brethren, we do you to wit of the
grace of God bestowed on the churches of Mace-
donia;
2 How that in a great trial of affliction the
abundance of their joy and their deep poverty
abounded unto the riches of their liberality.
3 For to *their* power, I bear record, yea, and
beyond *their* power *they were* willing of them-
selves;
4 Praying us with much intreaty that we would
receive the gift, and *take upon us* the fellowship of
the ministering to the saints.
5 And *this they did*, not as we hoped, but first
gave their own selves to the Lord, and unto us by
the will of God.
6 Insomuch that we desired Titus, that as he
had begun, so he would also finish in you the
same grace also.
7 Therefore, as ye abound in every *thing*, *in*
faith, and utterance, and knowledge, and *in* all
diligence, and *in* your love to us, *see* that ye
abound in this grace also.
8 I speak not by commandment, but by occasion
of the forwardness of others, and to prove the
sincerity of your love.
9 For ye know the grace of our Lord Jesus
Christ, that, though he was rich, yet for your
sakes he became poor, that ye through his poverty
might be rich.
10 And herein I give *my* advice: for this is ex-
pedient for you, who have begun before, not only
to do, but also to be forward a year ago.
11 Now therefore perform the doing *of it*; that
as *there was* a readiness to will, so *there may be* a
performance also out of that which ye have.
12 For if there be first a willing mind, *it is* ac-
cepted according to that a man hath, *and* not
according to that he hath not.
13 For *I mean* not that other men be eased, and
ye burdened:
14 But by an equality, *that* now at this time your
abundance *may be a supply* for their want, that
their abundance also may be *a supply* for your
want: that there may be equality:

1 MOREOVER, brethren, we make known
to you the grace of God which hath been
2 given in the churches of Macedonia; how
that in much proof of affliction the abun-
dance of their joy and their deep poverty
abounded unto the riches of their [1]liber-
3 ality. For according to their power, I
bear witness, yea and beyond their power,
4 *they gave* of their own accord, beseeching
us with much intreaty in regard of this
grace and the fellowship in the ministering
5 to the saints: and *this*, not as we had
hoped, but first they gave their own selves
to the Lord, and to us by the will of God.
6 Insomuch that we exhorted Titus, that as
he had made a beginning before, so he
would also complete in you this grace also.
7 But as ye abound in every thing, *in* faith,
and utterance, and knowledge, and *in* all
earnestness, and *in* [2]your love to us, *see*
8 that ye abound in this grace also. I speak
not by way of commandment, but as
proving through the earnestness of others
9 the sincerity also of your love. For ye
know the grace of our Lord Jesus Christ,
that, though he was rich, yet for your
sakes he became poor, that ye through his
10 poverty might become rich. And herein
I give *my* judgement: for this is expedient
for you, who were the first to make a be-
ginning a year ago, not only to do, but
11 also to will. But now complete the doing
also; that as *there was* the readiness to
will, so *there may be* the completion also
12 out of your ability. For if the readiness
is there, *it is* acceptable according as *a man*
13 hath, not according as *he* hath not. For
I say not *this*, that others may be eased,
14 *and* ye distressed: but by equality: your
abundance *being a supply* at this present
time for their want, that their abundance
also may become *a supply* for your want;
15 that there may be equality: as it is writ-
ten, He that *gathered* much had nothing

[1] Gr. *singleness.* [2] Some ancient authorities read *our love to you.*

2. Proof of affliction. Testing by affliction. **Liberality.** Rather, "simple-heartedness." The sentence is an involved one. We might analyze it in this way: "In a thorough testing, through affliction, the overflow of their joy (and that, too, amid great poverty) overflowed, and exhibited the true wealth that comes from pure hearts."

3. According to their power. That is, *fulness.* **Beyond their power.** That is, *overflowing.*

4. In regard of this grace. He calls their pecuniary gift for the poor in Palestine a grace or favor.

5. Hoped. Rather, "expected." The devotion of the Macedonian churches to the Lord and their implicit confidence in Paul were unexpected by the apostle.

6. Titus had collected gifts from the Macedonian churches, probably when on his way back from Corinth to Paul at Ephesus. Paul, however, meets him in Macedonia, and sends him again to Corinth with this Second Epistle, and with instructions to collect gifts from the Corinthian church likewise. **This grace also,** of giving.

8. Testing the genuineness of your love by comparing your earnestness with that of others (the Macedonians).

10. Herein. In what follows. The Corinthians had been the first, a year before, to collect for the poor Hebrew Christians, and not only the first to do it, but the first to desire such a collection to be made.

14. But by equality. But I say the matter should be arranged on a basis of impartiality and equality.

15. Exod. 16:18.

15 As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise *is* in the gospel throughout all the churches;

19 And not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration of* your ready mind:

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

23 Whether *any do enquire* of Titus, *he is* my partner and fellowhelper concerning you: or our brethren *be enquired of, they are* the messengers of the churches, *and* the glory of Christ.

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

over; and he that *gathered* little had no lack.

16 But thanks be to God, which putteth the same earnest care for you into the heart
17 of Titus. For indeed he accepted our exhortation; but being himself very earnest, he went forth unto you of his own
18 accord. And we have sent together with him the brother whose praise in the gospel
19 *is spread* through all the churches; and not only so, but who was also appointed by the churches to travel with us in *the matter of* this grace, which is ministered by us to the glory of the Lord, and *to shew* our readi-
20 ness: avoiding this, that any man should blame us in *the matter of* this bounty
21 which is ministered by us: for we take thought for things honourable, not only in the sight of the Lord, but also in the sight
22 of men. And we have sent with them our brother, whom we have many times proved earnest in many things, but now much more earnest, by reason of the great
23 confidence which *he hath* in you. Whether *any inquire* about Titus, *he is* my partner and *my* fellow-worker to you-ward; or our brethren, *they are* the [1] messengers of the churches, *they are* the glory of Christ.
24 [2] Shew ye therefore unto them in the face of the churches the proof of your love, and of our glorying on your behalf.

[1] Gr. *apostles.* [2] Or, *Shew ye therefore in the face . . . on your behalf unto them.*

17. Our exhortation to go back to Corinth, and expedite the collection.

18. The brother. Supposed to be Luke. **In the gospel.** In the matter of evangelizing.

19. This grace. As in verse 4. The gift. Luke may have been designated to accompany Paul to Judæa with the collections. We know he went from Philippi with Paul.

20. Avoiding this. Rather, "making this preparation (or arrangement);" i.e., of sending more than one brother on this duty which involved money. Paul desired to guard against any future charge of improper use of the money collected. Hence, *three* brethren were to collect the funds at Corinth, and Paul, *with another*, to carry them to Jerusalem.

22. Our brother. Who this was is uncertain. Perhaps it was Timothy, who was with Paul afterward on his way to Judæa (chap. 20: 4).

23. Messengers of the churches. Literally, "apostles of the churches." Not apostles of Christ. This high title was especially appropriate to Luke and Timothy, who acted as apostolic delegates from church to church.

The Argument of this Chapter. — "Macedonia has set you a good example of liberality. Titus and two other brethren will receive from you whatever your love will prompt you to collect and give."

CHAPTER IX.

1. He yieldeth the reason why, though he knew their forwardness, yet he sent Titus and his brethren beforehand. 6. And he procedeth in stirring them up to a bountiful alms, as being but a kind of sowing of seed, 10. which shall return a great increase to them, 13. and occasion a great sacrifice of thanksgivings unto God.

1 For as touching the ministering to the saints, it is superfluous for me to write to you:

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

1 For as touching the ministering to the saints, it is superfluous for me to write to
2 you: for I know your readiness, of which I glory on your behalf to them of Macedonia, that Achaia hath been prepared for a year past; and [1] your zeal hath stirred
3 up [2] very many of them. But I have sent the brethren, that our glorying on your behalf may not be made void in this respect; that, even as I said, ye may be

[1] Or, *emulation of you.* [2] Gr. *the more part.*

2. Achaia. The Roman province of Greece, of which Corinth was capital. **For a year past.** See chap. 8: 11. **Very many of them.** Simply, "very many." The "of them" is confusing, and not in the Greek.

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness.

6 But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, *so let him give:* not grudgingly, or of necessity: for God loveth a cheerful giver.

8 And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work:

9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

10 Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness;)

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men;*

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 Thanks *be* unto God for his unspeakable gift.

4 prepared: lest by any means, if there
come with me any of Macedonia, and find
you unprepared, we (that we say not, ye)
should be put to shame in this confidence.
5 I thought it necessary therefore to intreat
the brethren, that they would go before
unto you, and make up beforehand your
aforepromised [1]bounty, that the same
might be ready, as a matter of bounty,
and not of [2]extortion.
6 But this *I say*, He that soweth spar-
ingly shall reap also sparingly; and he
that soweth [3]bountifully shall reap also
7 [3]bountifully. *Let* each man *do* according
as he hath purposed in his heart: not
[4]grudgingly, or of necessity: for God lov-
8 eth a cheerful giver. And God is able to
make all grace abound unto you; that ye,
having always all sufficiency in every
thing, may abound unto every good work:
9 as it is written,

He hath scattered abroad, he hath given
to the poor;
His righteousness abideth for ever.

10 And he that supplieth seed to the sower
and bread for food, shall supply and mul-
tiply your seed for sowing, and increase
11 the fruits of your righteousness: ye being
enriched in every thing unto all [5]liberality,
which worketh through us thanksgiving
12 to God. For the ministration of this ser-
vice not only filleth up the measure of the
wants of the saints, but aboundeth also
through many thanksgivings unto God;
13 seeing that through the proving *of you*
by this ministration they glorify God for
the obedience of your confession unto the
gospel of Christ, and for the [5]liberality of
your contribution unto them and unto all;
14 while they themselves also, with supplica-
tion on your behalf, long after you by
reason of the exceeding grace of God in
15 you. Thanks be to God for his unspeak-
able gift.

[1] Gr. *blessing.* [2] Or, *covetousness.* [3] Gr. *with blessings.* [4] Gr. *of sorrow.* [5] Gr. *singleness.*

5. As a matter of bounty on your part, **and not of extortion** (or grasping) on our part.
7. Of necessity. By compulsion.
9. Ps. 112:9.
11. Being enriched. Grammatically connected with verse 8, and yet, in thought, closely connected with the last clause of the tenth verse. **Liberality.** Simple-heartedness.
13. Liberality of your contribution. Rather, "simple-heartedness of your fellowship."
15. The contrast is presented of God's unspeakably great gift of salvation through Christ (Rom. 6:23), and our trifling human gifts.

The Argument of this Chapter. — "Let not my confident boasting of your liberality, and your preparation a year ago, be in vain. As God is liberal to you, be liberal in his cause, for the good of the saints, and to his glory."

CHAPTER X.

Against the false apostles, who disgraced the weakness of his person and bodily presence, he setteth out the spiritual might and authority, with which he is armed against all adversary powers, 7. assuring them that at his coming he will be found as mighty in word, as he is now in writing being absent, 12. and withal taxing them for reaching out themselves beyond their compass, and vaunting themselves into other men's labours.

1 Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent am bold toward you:
2 But I beseech *you*, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.
3 For though we walk in the flesh, we do not war after the flesh:
4 (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;)
5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;
6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.
7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's.
8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:
9 That I may not seem as if I would terrify you by letters.
10 For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible.

1 Now I Paul myself intreat you by the meekness and gentleness of Christ, I who in your presence am lowly among you, but being absent am of good courage toward you: yea, I beseech you, that I may not when present shew courage with the confidence wherewith I count to be bold against some, which count of us as if we walked according to the flesh. For though we walk in the flesh, we do not war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strong holds); casting down [1]imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ; and being in readiness to avenge all disobedience, when your obedience shall be fulfilled. [2]Ye look at the things that are before your face. If any man trusteth in himself that he is Christ's, let him consider this again with himself, that, even as he is Christ's, so also are we. For though I should glory somewhat abundantly concerning our authority (which the Lord gave for building you up, and not for casting you down), I shall not be put to shame: that I may not seem as if I would terrify you by my letters. For, His letters, they say, are weighty and strong; but his bodily presence is weak,

[1] Or, *reasonings.* [2] Or, *Do ye look . . . face?*

1. By the meekness and gentleness of Christ. Through such graces operating in me.

2. Paul hopes that his bold, authoritative attitude, which he was compelled to take in regard to the troublesome members of the Corinthian church, may be laid aside before he arrives at Corinth, by reason of their united docility and dutifulness.

4. The whole conflict is spiritual. Even the "destruction of the flesh" (1 Cor. 5:5) in the case of the incestuous person (which, however, was not with carnal weapons) was an exceptional case, demanded as part of the apostolic evidence, but is no example for the church. The warfare is not according to the flesh.

5. Casting down imaginations. This belongs to the "we" of verse 3, and yet has reference to the "casting down" in the parenthesis (see chap. 9:11, for a like construction). **Imaginations.** Rather (with margin), "reasonings." It is man's shallow reason that lifts itself against God's revelation. **Every high thing.** The military image is continued, and the oppositions of the carnal reason are likened to castles and towers. **Bringing every thought into captivity.** Just as the conquering general takes captive every one who had occupied the now razed fortress.

6. Paul says, that, on securing their complete obedience to the truth, he is ready to punish all persistent disobedience, such as that of the false teachers.

7. Ye look at the things that are before your face. This is a most unfortunate rendering. The Old Version is right. "Do ye look on things after the outward appearance?" The correction by the Revision is one of excessive purism, which is the one fault of the Revision. The words *κατὰ πρόσωπον* mean "at face," "according to face," "in front." *Τὰ κατὰ πρόσωπον* means "the things in front." Here it is not the things in front of the lookers that are meant, but the things in front of the objects looked on (the false teachers); i.e., *their outward appearance.* The context requires this view. Paul is chiding them, not for looking at the things in front of them, which they had to do, and ought to do, but for looking at the outside professions and aspects of their false teachers.

9. That I may not, etc. This should begin a new sentence, thus: "That I may not seem as if I would terrify you by my letters (for 'his letters,' they say, 'are weighty and strong, but his bodily presence is weak, and his speech of no account'), let such a one reckon this, that, what we are in word by letters when we are absent, such shall we be also in deed when we are present."

10. They say. The Sinaitic codex, and nearly all the uncials, read "*he* says," referring to some one particular offender in the apostle's mind.

11 Let such an one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

13 But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond *our measure*, as though we reached not unto you: for we are come as far as to you also in *preaching* the gospel of Christ:

15 Not boasting of things without *our* measure, *that is*, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

16 To preach the gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand.

17 But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

11 and his speech of no account. Let such a one reckon this, that, what we are in word by letters when we are absent, such *are we* also in deed when we are present.
12 For we are not bold [1] to number or compare ourselves with certain of them that commend themselves: but they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding.
13 But we will not glory beyond *our* measure, but according to the measure of the [2] province which God apportioned to us as
14 a measure, to reach even unto you. For we stretch not ourselves overmuch, as though we reached not unto you: for we [3] came even as far as unto you in the gos-
15 pel of Christ: not glorying beyond *our* measure, *that is*, in other men's labours; but having hope that, as your faith groweth, we shall be magnified in you according to our [2] province unto *further* abun-
16 dance, so as to preach the gospel even unto the parts beyond you, *and* not to glory in another's [2] province in regard of
17 things ready to our hand. But he that
18 glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth.

[1] Gr. *to judge ourselves among, or to judge ourselves with.* [2] Or, *limit.* Gr. *measuring-rod.* [3] Or, *were the first to come.*

12. Paul holds up the false teachers to reproach for their low rivalries and emulations. He did not, as a Christian before God's eye, dare to count himself among such, or to compare himself with such. Their own mutual comparisons were marks of folly.

13. Paul would glory, but only in what God had assigned him. **The measure of the province.** Literally, "the measure of the rule." Paul represents God as exactly apportioning to him his work and its sphere; and the Corinthian church had been allotted to him, that he should be its founder and apostle.

14. For we do not overstretch ourselves, as if we were not reaching to you, but trying to do so. **We came.** Rather (with the margin), "we were the first to come" (Acts 18:1–18).

15. The thought of verse 13 resumed. **According to our province.** According to our rule (see verse 13). According to the rule which God has made for us. **Unto further abundance.** So as to lead to still greater results for Christ. It is explained by the next clause.

16. Province. Rather, "rule," as in 13th and 15th verses. Paul did not wish to act as apostle in any place which was included in the apportionment (measured by rule of God) of another.

17, 18. Paul gloried, but only in God's presence and blessing (see verse 13).

The Argument of this Chapter.—"I, that ask of you these things, will be the same when among you that I am when absent, not being (as my adversaries say) powerful only in my letters. This is not unrighteous boasting; for, when I glory, I glory only in God, and in the work I do under his command and guidance."

CHAPTER XI.

1. Out of his jealousy over the Corinthians, who seemed to make more account of the false apostles than of him, he entereth into a forced commendation of himself, 5. of his equality with the chief apostles, 7. of his preaching the gospel to them freely, and without any their charge, 13. shewing that he was not inferior to those deceitful workers in any legal prerogative, 23. and in the service of Christ, and in all kind of sufferings for his ministry, far superior.

1 WOULD to God ye could bear with me a little in *my* folly: and indeed bear with me.
2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ.

1 WOULD that ye could bear with me in a little foolishness: [1] nay indeed bear with
2 me. For I am jealous over you with [2] a godly jealousy: for I espoused you to one husband, that I might present you *as* a

[1] Or, *but indeed ye do bear with me.* [2] Gr. *a jealousy of God.*

1. A little foolishness. The apparent foolishness of boasting, or glorying, in God's appointments regarding the apostle, to which boasting he is driven in self-defence.

2. That I might present you. This seems to be redundant. May not the ἡρμοσάμην, which, in the *active*, means often "to espouse," have here, in the *middle*, its original meaning of *fitting?* Can the middle have the sense

3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.

5 For I suppose I was not a whit behind the very chiefest apostles.

6 But though *I be* rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.

7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches, taking wages *of them*, to do you service.

9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*.

10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11 Wherefore? Because I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

13 For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel; for Satan himself is transformed into an angel of light.

15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.

17 That which I speak, I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting.

3 pure virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your [1] minds should be corrupted from the simplicity and the purity
4 that is toward Christ. For if he that cometh preacheth another Jesus, whom we did not preach, or *if* ye receive a different spirit, which ye did not receive, or a different gospel, which ye did not accept, ye do
5 well to bear with *him*. For I reckon that I am not a whit behind [2] the very chiefest
6 apostles. But though *I be* rude in speech, yet *am I* not in knowledge; nay, in every thing we have made *it* manifest among all
7 men to you-ward. Or did I commit a sin in abasing myself that ye might be exalted, because I preached to you the gospel
8 of God for nought? I robbed other churches, taking wages *of them* that I
9 might minister unto you; and when I was present with you and was in want, I was not a burden on any man; for the brethren, when they came from Macedonia, supplied the measure of my want; and in every thing I kept myself from being burdensome unto you, and *so* will I keep
10 *myself*. As the truth of Christ is in me, no man shall stop me of this glorying in
11 the regions of Achaia. Wherefore? because I love you not? God knoweth.
12 But what I do, that I will do, that I may cut off [3] occasion from them which desire an occasion; that wherein they glory, they
13 may be found even as we. For such men are false apostles, deceitful workers, fashioning themselves into apostles of
14 Christ. And no marvel; for even Satan fashioneth himself into an angel of light.
15 It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness; whose end shall be according to their works.
16 I say again, Let no man think me foolish; but if *ye do*, yet as foolish receive me,
17 that I also may glory a little. That which I speak, I speak not after the Lord, but as in foolishness, in this confidence of glory-

[1] Gr. *thoughts*. [2] Or, *those pre-eminent apostles*. [3] Gr. *the occasion of them*.

of actively espousing a virgin to a husband? The words would then read, "for I prepared (fitted myself) to present you as a pure virgin to one husband, even to Christ."

3. Should be corrupted. Leave out the "should." **The purity that is toward Christ.** This conveys no clear meaning. The Old Version is better, "in Christ." It is a purity that one has by looking *to* Christ, and entering *into* Christ. Purism has here again stumbled.

4. A different spirit. Exhibitions of spiritual possession, which were mere imitations of the true and real. The word can scarcely here refer to disposition of mind, or even the ordinary gifts of the Spirit. It is evidently something more external and readily judged. **He that cometh** may refer to the same person alluded to in chap. 10:10, 11. **Ye do well to bear with him.** Ironical.

5. This "for" follows such an implied phrase as this: "I assert my own authority thus boldly."

6. We have made it manifest; i.e., our not being rude in knowledge.

7. Part of his manifestation of knowledge was his humbling himself for their exaltation.

8. I robbed. Strong figure in his earnest language.

9. The brethren. Silas and Timothy (see Acts 18:5).

12. This verse shows that the false teachers would not receive direct support from the Corinthian church, in hopes of thus gaining greater confidence by a mock humility. Paul determined to meet them on their own ground.

13. Fashioning themselves. Rather, "transforming themselves," as in the Old Version. So in verse 14 and verse 15. The Revision is manifestly wrong.

14. See Gen. 3:1–5, Job 1:6, Matt. 4:3–11. Satan, doubtless, on these occasions assumed a holy and attractive aspect.

16. Receive me to your regard, that I may safely glory a little.

17, 18. "What I speak, I acknowledge I do not speak as Christ was wont to speak, but with the appearance of folly in this confidence of glorying; but, as many are deceiving you by glorying in their external advantages, I must, in self-defence, descend to this low argument, not for its absolute, but for its relative, worth."

18 Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, seeing ye *yourselves* are wise.

20 For ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

22 Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.

23 Are they ministers of Christ? (I speak as a fool) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24 Of the Jews five times received I forty *stripes* save one.

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep:

26 *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory, I will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And through a window in a basket was I let down by the wall, and escaped his hands.

18 ing. Seeing that many glory after the
19 flesh, I will glory also. For ye bear with the foolish gladly, being wise *yourselves*.
20 For ye bear with a man, if he bringeth you into bondage, if he devoureth you, if he taketh you *captive*, if he exalteth himself, if he smiteth you on the face.
21 I speak by way of disparagement, as though we had been weak. Yet whereinsoever any is bold (I speak in foolishness), I am bold
22 also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the
23 seed of Abraham? so am I. Are they ministers of Christ? (I speak as one beside himself) I more; in labours more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft.
24 Of the Jews five times received I forty
25 *stripes* save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have
26 I been in the deep; *in* journeyings often, *in* perils of rivers, *in* perils of robbers, *in* perils from *my* [1]countrymen, *in* perils from the Gentiles, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in*
27 perils among false brethren; *in* labour and travail, in watchings often, in hunger and thirst, in fastings often, in cold and naked-
28 ness. [2]Beside those things that are without, there is that which presseth upon me
29 daily, anxiety for all the churches. Who is weak, and I am not weak? who is
30 made to stumble, and I burn not? If I must needs glory, I will glory of the things
31 that concern my weakness. The God and Father of the Lord Jesus, he who is blessed [3]for evermore, knoweth that I lie
32 not. In Damascus the governor under Aretas the king guarded the city of the
33 Damascenes, in order to take me: and through a window was I let down in a basket by the wall, and escaped his hands.

[1] Gr. *race.* [2] Or, *Beside the things which I omit.* Or, *Beside the things that come out of course.* [3] Gr. *unto the ages.*

19, 20. Gentle irony. "You have shown such forbearance toward these false teachers, whose object is to enslave, to devour, defraud, and lord it over you, that you certainly can bear my folly. In your wisdom, you cannot be hurt by it." **If he taketh you captive.** Rather, "if he take from you." The object, "you," is not to be repeated after "taketh." This is purism again.

21. "I speak as if I were really the weak man they say I am, and as if I needed such glorying in the flesh." Literally, "according to disgrace (the disgrace they put upon me) I speak."

22. Hebrews by religion. **Israelites** by nation. **The seed of Abraham.** Pure Jews, not proselytes, nor children of proselytes.

28. Beside those things that are without. The things just enumerated.

29. "Who is weak, whom I do not sympathize with? Who stumbles in the truth, for whom I am not zealously excited?"

30. My weakness. In personal and sympathetic sufferings. This refers to the past enumeration.

32. He adds another fact which showed his peril and his weakness. **Aretas** was an Arabian monarch, who made war with Herod Antipas, and who, for a time, held possession of Damascus.

33. Acts 9: 24, 25.

The Argument of this Chapter. — "Indeed I must glory; for I am so anxious for you, and so fearful of the power gained over you by false teachers, that I must descend to their method of boasting, in order to overthrow their wrong hold upon your minds." [Then follows a list of some of Paul's experiences, showing God's care of him in the midst of his own weakness.]

CHAPTER XII.

1. For commending of his apostleship, though he might glory of his wonderful revelations, 9. yet he rather chooseth to glory of his infirmities, 11. blaming them for forcing him to this vain boasting. 14. He promiseth to come to them again: but yet altogether in the affection of a father, 20. although he feareth he shall to his grief find many offenders, and publick disorders there.

1 It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth:)

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

1 [1]I must needs glory, though it is not
expedient; but I will come to visions and
2 revelations of the Lord. I know a man
in Christ, fourteen years ago (whether in
the body, I know not; or whether out of
the body, I know not; God knoweth),
such a one caught up even to the third
3 heaven. And I know such a man
(whether in the body, or apart from the
4 body, I know not; God knoweth), how
that he was caught up into Paradise, and
heard unspeakable words, which it is not
5 lawful for a man to utter. On behalf of
such a one will I glory: but on mine own
behalf I will not glory, save in *my* weak-
6 nesses. For if I should desire to glory,
I shall not be foolish; for I shall speak
the truth: but I forbear, lest any man
should account of me above that which
he seeth me *to be*, or heareth from me.
7 And by reason of the exceeding greatness
of the revelations — wherefore, that I
should not be exalted overmuch, there
was given to me a [2]thorn in the flesh, a
messenger of Satan to buffet me, that I
8 should not be exalted overmuch. Con-
cerning this thing I besought the Lord
thrice, that it might depart from me.
9 And he hath said unto me, My grace is
sufficient for thee: for *my* power is made
perfect in weakness. Most gladly there-
fore will I rather glory in my weaknesses,
that the strength of Christ may [3]rest
10 upon me. Wherefore I take pleasure in
weaknesses, in injuries, in necessities, in
persecutions, in distresses, for Christ's
sake: for when I am weak, then am I
strong.

[1] Some ancient authorities read *Now to glory is not expedient, but I will come, etc.* [2] Or, *stake.* [3] Or, *cover me.* Gr. *spread a tabernacle over me.*

2. A man in Christ. A Christian. Paul thus alludes to himself. **Fourteen years ago.** When Paul was in retirement at Tarsus (see Acts 9: 30, and 11: 25). **I know not.** Paul could not tell whether the view he had of heaven was by a withdrawal from his body, or while continuing in the body. He was so lost in contemplating what was revealed to him, that he could not give subjective attention to himself. **The third heaven.** One method of dividing the heavens was into three, — the atmosphere, the starry heavens, and the angelic abode. This is that, probably, which Paul follows. He certainly makes the third heaven the same as paradise: there is no idea of difference in the phraseology. The repetition is that of impressive solemnity.

4. Paradise. Paul's notion of paradise was certainly not one side of a gloomy hades beneath us, as some would teach. "Paradise" means *garden*, and is used for what is beautiful, cheerful, and joyous, and not of any semi-melancholy place. **Lawful.** Rather, "possible." It was not permitted to his communicative powers.

5. Such a one. Paul, as favored of God. **On mine own behalf.** Paul in his own merits.

7. A thorn in the flesh. Rather "a *splinter* in the flesh." The word is used for a stake on which men were impaled, and for a splinter which could wound the flesh. In the latter sense it is found in Dioscorides. It is *never a thorn*. It is probably a figurative term for a physical disease. The splinter means a worrying trouble, and "in the flesh" is added to show that its seat was the body. It may have been nervousness, or difficulty of vision; but we cannot have any certainty regarding the character of the physical complaint. **A messenger of Satan.** Compare Job 2: 7; Luke 13: 16; 1 Cor. 5: 5, for examples of Satan's power to create disease. Satan is used by God to repress pride in his own elect.

9. Is made perfect. Receives its complete demonstration through human weakness. It is not "my power," but simply "power," or "the power;" that is, the power connected with the gospel's proclamation. God's grace would be sufficient to sustain Paul; while Paul's weakness in this particular (from which he sought relief) would enhance the glory of the gospel by more fully demonstrating its divine power, not dependent on man's health or strength. **The strength of Christ** in the proclamation of his Word.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not your's, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying.

20 For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 *And* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

11 I am become foolish: ye compelled me; for I ought to have been commended of you: for in nothing was I behind [1]the very chiefest apostles, though I am noth-
12 ing. Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and [2]mighty works.
13 For what is there wherein ye were made inferior to the rest of the churches, except *it be* that I myself was not a burden to you? forgive me this wrong.
14 Behold, this is the third time I am ready to come to you: and I will not be a burden to you: for I seek not yours, but you, for the children ought not to lay up for the parents, but the parents for the
15 children. And I will most gladly spend and be [3]spent for your souls. If I love you more abundantly, am I loved the
16 less? But be it so, I did not myself burden you; but, being crafty, I caught you
17 with guile. Did I take advantage of you by any one of them whom I have sent
18 unto you? I exhorted Titus, and I sent the brother with him. Did Titus take any advantage of you? walked we not by the same Spirit? *walked we* not in the same steps?
19 [4]Ye think all this time that we are excusing ourselves unto you. In the sight of God speak we in Christ. But all things, beloved, *are* for your edifying.
20 For I fear, lest by any means, when I come, I should find you not such as I would, and should myself be found of you such as ye would not; lest by any means *there should be* strife, jealousy, wraths, factions, backbitings, whisperings, swell-
21 ings, [5]tumults; lest, when I come again, my God should humble me before you, and I should mourn for many of them that have sinned heretofore, and repented not of the uncleanness and fornication and lasciviousness which they committed.

[1] Or, *those pre-eminent apostles.* [2] Gr. *powers.* [3] Gr. *spent out.* [4] Or, *think ye . . . you?* [5] Or, *disorders.*

13. Forgive me this wrong. A gentle irony.

14. If "the third time" here belongs to the "come," and not the "am ready" (as seems most probable), then Paul must have made a visit to Corinth from Ephesus somewhere in the two or three years period of his Ephesian abode. The words in chap. 13: 1 seem to favor this view; and yet this passage may read, "I am ready the third time to come to you" (being twice before prevented); and the passage in chap. 13: 1 may read, "this third time I am coming to you:" i.e., I am starting to come. In that case, we have not to imagine any other visit to Corinth but the one described in Acts 18: 1–18.

15. Spend and be spent. Use all I have, and be myself used up; referring to his bodily ills.

16. "But let the accusation be, that though I did not burden you with my support, yet I was crafty, and deceived you." He then answers this charge, which doubtless had been urged against him by the false teachers.

18. The brother. We cannot tell who the companion of Titus was on his first mission from Paul to the Corinthians. Paul answers the charge by showing, that as he had not taken any money from them directly, so he had not taken any indirectly (the alleged craftiness and guile) through his two messengers. They, like himself, received no support from the Corinthian church.

19. "Instead of making a defence, I am simply speaking as Christ's apostle for your spiritual benefit."

20. Not such as I would. Rebellious to the divine authority. **Such as ye would not.** Wielding apostolic authority in the way of correction. In this and the next verse we have the two evils of the Corinthian church referred to, — its factious character, and the sensuality of some of its members.

The Argument of this Chapter. — "Still higher sources of glorying I have, exhibitions of God's favor to me, accompanied by necessary trials in which I also glory. My apostleship has been abundantly certified, and my conduct among you has been guided by my love for you. All this I say, not as a defence for me, but, as Christ's apostle, for your spiritual benefit; for I fear lest sin may lay waste the Corinthian church."

CHAPTER XIII.

1. He threateneth severity, and the power of his apostleship against obstinate sinners. 5. And advising them to a trial of their faith, 7. and to a reformation of their sins before his coming, 11. he concludeth his epistle with a general exhortation and a prayer.

1 THIS *is* the third *time* I am coming to you. In the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad, when we are weak, and ye are strong: and this also we wish, *even* your perfection.

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 Greet one another with an holy kiss.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

¶ The second *epistle* to the Corinthians was written from Philippi, *a city* of Macedonia, by Titus and Lucas.

1 THIS is the third time I am coming to you. At the mouth of two witnesses or
2 three shall every word be established. I have said [1] beforehand, and I do say [1] beforehand, [2] as when I was present the second time, so now, being absent, to them that have sinned heretofore, and to all the rest, that, if I come again, I will
3 not spare; seeing that ye seek a proof of Christ that speaketh in me; who to you-ward is not weak, but is powerful in you:
4 for he was crucified through weakness, yet he liveth through the power of God. For we also are weak [3] in him, but we shall live with him through the power of
5 God toward you. Try your own selves, whether ye be in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus Christ is in you?
6 unless indeed ye be reprobate. But I hope that ye shall know that we are not
7 reprobate. Now we pray to God that ye do no evil; not that we may appear approved, but that ye may do that which is honourable, [4] though we be as reprobate.
8 For we can do nothing against the truth,
9 but for the truth. For we rejoice, when we are weak, and ye are strong: this we
10 also pray for, even your perfecting. For this cause I write these things while absent, that I may not when present deal sharply, according to the authority which the Lord gave me for building up, and not for casting down.
11 Finally, brethren, [5] farewell. Be perfected; be comforted; be of the same mind; live in peace: and the God of love
12 and peace shall be with you. Salute one another with a holy kiss.
13 All the saints salute you.
14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.

[1] Or, *plainly.* [2] Or, *as if I were present the second time, even though I am now absent.* [3] Many ancient authorities read *with.* [4] Gr. *and that.* [5] Or, *rejoice: be perfected.*

1. See note on chap. 12:14. **Every word** concerning the sinful conduct at Corinth.

2. Read as in the margin, "as if I were present the second time, even though I am now absent." Paul could not have threatened them at any former visit; for the news of their wrong-doings had been received at Ephesus, from which time he had avoided going to them, but had sent Timothy and Titus instead.

3. Who (Christ) **to you-ward is not weak** (as I, his apostle, am), **but is powerful** (by his Spirit) **in you.**

4. Semitic way of saying, "for though he was crucified through weakness, yet he liveth through the power of God; and though, therefore, we also are weak with him, yet we shall live with him, through the power of God, toward you (i.e., for your good)." There is a weak side, the human; and a strong side, the divine. They should recognize in Paul the divine and strong side belonging to his apostolic office.

5. Put your Christianity to the proof. See Christ in you, which you can do, unless ye are rejected in the proof.

6. I trust that you will see, that not only yourselves, but we also, are not rejected in the proof (i.e., that we are proved Christian by test).

7. "I pray God that you may do no evil: I do not pray that I may be seen as tested and found true, but that you may do good, and we be without the test and proof, and so as those that are rejected in the proof." Paul wished, if they should continue evil, to exert his apostolic power among them in correction; but he preferred their righteous behavior to such demonstrations of his high office and power.

8. The reason for this preference, as given in the preceding verse, "for the truth is what I contend for, and not my personal glory; for I can do nothing which may retard the progress of the truth, but must act ever for its promotion."

9. We rejoice, when we are weak in appearance by the non-exercise of our apostolic power, **and ye are strong** in faith and works, not calling for a display of our power to punish. **Perfecting.** Rather, "adjustment," "restoration to order."

11. Be perfected. "Be adjusted," or "Be restored to order." **12. A holy kiss.** See Rom. 16:16, and 1 Cor. 16:20.

The Argument of this Chapter. — "When I again come to Corinth, I shall, if need be, give very clear proof of my apostolic office by punishing those who are guilty; yet I would much prefer your freedom from error, and thus be permitted to forego the proof."

THE EPISTLE OF PAUL THE APOSTLE

TO THE

GALATIANS.

THIS Epistle was probably written in the year 54, after his first visit to Galatia; though many would put it as late as 56, when he was at Ephesus after his second visit to Galatia. For the two visits, see Acts 16:6, and 18:23. If he wrote it in 54, it was probably from Antioch (Acts 18:22, 23); if in 56, it was probably from Ephesus (Acts 19:1-20:1). In the Epistle, Paul asserts his apostleship, and rebukes the Galatians for falling into a formal ritualism, false teachers having denied his apostleship, and led the Galatian churches into gross error.

CHAPTER I.

6. He wondereth that they have so soon left him and the gospel, 8. and accurseth those that preach any other gospel than he did. 11. He learned the gospel not of men, but of God: 14. and sheweth what he was before his calling, 17. and what he did presently after it.

1 PAUL, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)
2 And all the brethren which are with me, unto the churches of Galatia:
3 Grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ,
4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:
5 To whom *be* glory for ever and ever. Amen.
6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

1 PAUL, an apostle (not from men, neither through [1] man, but through Jesus Christ, and God the Father, who raised
2 him from the dead), and all the brethren which are with me, unto the churches of
3 Galatia: Grace to you and peace [2] from God the Father, and our Lord Jesus
4 Christ, who gave himself for our sins, that he might deliver us out of this present evil [3] world, according to the will of our
5 God and Father: to whom *be* the glory [4] for ever and ever. Amen.
6 I marvel that ye are so quickly removing from him that called you in the grace

[1] Or, *a man.* [2] Some ancient authorities read *from God our Father and the Lord Jesus Christ.* [3] Or, *age.* [4] Gr. *unto the ages of the ages.*

1. An apostle. See Luke 6:13 for the distinctive use of this title in the Christian church. The word occurs over eighty times in the New Testament, and it is used in this distinctive sense in all but three or four passages; namely, 2 Cor. 8:23, Phil. 2:25, Heb. 3:1, and perhaps Acts 14:4. In the first two, the English has "messenger." In the third, Christ is called metaphorically an apostle, with undoubted reference to the distinctive sense. The word is very rare in the classical authors. Herodotus uses it only twice, and in these passages it means an "envoy" or "ambassador." Rev. 21:14 limits the apostolic number to twelve (see on Acts 1:26). The apostles alone had the power of conferring miraculous gifts. **Not from men, neither through man.** Man was neither its origin nor medium. **But through Jesus Christ.** Antithetic to "man." **And God the Father.** And from God the Father as the source. Opposed to "from men." **Who raised him from the dead.** Compare Acts 2:24, and John 10:17, 18. **Churches.** The word "church" (the ordinary Greek word for "assembly") is used in the New Testament, either for the one invisible, spiritual Church of Christ (1 Tim. 3:15), or the many separate, visible assemblies of believers, as here, and 1 Thess. 2:14.

3. Grace—and peace. The fuller form in 1 Tim. 1:2. "Grace, mercy, and peace" (compare Rom. 5:1, and Eph. 2:8). *Grace*, the general attribute; *mercy*, the grace applied to sinners; *peace*, the blessed result.

4. Who gave himself for our sins. See Rom. 4:25; Heb. 9:28; 2 Cor. 5:21. Christ came, not simply or mainly as our example, but as our substitute for sacrifice, the propitiation for our sins. The substitution is not implied in this preposition (περί); but it is amply taught elsewhere, so that we can see the true relation which underlies this statement. **This present evil world.** The wicked age now begun. A phrase only here found. Compare 1 Cor. 3:18, Eph. 6:12, Tit. 2:12, 13. Also Eph. 2:7 for the complementary phrase.

5. Amen. The Hebrew confirmatory word, originally signifying "truly." In Isa. 65:16, God is called "the God of Amen;" i.e., the true and unchanging God.

6. So quickly removing. Their sudden apostasy so astonished the apostle, that he writes hurriedly to them, and omits all preface of compliment with which he usually began his Epistles. **Him that called you**; i.e., God

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

19 But other of the apostles saw I none, save James the Lord's brother.

7 of Christ unto a different gospel; which
is not another *gospel:* only there are
some that trouble you, and would pervert
8 the gospel of Christ. But though we, or
an angel from heaven, should preach [1] unto you any gospel [2] other than that which
we preached unto you, let him be anath-
9 ema. As we have said before, so say I
now again, If any man preacheth unto
you any gospel other than that which ye
10 received, let him be anathema. For am I
now persuading men, or God? or am
I seeking to please men? if I were still
pleasing men, I should not be a [3] servant
of Christ.
11 For I make known to you, brethren, as
touching the gospel which was preached
12 by me, that it is not after man. For
neither did I receive it from [4] man, nor
was I taught it, but *it came to me* through
13 revelation of Jesus Christ. For ye have
heard of my manner of life in time past
in the Jews' religion, how that beyond
measure I persecuted the church of God,
14 and made havock of it; and I advanced
in the Jews' religion beyond many of
mine own age [5] among my countrymen,
being more exceedingly zealous for the
15 traditions of my fathers. But when it
was the good pleasure of God, who sep-
arated me, *even* from my mother's womb,
16 and called me through his grace, to reveal
his Son in me, that I might preach him
among the Gentiles; immediately I con-
17 ferred not with flesh and blood: neither
went I up to Jerusalem to them which
were apostles before me: but I went away
into Arabia; and again I returned unto
Damascus.
18 Then after three years I went up to
Jerusalem to [6] visit Cephas, and tarried
19 with him fifteen days. But other of the
apostles saw I none, [7] save James the

[1] Some ancient authorities omit *unto you.* [2] Or, *contrary to that.* [3] Gr. *bond-servant.* [4] Or, *a man.* [5] Gr. *in my race.* [6] Or, *become acquainted with.* [7] Or, *but only.*

(compare chap. 5:8, and 1 Thess. 2:12, and 5:24). **In the grace of Christ.** *Through* the grace of Christ (see Acts 15:11; 1 Cor. 16:23; 2 Cor. 13:14). The "into" of the Old Version is decidedly wrong. It is Christ's grace,—that grace which Christ ministered by his humiliation, incarnation, and death, by which God calls us to his holiness.

6, 7. Unto a different gospel; which is not another. The Greek words imply that the teaching of these false teachers was not another gospel, but a different gospel; that is, something differing from the gospel. **Pervert the gospel,** so that it be no more a gospel (i.e., good tidings).

8. Anathema. See 1 Cor. 16:22. See also Acts 23:14, Rom. 9:3, and 1 Cor. 12:3. It is the Hebrew *herem,* implying separation for destruction before God.

9. As we have said before. Some refer this to verse 8, and others to what he had said on his second visit to Galatia, when already seeing these evils. If, however, he had already seen their evil ways, why should he express surprise in this Epistle: "I marvel," etc.?

10. Persuading. In the sense of "seeking favor," or "conciliating" (see Acts 12:20, and Matt. 28:14). The two questions may be put into one, thus: "Do I seek to win men's favor by pleasing them?" Note the antagonism between **men** and **Christ.**

11. After man. Of human origin or character.

12. Neither did I as well as the other apostles. The "I" is emphatic. **From man.** From any particular man as predecessor or superior, **nor was I taught it** by any gradual process. **Through revelation of Jesus Christ.** He received his gospel, as he did his apostleship, without human intervention, perhaps during his sojourn in Arabia (verse 17).

15. Separated me. Rather, "determined me." God's providence guided Paul from his birth toward his apostleship. **Called me.** At Damascus.

16. To reveal his Son in me. This revelation was after the call, and probably began at Damascus; and, under its impulse, Paul went into Arabia to have it completed. **Flesh and blood.** Any man (see Matt. 16:17; 1 Cor. 15:50; Eph. 6:12).

18. For the chronology of Paul's life, see Acts 11:20; 28:30. **To visit.** As in the margin, "to become acquainted with." **Cephas.** Peter.

19. James the Lord's brother, was, therefore, an apostle. Hence he was James the son of Alphæus.

20 Now the things which I write unto you, behold, before God, I lie not.
21 Afterwards I came into the regions of Syria and Cilicia;
22 And was unknown by face unto the churches of Judæa which were in Christ:
23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.
24 And they glorified God in me.

20 Lord's brother. Now touching the things which I write unto you, behold, before
21 God, I lie not. Then I came into the
22 regions of Syria and Cilicia. And I was still unknown by face unto the churches
23 of Judæa which were in Christ: but they only heard say, He that once persecuted us now preacheth the faith of which he
24 once made havock; and they glorified God in me.

20. Before God, I lie not. The importance of the truth, that he received his gospel direct from God, is so great, he appeals to God as a witness of the fact (compare Rom. 1:9, and 9:1; 2 Cor. 11:10-31).

The Argument of this Chapter. — "I marvel that ye have so soon left the simplicity of the gospel, — a gospel given me directly from God."

CHAPTER II.

1. He sheweth when he went up again to Jerusalem, and for what purpose: 3. and that Titus was not circumcised: 11. and that he resisted Peter, and told him the reason, 14. why he and other, being Jews, do believe in Christ to be justified by faith, and not by works: 20. and that they live not in sin, who are so justified.

1 THEN fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also.
2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.
3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:
4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:
5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.
6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed *to be somewhat* in conference added nothing to me:
7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter;

1 THEN [1] after the space of fourteen years I went up again to Jerusalem with Barna-
2 bas, taking Titus also with me. And I went up by revelation; and I laid before them the gospel which I preach among the Gentiles, but privately before them who [2] were of repute, lest by any means I should be running, or had run, in vain.
3 But not even Titus who was with me, being a Greek, was compelled to be cir-
4 cumcised: [3] and that because of the false brethren privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might
5 bring us into bondage: to whom we gave place in the way of subjection, no, not for an hour; that the truth of the gospel might
6 continue with you. But from those who [2] were reputed to be somewhat ([4] whatsoever they were, it maketh no matter to me: God accepteth not man's person) — they, I say, who were of repute imparted
7 nothing to me: but contrariwise, when they saw that I had been intrusted with the gospel of the uncircumcision, even as Peter with *the gospel* of the circumcision

[1] Or, *in the course of.* [2] Or, *are.* [3] Or, *but* it was *because of.* [4] Or, *what they once were.*

1. After the space of fourteen years. Reckoning from his conversion. If the conversion was in A.D. 31, then this visit was in A.D. 45; that is, the visit with Barnabas to carry alms. **Titus** is not mentioned in the narrative in Acts 11:30, and 12:25.

2. I went up by revelation. Not the revelation made to Agabus (Acts 11:28), but a special revelation given to Paul at that time. **But privately before them who were of repute.** This private conference with the apostles and elders must have been either the only exposition of his gospel, or a prior one to a public discourse. His object was, to explain his consistency with the truth of God before, by a false notion of what he had done, a contest detrimental to the interests of the Church should arise. He would be running in vain if he injured the Church by controversies, as well as enlarged it by his preaching. The injury would be a set-off to the good.

3. But not even Titus, etc. "The apostles did not find fault with my treatment of Gentiles; but, when I refused to circumcise Titus, they did not compel the circumcision."

4, 5. The insisting of the false brethren, that Titus should be circumcised, made Paul resolute in refusing what, if not demanded as a religious necessity, he would have willingly done for peace' sake. The false brethren were men who pretended to be Christian brethren, but were mere tools of the false teachers. They were privily introduced into the churches, where they worked their errors. The object was to make a formal, ritualistic church, — a Judaism adapted on its ritual side to the Gentiles.

6. Those who were reputed to be somewhat. The apostles and elders. He does not mean to slight the apostles and elders by this style of speech, but only to show his own complete independence.

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.

10 Only *they would* that we should remember the poor; the same which I also was forward to do.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We *who are* Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

8 (for he that wrought for Peter unto the apostleship of the circumcision wrought
9 for me also unto the Gentiles); and when they perceived the grace that was given unto me, James and Cephas and John, they who [1]were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision;
10 only *they would* that we should remember the poor; which very thing I was also zealous to do.
11 But when Cephas came to Antioch, I resisted him to the face, because he stood
12 condemned. For before that certain came from James, he did eat with the Gentiles: but when they came, he drew back and separated himself, fearing them that were
13 of the circumcision. And the rest of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away
14 with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Cephas before *them* all, If thou, being a Jew, livest as do the Gentiles, and not as do the Jews, how compellest thou the
15 Gentiles to live as do the Jews? We being Jews by nature, and not sinners of
16 the Gentiles, yet knowing that a man is not justified by [2]the works of the law, [3]save through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justi-
17 fied. But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a minister of sin?
18 God forbid. For if I build up again those things which I destroyed, I prove myself

[1] Or, *are.* [2] Or, *works of law.* [3] Or, *but only.*

8. He that wrought for Peter. He that inwardly wrought. The reference is to the preparation of mind and heart. God is the one who thus prepared Paul for his special work.

9. Who were reputed to be pillars. Having the reputation rightfully (see Rev. 3:12). Pillars in Jewish architecture were not to uphold roofs, but to stand as ornaments. Thus Jachin and Boaz (1 Kings 7:21). Thus, a pillar in the church is a metaphorical phrase for a member who is an ornament, and an example of fixed firmness.

10. Which very thing I was also zealous to do. See Acts 11:29, 30.

11. Paul shows now, that he not only did not obtain his gospel from the apostles, but that he even corrected the chief of the apostles when he went astray. **Condemned** before his own conscience.

12, 13. Peter led the way, in separating himself from the Gentile converts; and the rest of the Jewish Christians (of Antioch) followed his example. Where there was such unanimity, the gentle Barnabas could not bear to stand out against them. Paul attacked Peter as the cause of it all. The action was Jewish, and not Christian. Moreover, it was hypocritical; for they had been joined in true Christian fellowship (Jewish and Gentile Christians), and now separated, not from principle, but to appear well in the eyes of those who came from James. James is the apostle James, whose influence and authority were paramount among the Christians of Jerusalem and Judæa, and who was naturally, from his position, as conservative as possible. But that he would have approved of Peter's conduct is doubtful. Even those that came from him possibly would have approved of eating with the Gentiles. It was simply Peter's *fear* (verse 12) that led to the whole trouble. We see, from this incident, that the apostles were not infallible in their conduct, but only in writing the record of Christ's teaching, according to his promise (John 14:16, 26, and 15:26).

14. Before them all. A public rebuke was necessary for so public a wrong. Moreover, the Jewish Christians generally could take part of it to themselves. It is in much dispute as to how much of what follows was spoken by Paul to Peter. Probably only the latter half of the fourteenth verse, "If thou, being a Jew, livest as do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the Jews?" The tendency of Peter's withdrawal from the Gentile Christians was to persuade the Gentile Christians to become circumcised, that they might enjoy Christian fellowship.

15. Not sinners of the Gentiles. Not sinners outside of the Church.

17. We ourselves also were found sinners, just like the Gentiles; our Christ connection failing to save us. **Is Christ a minister of sin?** By bringing us out into the Gentile sphere of sinfulness.

18. For if I build up, etc. No, indeed! he is not the minister of sin, but I am the sinner; for if I, thinking that Gentile contact is sinful, build up again those things (ritualistic exercises) which I destroyed when I found their anti-type, I prove myself a transgressor of the law which directed me to the gospel.

19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

19 a transgressor. For I through [1]the law
died unto [1]the law, that I might live unto
20 God. I have been crucified with Christ;
[2]yet I live; *and yet* no longer I, but
Christ liveth in me: and that *life* which
I now live in the flesh I live in faith, *the*
faith which is in the Son of God, who
21 loved me, and gave himself up for me. I
do not make void the grace of God: for if
righteousness is through [1]the law, then
Christ died for nought.

[1] Or, *law.* [2] Or, *and it is no longer I that live, but Christ, etc.*

20. I have been crucified with Christ. My union with Christ by faith identified me with him in his crucifixion; and hence the law has finished its work with me, and I can now live by faith in the sphere of the divine grace. The whole argument is this: "Peter, after showing that the law had ended in the gospel, went back upon this showing, and thus made Christ appear a minister of sin (as Christ had led him to the liberty); whereas he was the sinning one, having built up a system which he had righteously destroyed under the very direction of the law, **for I through the law died unto the law." Yet I live; and yet no longer I.** This is but one sentence in the Greek, "and I no longer live." The "I" which tried vainly to keep the law has given place to Christ who is the fulfilment of the law.

21. I do not make void the grace of God. I am not one to reject the doctrine of grace in salvation through Christ's death.

The Argument of this Chapter.—"And my conduct as an independent apostle charged with this gospel was seen in my intercourse with the other apostles, especially with Peter whom I was obliged to correct for departing from the liberty of the gospel."

CHAPTER III.

1. He asketh what moved them to leave the faith, and hang upon the law? 6. They that believe are justified, 9. and blessed with Abraham. 10. And this he sheweth by many reasons.

1 O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

4 Have ye suffered so many things in vain? if *it be* yet in vain.

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

6 Even as Abraham believed God, and it was accounted to him for righteousness.

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.

1 O FOOLISH Galatians, who did bewitch
you, before whose eyes Jesus Christ was
2 openly set forth crucified? This only
would I learn from you, Received ye the
Spirit by [1]the works of the law, or by the
3 [2]hearing of faith? Are ye so foolish?
having begun in the Spirit, [3]are ye now
4 perfected in the flesh? Did ye suffer so
many things in vain? if it be indeed in
5 vain. He therefore that supplieth to you
the Spirit, and worketh [4]miracles [5]among
you, *doeth he it* by [1]the works of the law,
6 or by the [2]hearing of faith? Even as
Abraham believed God, and it was reck-
7 oned unto him for righteousness. [6]Know
therefore that they which be of faith, the
8 same are sons of Abraham. And the
scripture, foreseeing that God [7]would justify the [8]Gentiles by faith, preached the gospel beforehand unto Abraham, *saying*, In thee shall all the nations be blessed.
9 So then they which be of faith are blessed

[1] Or, *works of law.* [2] Or, *message.* [3] Or, *do ye now make an end in the flesh?* [4] Gr. *powers.* [5] Or, *in.* [6] Or, *Ye perceive.* [7] Gr. *justifieth.* [8] Gr. *nations.*

1. It was Christ *crucified* that ended the law.

2. The Spirit. Miraculous powers (see Acts 19:2, 6). **The hearing of faith.** Faith in the gospel heard.

4. Did ye suffer. Rather, "did ye experience." Referring to their entire Christian experience.

5. He therefore that supplieth, etc. God.

6. Abraham believed God. Gen. 15:6. Abraham arrived in Palestine (with Sarah, Lot, domestics, and large movable property) at the age of seventy-five. God's promise to him regarding the multitude of his posterity was made before Ishmael's birth (Gen. 13:16), and Ishmael's birth was when Abraham was eighty-six. We can suppose the promise was made to him when he was eighty, and from that time to Ishmael's birth his faith in God's promise shone out against all human calculation. It was, however, thirteen years after Ishmael's birth, when Abraham was ninety-nine years old, that God showed him that Ishmael was not the promised seed, and added to this new phase of his promise the change of the names of Abraham and Sarah. When Abraham was one hundred years old, Isaac was born. Philo says that "faith is the sole work of righteousness," 1. 486 (see Rom. 4:3, and context).

7. It must be remembered, that, in the Greek, "faith" and the verb "believe" are of the same root.

8. The scripture. God in the Scripture. **Preached the gospel beforehand.** Announced beforehand

9 So then they which be of faith are blessed with faithful Abraham.
10 For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.
11 But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith.
12 And the law is not of faith: but, The man that doeth them shall live in them.
13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:
14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.
15 Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.
16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.
17 And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.
18 For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.
19 Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.
20 Now a mediator is not *a mediator* of one, but God is one.

10 with the faithful Abraham. For as many
as are of [1]the works of the law are under
a curse: for it is written, Cursed is every
one which continueth not in all things
that are written in the book of the law, to
11 do them. Now that no man is justified
[2]by the law in the sight of God, is evi-
dent: for, The righteous shall live by
12 faith; and the law is not of faith; but,
He that doeth them shall live in them.
13 Christ redeemed us from the curse of the
law, having become a curse for us: for it
is written, Cursed is every one that hang-
14 eth on a tree: that upon the Gentiles
might come the blessing of Abraham in
Christ Jesus; that we might receive the
promise of the Spirit through faith.
15 Brethren, I speak after the manner of
men: Though it be but a man's [3]cove-
nant, yet when it hath been confirmed, no
one maketh it void, or addeth thereto.
16 Now to Abraham were the promises
spoken, and to his seed. He saith not,
And to seeds, as of many; but as of one,
17 And to thy seed, which is Christ. Now
this I say; A [3]covenant confirmed before-
hand by God, the law, which came four
hundred and thirty years after, doth not
disannul, so as to make the promise of
18 none effect. For if the inheritance is of
the law, it is no more of promise: but
God hath granted it to Abraham by prom-
19 ise. What then is the law? It was
added because of transgressions, till the
seed should come to whom the promise
hath been made; *and it was* ordained
through angels by the hand of a mediator.
20 Now a mediator is not *a mediator* of one;

[1] Or, *works of law.* [2] Or, *in.* [3] Or, *testament.*

the good tidings (Gen. 12:3). **All the nations.** The emphasis is here to show that Abraham was founder of a universal, a catholic church, as well as the particular Jewish church. This promise was made three times to Abraham, — once at Haran, again the year before Isaac's birth, and still again when Abraham had in effect offered up Isaac; i.e., when he was seventy-five, ninety-nine, and (say) one hundred and twenty-five years old.

10. Under a curse. Under the threatening of a curse for non-obedience. **It is written.** Deut. 27:26.

11. No man is justified. The threatened curse is fulfilled on every one, as far as the law is concerned; for none can obey it. The quotation is from Hab. 2:4.

12. Salvation by law would be by obedience; but salvation by grace would be by faith, from which a gracious, not a saving, obedience flows (Lev. 18:5).

13. The threatened curse for disobedience was not a phantom or a cheat. It had to fall, and it fell on Christ. He became accursed on our behalf. That is pure substitution. The quotation is from Deut. 21:23. Such a curse, as this of the man who hangs on a tree, was doubtless prophetic, and emblematic of Christ's bearing the deeper curse of sin on the cross.

14. That upon the Gentiles, etc. The law's curse having been inflicted, the law is exhausted; and now the gospel, which makes no Jewish circumscription, may be realized in its catholicity.

15. After the manner of men. With respect to human institutions. The argument in 15–17 is, "If a man's covenant cannot be broken nor amended, surely God's covenant cannot; and God's covenant was not only to Abraham, but to Christ: the law, therefore, coming in between, does not affect the covenant."

16. Gen. 17:7. The singular of "seed," both in Hebrew and in Greek, refers to many persons; so that this is *not an argument*, but *a declaration*. The mere fact that "seed" is used in the singular in the promise to Abraham, does not *prove* that one person was meant; but the apostle *declares* that God, in using a word in the singular, and which may have a singular application, and in not using a word (like "children") which *must* have a plural signification, intended Christ as the promised seed. The use of such a word as "seed" may also refer to the oneness of believers (see verses 28, 29).

17. Four hundred and thirty years after. This exactly marks the time from Abraham's receipt of the promise in Haran to the exodus. Of this four hundred and thirty years, just one-half (215) were spent by Israel in Egypt.

19. Because of transgressions. For the sake of transgressions. In order to bring them out fully before all (see Rom. 3:19, 20; 5:20; 7:7–13). **Through angels.** Appearing probably as fire (Ps. 104:4; compare Ps. 68:17, Acts 7:53, Heb. 2.2). **Mediator.** Moses (Deut. 5:5).

20. This verse, which has hundreds of interpretations given it by different commentators, should evidently be connected directly with what precedes, and not with what follows. The repetition of the word "mediator" shows

21 *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

21 but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could make alive, verily righteousness would
22 have been of the law. Howbeit the scripture hath shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe.
23 But before [1]faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed.
24 So that the law hath been our tutor *to bring us* unto Christ, that we might be
25 justified by faith. But now that faith is come, we are no longer under a tutor.
26 For ye are all sons of God, through faith,
27 in Christ Jesus. For as many of you as were baptized into Christ did put on
28 Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye
29 all are one *man* in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, heirs according to promise.

[1] Or, *the faith.*

this. Hence we read it thus: "The law was temporary till the promise could be fulfilled. The law had a mediator. *Now, a mediator implies two parties, either of which, through weakness or wickedness, can break the covenant: but God, who gives the promise, is alone in this;* and, as neither weakness nor wickedness can be affirmed of him, the promise stands when the law fails.

21. Is the law then against the promises of God? Because they have such different characters. **God forbid.** See Rom. 3:4.

22. The scripture. Personified, as often (see verse 8). **Hath shut up all things under sin.** Has shown every man to be a sinner, and all hope of righteousness from the law to be vain.

23. Before faith came. By "faith" (here twice, and once in verse 25), we are to understand the dispensation of faith, or the dispensation of Christ, as opposed to the dispensation of the law. It is the view of dispensations in time, not of personal experience. "Before Christ appeared for our faith to lay hold upon, we Jews were like prisoners, shut up until we should be delivered over to the new revelation; and the law was our jailer." Paul does not mean to say that men were then saved by the law, or that they were not saved at all, but that faith had to look through the law, and see things very dimly.

24. Tutor. Gr., "pedagogue." A body-slave, who trained a child for manhood.

25. Faith is come. See on verse 23.

27. Did put on Christ. See Rom. 13:14. The figure from putting on armor.

28. Ye are all one, all having put on Christ.

29. Christ's—Abraham's seed. Christ was the promised seed of Abraham, in whom all the nations were to be blessed. As Christ embraces all who are baptized into him by a true faith, all such are Abraham's seed.

The Argument of this Chapter.—"The complete setting-forth of Christ crucified by my preaching, and the testimony of the Spirit among you, ought to have kept you from abandoning the gospel to go back to the law. The law can only curse; but faith, like Abraham's, saves. Christ redeemed us from the curse in order to save us by faith. The law cannot vitiate the promise of God to bless the nations through Christ; but the function of the law was to educe human sin, and send men to the gospel for salvation, in which salvation we are all one in Christ."

CHAPTER IV.

1. We were under the law till Christ came, as the heir is under his guardian till he be of age. 5. But Christ freed us from the law: 7. therefore we are servants no longer to it. 14. He remembereth their good will to him, and his to them, 22. and sheweth that we are the sons of Abraham by the freewoman.

1 Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the elements of the world:

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

10 Ye observe days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I *am*; for I *am* as ye *are*: ye have not injured me at all.

13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus.

15 Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

1 But I say that so long as the heir is a child, he differeth nothing from a bond-
2 servant, though he is lord of all; but is under guardians and stewards until the
3 term appointed of the Father. So we also, when we were children, were held in bondage under the [1]rudiments of the
4 world: but when the fulness of the time came, God sent forth his Son, born of a
5 woman, born under the law, that he might redeem them which were under the law, that we might receive the adoption of
6 sons. And because ye are sons, God sent forth the Spirit of his Son into our hearts,
7 crying, Abba, Father. So that thou art no longer a bondservant, but a son; and if a son, then an heir through God.

8 Howbeit at that time, not knowing God, ye were in bondage to them which
9 by nature are no gods: but now that ye have come to know God, or rather to be known of God, how turn ye back again to the weak and beggarly [1]rudiments, where-
unto ye desire to be in bondage over
10 again? Ye observe days, and months,
11 and seasons, and years. I am afraid of you, lest by any means I have bestowed labour upon you in vain.

12 I beseech you, brethren, be as I *am*, for I *am* as ye *are*. Ye did me no wrong:
13 but ye know that because of an infirmity of the flesh I preached the gospel unto
14 you the [2]first time: and that which was a temptation to you in my flesh ye despised not, nor [3]rejected; but ye received me as an angel of God, *even* as Christ Jesus.
15 Where then is that gratulation [4]of yourselves? for I bear you witness, that, if possible, ye would have plucked out your

[1] Or, *elements.* [2] Gr. *former.* [3] Gr. *spat out.* [4] Or, *of yours.*

3. The rudiments of the world. The A B C's of a religious life, partaking largely of a worldly character, whether in Judaism or paganism. There were external rites, typical ceremonies, which were the first pictorial teachings of divine truth, and many of these very greatly corrupted.

4. Born of a woman, born under the law. A real man, under all the legal obligations of manhood.

5. That he might redeem. That he might, beyond a legal obedience, accomplish a suffering which should be an expiation of human guilt; thus making many like himself, sons of God.

6. Abba, Father. See Mark 14: 36, and Rom. 8: 15. It is the tenderest heart-call upon God.

8. This is evidently addressed to the Gentile portion of the Galatian church (compare 1 Thess. 4: 5).

9. Or rather to be known of God. For our knowledge of God arises from his gracious knowledge of us. **Weak and beggarly rudiments.** See verse 3 (compare Heb. 7: 18). The types were imperfect to satisfy spiritual desire.

10. Days, and months, and seasons, and years. The Jewish sabbaths, new moons, yearly sacrifices, and sabbatical years. They were adopting all the holy times of the Jewish system, while Paul was striving to get the Christian Church free from Judaism.

12. Be as I am, for I am as ye are. Imitate me in all these points; for I am situated, in regard to Christ and salvation, precisely as you are.

13. The new paragraph should begin here. **Ye did me no wrong.** So I have no reason to speak harshly, as in revenge. You were kind and loving. **Because of an infirmity of the flesh.** The Old Version, "through infirmity," is ambiguous. The apostle probably was detained in Galatia by some illness.

14. Temptation. Rather, "trial." **Rejected.** Rather, "abominated." In margin, Gr. "spat out." **As an angel of God, — as Christ Jesus.** A climax.

15. Where then is that gratulation of yourselves? Rather, with the margin, "of yours." That is, "your gratulation of me," "your blessing me."

16 Am I therefore become your enemy, because
I tell you the truth?
17 They zealously affect you, *but* not well;
yea, they would exclude you, that ye might affect
them.
18 But *it is* good to be zealously affected always
in a good *thing*, and not only when I am present
with you.
19 My little children, of whom I travail in birth
again until Christ be formed in you,
20 I desire to be present with you now, and to
change my voice; for I stand in doubt of you.
21 Tell me, ye that desire to be under the law,
do ye not hear the law?
22 For it is written, that Abraham had two
sons, the one by a bondmaid, the other by a free-
woman.
23 But he *who was* of the bondwoman was born
after the flesh; but he of the freewoman *was* by
promise.
24 Which things are an allegory: for these are
the two covenants; the one from the mount Sinai,
which gendereth to bondage, which is Agar.
25 For this Agar is mount Sinai in Arabia, and
answereth to Jerusalem which now is, and is in
bondage with her children.
26 But Jerusalem which is above is free, which
is the mother of us all.
27 For it is written, Rejoice, *thou* barren that
bearest not; break forth and cry, thou that trav-
ailest not: for the desolate hath many more chil-
dren than she which hath an husband.
28 Now we, brethren, as Isaac was, are the chil-
dren of promise.
29 But as then he that was born after the flesh
persecuted him *that was born* after the Spirit,
even so *it is* now.
30 Nevertheless what saith the scripture? Cast
out the bondwoman and her son: for the son of
the bondwoman shall not be heir with the son
of the freewoman.
31 So then, brethren, we are not children of the
bondwoman, but of the free.

16 eyes and given them to me. So then am
I become your enemy, because I [1] tell you
17 the truth? They zealously seek you in
no good way; nay, they desire to shut you
18 out, that ye may seek them. But it is
good to be zealously sought in a good
matter at all times, and not only when I
19 am present with you. My little children,
of whom I am again in travail until Christ
20 be formed in you, yea, I could wish to be
present with you now, and to change my
voice; for I am perplexed about you.
21 Tell me, ye that desire to be under the
22 law, do ye not hear the law? For it is
written, that Abraham had two sons, one
by the handmaid, and one by the free-
23 woman. Howbeit the *son* by the hand-
maid is born after the flesh; but the *son*
by the freewoman *is born* through prom-
24 ise. Which things contain an allegory:
for these *women* are two covenants; one
from mount Sinai, bearing children unto
25 bondage, which is Hagar. [2] Now this
Hagar is mount Sinai in Arabia, and an-
swereth to the Jerusalem that now is: for
26 she is in bondage with her children. But
the Jerusalem that is above is free, which
27 is our mother. For it is written,

Rejoice, thou barren that bearest not:
Break forth and cry, thou that travailest not:
For more are the children of the desolate than of her which hath the husband.

28 Now [3] we, brethren, as Isaac was, are chil-
29 dren of promise. But as then he that
was born after the flesh persecuted him
that was born after the Spirit, even so it
30 is now. Howbeit what saith the scrip-
ture? Cast out the handmaid and her
son: for the son of the handmaid shall
not inherit with the son of the free-
31 woman. Wherefore, brethren, we are
not children of a handmaid, but of the
freewoman.

[1] Or, *deal truly with you.* [2] Many ancient authorities read *For Sinai is a mountain in Arabia.* [3] Many ancient authorities read *ye.*

17. To shut you out from gospel privileges. Thus shut out, the disciples would seek guides in all the intricacies of ritual; and the false teachers would offer themselves.

18. Not only when I am present with you. When I am with you, you are zealously sought in a good way. When I am absent, they zealously seek you in no good way. Now, you ought to be zealously sought in a good way when I am absent as well as when I am present.

19. Here the mother. In 1 Cor. 4:15, the father. This verse and the next two should read thus: "My little children, of whom I am again in travail until Christ be formed in you (but I could wish to be present with you just now, and to change my voice: for I am at a loss how to act among you), tell me, ye that desire to be under the law," etc. He begins tenderly, "My little children," and then changes his voice, and speaks sternly, "Tell me, ye," etc.

24. Contain an allegory. The Old-Testament history is full of symbolic meaning. To ascribe this, and the reference in 1 Cor. 10:4, to rabbinical ingenuity, is to deny the authority of the apostle. The two women were intended by God, who made and ordered all things, to typify the two covenants. The Sinai covenant is represented by Hagar, whose children are bond-servants. The Christian covenant (which is the promise) is represented by Sarah, whose children are free.

27. Isa. 54:1.

30. Gen. 21:10, 12.

The Argument of this Chapter. — "Before the gospel came, we were in nonage, and hence in bondage; but now we are sons in full inheritance. Do not relapse into the old state. Ye are going backward from the teaching I gave you, and which, with myself, ye received so warmly. I beg you to remember that we are not children of the law, but of the gospel."

CHAPTER V.

1. He moveth them to stand in their liberty, 3. and not to observe circumcision: 13. but rather love, which is the sum of the law. 19. He reckoneth up the works of the flesh, 22. and the fruits of the Spirit, 25. and exhorteth to walk in the Spirit.

1 STAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

7 Ye did run well; who did hinder you that ye should not obey the truth?

8 This persuasion *cometh* not of him that calleth you.

9 A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

12 I would they were even cut off which trouble you.

13 For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

1 [1]WITH freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage.

2 Behold, I Paul say unto you, that, if ye receive circumcision, Christ will profit
3 you nothing. Yea, I testify again to every man that receiveth circumcision, that he is a debtor to do the whole law.
4 Ye are [2]severed from Christ, ye who would be justified by the law; ye are fallen
5 away from grace. For we through the Spirit by faith wait for the hope of right-
6 eousness. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith [3]working through
7 love. Ye were running well; who did hinder you that ye should not obey the
8 truth? This persuasion *came* not of him
9 that calleth you. A little leaven leaven-
10 eth the whole lump. I have confidence to you-ward in the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgement,
11 whosoever he be. But I, brethren, if I still preach circumcision, why am I still persecuted? then hath the stumbling-
12 block of the cross been done away. I would that they which unsettle you would even [4]cut themselves off.
13 For ye, brethren, were called for freedom; only *use* not your freedom for an occasion to the flesh, but through love be
14 servants one to another. For the whole law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself.
15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

[1] Or, *For freedom.* [2] Gr. *brought to nought.* [3] Or, *wrought.* [4] Or, *mutilate themselves.*

1. Freedom — bondage. These words have most evident reference to Jewish rites and release from them. They show that the Christian dispensation is ripened Judaism, — Judaism out of leading-strings. It is freed from the trammels of outward ceremonial.

2. If ye receive circumcision, Christ will profit you nothing. But Paul had received circumcision. He, therefore, means, "if ye rest on external rites as your salvation." So again, in verse 3. It is the same sentiment as given in verse 4, by the words, "who would be justified by the law" (compare Rom. 2:25).

3. The man who seeks salvation by the law cannot neglect any item of the law.

4. Ye are fallen away from grace. By seeking the law as a Saviour, grace, of course, is abandoned; as the two are incompatible.

5. The Christian, guided by the Spirit, trusting in God's promise, waits for the fulfilment of his hope of righteousness. His righteousness is an end, not a means (see 2 Tim. 4:8).

6. Neither circumcision, etc. See chap. 6:15, and 1 Cor. 7:19.

8. Him that calleth you; i.e., God.

9. Leaven. 1 Cor. 5:6. Referring to the evil teachers.

10. None otherwise minded — than according to my teaching and your former faith. **He that troubleth you.** The foreign leader in ritualism. **Whosoever he be.** He was probably a very prominent man.

11. Preceding this verse is the implied thought, "They say that I myself have used circumcision" (as in Timothy's case).

12. They which unsettle you. The Galatian adherents of the foreign teacher of error. The margin here is gratuitous.

13. We are freed from the law in order to become bond-servants to one another, and not to the flesh.

14. The whole law as respects our earthly relations (see Rom. 13:8. The quotation is from Lev. 19:1, 8).

15. If ye bite and devour one another. The introduction of ritualism had evidently produced factions and fightings in the churches of Galatia.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

18 But if ye be led of the Spirit, ye are not under the law.

19 Now the works of the flesh are manifest, which are *these;* Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

24 And they that are Christ's have crucified the flesh with the affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vain glory, provoking one another, envying one another.

16 But I say, Walk by the Spirit, and ye
17 shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would.
18 But if ye are led by the Spirit, ye are not
19 under the law. Now the works of the flesh are manifest, which are *these,* fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies,
20 wraths, factions, divisions, [1] heresies, envyings, drunkenness, revellings, and such like: of the which I [2] forewarn you, even as I did [2] forewarn you, that they which practise such things shall not inherit the
21 kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering,
22 kindness, goodness, faithfulness, meekness, [3] temperance: against such there is
23 no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.
24 If we live by the Spirit, by the Spirit
25 let us also walk. Let us not be vainglorious, provoking one another, envying one another.

[1] Or, *parties.* [2] Or, *tell you plainly.* [3] Or, *self-control.*

17. That ye may not do the things that ye would. If we follow the flesh, we cannot do the things which the Spirit desires: and, if we follow the Spirit, we cannot do the things which the flesh desires. This opposition God has purposely designed for the latter issue.

18. If we follow the Spirit, we are also freed from the law, which is made for the sphere of the flesh.

19-23. In following the Spirit, we receive the fruit of the Spirit, and cannot work the works of the flesh, and hence are not under the law. The whole law-connection has been ended by the crucifixion of our flesh with Christ. The practisers of sin show that they have not entered upon this experience. They still are under the law, and under the curse. Notice the difference between the **works** of the flesh and the **fruit** of the Spirit. The latter implies growth and vital connection: the former are disorderly.

25. There is a margin of error in the Christian life.

26. Provoking one another. If our English "provoke" had the meaning of the Latin "provocare," we might follow the Vulgate here, and so read the passage. But the meaning is "challenging," "calling out into contest;" in common language, "getting up a fight." Our "provoke" does not go far enough.

The Argument of this Chapter. — "And this freedom from the law ye must prize as the mark of your being in Christ, only being careful not to get a false notion of this freedom, and use it for the flesh; for the spiritual life is opposed to the flesh, and this liberty belongs to the spiritual life. Therefore, so far as you act in a fleshly way, you are abandoning your spiritual sphere and your right to freedom."

CHAPTER VI.

1. He moveth them to deal mildly with a brother that hath slipped, 2. and to bear one another's burden: 6. to be liberal to their teachers, 9. and not weary of well doing. 12. He sheweth what they intend that preach circumcision. 14. He glorieth in nothing, save in the cross of Christ.

1 BRETHREN, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfil the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

1 BRETHREN, even if a man be overtaken in any trespass, ye which are spiritual, restore such a one in a spirit of meekness; looking to thyself, lest thou also be
2 tempted. Bear ye one another's burdens,
3 and so fulfil the law of Christ. For if a man thinketh himself to be something, when he is nothing, he deceiveth himself.
4 But let each man prove his own work,

1. Even if a Christian brother fall into sin, we must not suppose he has become carnal, and is no more a spiritual man, but rather that he has temporarily been false to his real life; and we must endeavor to restore him. There is this exposure to every Christian.

2. Bear ye one another's burdens. That is, show a sincere sympathy for such a brother who has fallen into sin, and help him to recover himself.

3. Each one is weak, and liable to fall. He deceives himself if he thinks otherwise.

4. Let him not, then, compare himself with his fallen neighbor, and think how much better he is; but let him compare himself with himself, and see if he has improved.

4 But let every man prove his own work, and
then shall he have rejoicing in himself alone, and
not in another.
5 For every man shall bear his own burden.
6 Let him that is taught in the word communi-
cate unto him that teacheth in all good things.
7 Be not deceived; God is not mocked: for
whatsoever a man soweth, that shall he also reap.
8 For he that soweth to his flesh shall of the
flesh reap corruption; but he that soweth to the
Spirit shall of the Spirit reap life everlasting.
9 And let us not be weary in well doing: for in
due season we shall reap, if we faint not.
10 As we have therefore opportunity, let us do
good unto all *men*, especially unto them who are
of the household of faith.
11 Ye see how large a letter I have written unto
you with mine own hand.
12 As many as desire to make a fair shew in the
flesh, they constrain you to be circumcised; only
lest they should suffer persecution for the cross of
Christ.
13 For neither they themselves who are circum-
cised keep the law; but desire to have you cir-
cumcised, that they may glory in your flesh.
14 But God forbid that I should glory, save in
the cross of our Lord Jesus Christ, by whom the
world is crucified unto me, and I unto the world.
15 For in Christ Jesus neither circumcision
availeth any thing, nor uncircumcision, but a new
creature.
16 And as many as walk according to this rule,
peace *be* on them, and mercy, and upon the Israel
of God.
17 From henceforth let no man trouble me: for I
bear in my body the marks of the Lord Jesus.
18 Brethren, the grace of our Lord Jesus Christ
be with your spirit. Amen.

¶ Unto the Galatians written from Rome.

and then shall he have his glorying in re-
gard of himself alone, and not of [1]his
5 neighbour. For each man shall bear his
own [2]burden.
6 But let him that is taught in the word
communicate unto him that teacheth in
7 all good things. Be not deceived; God is
not mocked: for whatsoever a man soweth,
8 that shall he also reap. For he that sow-
eth unto his own flesh shall of the flesh
reap corruption; but he that soweth unto
the Spirit shall of the Spirit reap eternal
9 life. And let us not be weary in well-
doing: for in due season we shall reap, if
10 we faint not. So then, as we have oppor-
tunity, let us work that which is good
toward all men, and especially toward
them that are of the household of the faith.
11 See with how large letters I [3]have
written unto you with mine own hand.
12 As many as desire to make a fair show in
the flesh, they compel you to be circum-
cised; only that they may not be perse-
13 cuted [4]for the cross of Christ. For not
even they who [5]receive circumcision do
themselves keep [6]the law; but they desire
to have you circumcised, that they may
14 glory in your flesh. But far be it from me
to glory, save in the cross of our Lord
Jesus Christ, through [7]which the world
hath been crucified unto me, and I unto
15 the world. For neither is circumcision
any thing, nor uncircumcision, but a new
16 [8]creature. And as many as shall walk by
this rule, peace *be* upon them, and mercy,
and upon the Israel of God.
17 From henceforth let no man trouble
me: for I bear branded on my body the
marks of Jesus.
18 The grace of our Lord Jesus Christ be
with your spirit, brethren. Amen.

[1] Gr. *the other.* [2] Or, *load.* [3] Or, *write.* [4] Or, *by reason of.* [5] Some ancient authorities read *have been circumcised.* [6] Or, *a law.* [7] Or, *whom.* [8] Or, *creation.*

5. For every one has a responsibility for his own improvement. Each man shall bear his own burden of responsibility, but should bear the burdens of suffering which are especially others. *Burden*, in this verse, is a different word from *burden* in verse 2.

6. Communicate. Contribute to his support and general welfare. The "but," here, should be merely "and." It is a new subject.

7. A new subject again, here, although looking back to chap. 5 : 16–26. These are the disjointed final words of the letter. **7, 8.** The agricultural figure represents a man sowing the seeds of wickedness in the soil of his fleshly nature, and so getting a harvest of corruption. The wickedness becomes a power to corrupt his soul forever. The opposite picture is of a man sowing the seeds of truth in the soil of his spiritual nature (his sanctified nature), and gaining thus a harvest of eternal life.

9. Weary. Faint-hearted.

11. With how large letters. Probably Paul used large characters, on account of weak eyes. The Epistle, up to this point, had been written by an amanuensis; and now Paul writes the few final clauses himself.

12. The Jewish Christians, who were so urging circumcision, were moved to this from fear of persecution by their Jewish kinsmen.

13. These very sticklers for circumcision, as Christians, did not pretend to keep all the ritual. Hence their selfish motive was evident.

14. While these false brethren would glory in a fleshly rite, Paul would glory only in the cross of Christ, which separated the world and him from one another.

15. Paul would make nothing of uncircumcision, any more than of circumcision. What he demanded in every Christian was an entirely new creation of taste, tendency, feeling, and faith by the Spirit.

16. And upon the Israel of God. These must be the same as those who walk by the rule of the new creation. Hence, let us read, "even upon the Israel of God." They are God's true Israel who are the spiritual children of Abraham (chap. 3 : 7, 29).

17. Paul warns the false teachers no longer to give him trouble; for he was clearly proven and known to be the apostle of Jesus, just as a runaway slave was afterward known by the words branded in his flesh.

The Argument of this Chapter. — "Although there is a dividing-line between the spiritual and the carnal, yet a Christian may fall into sin; and then he should be treated tenderly and with sympathy. Be full of Christian love. An evil sowing makes an evil harvest, and a holy sowing a holy harvest, for which last let us wait patiently. [Appendix by the apostle's own hand.] The disturbers are actuated by selfish motives, seeking, in the enforcement of circumcision of Gentile converts, to ward off persecution from the Jews, and glorying in this compromise, while we would glory only in the cross. Peace be to the renewed brethren; and let none of the others trouble me further, for I am Christ's servant."

THE EPISTLE OF PAUL THE APOSTLE

TO THE

EPHESIANS.

THIS Epistle was written by the apostle while a prisoner, either at Cæsarea or at Rome, in the year 60, 61, or 62. The Epistle to the Colossians and that to Philemon were evidently written at the same time, and sent by Onesimus and Tychicus. In this Epistle he urges the Ephesians to spiritual growth through Christian unity. [Because Codices Aleph and B. omit "at Ephesus" in the first verse, many think that this Epistle was a circular letter, and had no more direction to the Ephesian church than to any other.]

CHAPTER I.

1. After the salutation, 3. and thanksgiving for the Ephesians, 4. he treateth of our election, 6. and adoption by grace, 11. which is the true and proper fountain of man's salvation. 13. And because the height of this mystery cannot easily be attained unto, 16. he prayeth that they may come 18. to the full knowledge and 20. possession thereof in Christ.

1 PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

2 Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

1 PAUL, an apostle of Christ Jesus through the will of God, to the saints which are [1]at Ephesus, and the faithful
2 in Christ Jesus: Grace to you and peace from God our Father and the Lord Jesus Christ.
3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heav-
4 enly *places* in Christ: even as he chose us in him before the foundation of the world, that we should be holy and with-
5 out blemish before [2]him in love: having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will,
6 to the praise of the glory of his grace, [3]which he freely bestowed on us in the

[1] Some very ancient authorities omit *at Ephesus.* [2] Or, *him: having in love foreordained us.* [3] Or, *wherewith he endued us.*

1, 2. For the expressions in this inscription and salutation, see the like portions of the preceding Epistles.

3. The God and Father of our Lord Jesus Christ. This *may* equally read "God, who is the Father of our Lord Jesus Christ." The Greek idiom permits either. **In the heavenly places.** See verse 20, and chap. 2: 6, and 3: 10. Paul speaks of the joys of heaven as already ours, so surely are they provided for us; and such antepasts of them we possess here.

4. This choice is "election." The object of the election was our holiness. **Before him in love.** These words should (according to the margin) be separated. Then we should read, "in love having fore-ordained us," etc.

5. The fore-ordination is "predestination." The object of the predestination is divine Sonship (Rom. 8: 29). Christ was to be the medium by which both election and predestination should be fulfilled. The "in him" of verse 4, and the "through Jesus Christ" of this verse, show this. That election preceded predestination, or predestination preceded election, we are not told. We are rather left to believe that they are equally representations of one action of the divine mind. **According to the good pleasure of his will.** This does not mean "arbitrarily." The good pleasure of God's will is in accordance with his perfections of holiness and justice.

6. To the praise of the glory of his grace. Which leads all to praise his glorious grace. **Which he freely bestowed on us.** Literally, preserving the root of the noun, "with which he *graced* us." **In the Beloved** Son. See Matt. 3: 17; 12: 18; 17: 5; Mark 12: 6; 2 Pet. 1: 17. It is Christ's Sonship which makes us sons of God.

7 In whom we have redemption through his
blood, the forgiveness of sins, according to the
riches of his grace;
8 Wherein he hath abounded toward us in all
wisdom and prudence;
9 Having made known unto us the mystery of
his will, according to his good pleasure which he
hath purposed in himself:
10 That in the dispensation of the fulness of
times he might gather together in one all things
in Christ, both which are in heaven, and which
are on earth; *even* in him:
11 In whom also we have obtained an inher-
itance, being predestinated according to the pur-
pose of him who worketh all things after the
counsel of his own will:
12 That we should be to the praise of his glory,
who first trusted in Christ.
13 In whom ye also *trusted*, after that ye heard
the word of truth, the gospel of your salvation:
in whom also after that ye believed, ye were sealed
with that holy Spirit of promise.
14 Which is the earnest of our inheritance until
the redemption of the purchased possession, unto
the praise of his glory.
15 Wherefore I also, after I heard of your faith
in the Lord Jesus, and love unto all the saints,
16 Cease not to give thanks for you, making
mention of you in my prayers;
17 That the God of our Lord Jesus Christ, the
Father of glory, may give unto you the spirit of
wisdom and revelation in the knowledge of him:
18 The eyes of your understanding being en-
lightened; that ye may know what is the hope of
his calling, and what the riches of the glory of his
inheritance in the saints,

7 Beloved: in whom we have our redemp-
tion through his blood, the forgiveness of
our trespasses, according to the riches of
8 his grace, [1]which he made to abound
toward us in all wisdom and prudence,
9 having made known unto us the mystery
of his will, according to his good pleasure
10 which he purposed in him unto a dispen-
sation of the fulness of the [2]times, to sum
up all things in Christ, the things [3]in the
heavens, and the things upon the earth;
11 in him, *I say*, in whom also we were made
a heritage, having been foreordained ac-
cording to the purpose of him who work-
eth all things after the counsel of his will;
12 to the end that we should be unto the
praise of his glory, we who [4]had before
13 hoped in Christ: in whom ye also, hav-
ing heard the word of the truth, the gos-
pel of your salvation, — in whom, having
also believed, ye were sealed with the
14 Holy Spirit of promise, which is an ear-
nest of our inheritance, unto the redemp-
tion of *God's* own possession, unto the
praise of his glory.
15 For this cause I also, having heard of
the faith in the Lord Jesus which is
[5]among you, and [6]which *ye shew* toward
16 all the saints, cease not to give thanks
for you, making mention *of you* in my
17 prayers; that the God of our Lord Jesus
Christ, the Father of glory, may give unto
you a spirit of wisdom and revelation in
18 the knowledge of him; having the eyes
of your heart enlightened, that ye may
know what is the hope of his calling,

[1] Or, *wherewith he abounded.* [2] Gr. *seasons.* [3] Gr. *upon.* [4] Or, *have.* [5] Or, *in.* [6] Many ancient authorities insert *the love.*

7. This verse is parenthetical, referring to Christ, as far as "according to" (see Col. 1: 14). Christ's blood (i.e., his penal suffering) was our redemption-price, or ransom-price. The redemption was effectively the forgiveness of our trespasses, the letting-go of our sins, their dismission from us, so that they could no longer oppress us by their presence or penalty. **According to the riches of his grace.** Referring to verse 6, "the glory of his grace." This is *God's* grace.

8. In all wisdom and prudence. God's abounding grace is shown toward us in giving us the divine wisdom and prudence (see Col. 1: 9).

9. Having made known, etc. This is the gift of the divine wisdom. **The mystery** or hidden thing. Paul calls the rejection of the Jews a mystery (Rom. 11: 25). So also the true character of the Messiah was a mystery (Rom. 16: 25; 1 Cor. 2: 7). The gospel was the revealer of mysteries. **The mystery of his will.** That determination which God kept but obscurely revealed till the fulness of time. The tenth verse explains what it was. **In him.** In Christ, the Beloved Son.

10. Unto a dispensation (economy) **of the fulness of the times.** With that dispensation as the object. **To sum up all things in Christ.** All God's children on earth and in heaven have their completeness in him; types end in him; prophecies point to him; and the upper sanctuary of heaven has awaited his coming to earth to die for sinners, while all alike in heaven and earth await his coming to judgment.

11. Having been foreordained to be made a heritage in him. This is the predestination to sonship of verse 5. **After the counsel of his will.** But not arbitrarily.

12. Unto the praise of his glory. As in verse 6. His glory is the glory of his grace. **We who had before hoped in Christ.** We Jews.

13. Ye also. Ye Gentiles. **Ye were sealed with the Holy Spirit of promise.** Ye were stamped with God's seal, by his giving you the promised miraculous gifts of the Spirit. The ordinary gifts of the Spirit were possessed also by the godly of the pre-Christian age. They may be included here (see chap. 4: 30, and 2 Cor. 1: 22, and 5: 5).

14. An earnest of our inheritance. The Spirit in our hearts, either by his extraordinary or ordinary gifts, is a pledge of God's presence, and his intention to communicate to us the joys at his right hand. **Unto the redemption of God's own possession.** The Spirit's pledge points to the complete redemption of the soul as God's own possession. **Unto the praise of his glory.** As in verse 14, and verse 6.

The whole of this introduction is a sublime contemplation of God's wondrous grace in his ordaining our eternal redemption, calling forth our ceaseless praise.

15, 16. Here the ordinary formula at the commencement of an epistle is found (see Rom. 1: 9; Phil. 1: 4; Col. 1: 3; 1 Thess. 1: 2.)

17. The God of our Lord Jesus Christ. Compare John 20: 17, and Heb. 1: 9. God was the God of the man Christ Jesus, and the man Christ Jesus was our Lord. **A spirit of wisdom and revelation.** The Spirit making you wise, and revealing truth to you. **In the knowledge of him.** Of the Father of glory.

18. Enlightened by the Spirit. **The hope of his calling.** The hope to which he has called us. **Of his**

19 And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,

23 Which is his body, the fulness of him that filleth all in all.

what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who
19 believe, according to that working of the
20 strength of his might which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand
21 in the heavenly *places*, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this [1]world, but also in that which is
22 to come: and he put all things in subjection under his feet, and gave him to be
23 head over all things to the church, which is his body, the fulness of him that filleth all in all.

[1] Or, *age.*

Inheritance in the saints. Compare verse 11. God's rich glory in the saints as his inheritance, his own possession (verse 14).

19. Power to renew us in soul and body.

20. In Christ, as our Forerunner and Example.

21. World. Rather, "age."

22. Head over all things. Head supreme.

23. The fulness of him that filleth all in all. That is, the thing filled up by him who filleth all things in all places. A strong expression for universal presence and activity (see 1 Cor. 12:6; 15:28; Col. 3:11).

The Argument of this Chapter. — "Praise be to God for the distinguishing mercies of his grace, by which he has chosen us to be holy children, accepted through Christ's blood, and has granted us important revelations of his will, and has promised us an eternal inheritance, of which he has given us the Spirit as a pledge. I pray that God may reveal more and more to you the glories belonging to our calling, and give you confidence in that power, which, as it raised Christ, and glorified him, will also raise you from the dead, and glorify you."

CHAPTER II.

1. By comparing what we were by 3. nature, with what we are 5. by grace: 10. he declareth, that we are made for good works; and 13. being brought near by Christ, should not live as 11. Gentiles, and 12. foreigners in time past, but as 19. citizens with the saints, and the family of God.

1 And you *hath he quickened*, who were dead in trespasses and sins;

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

1 And you *did he quicken*, when ye were dead through your trespasses and sins,
2 wherein aforetime ye walked according to the [1]course of this world, according to the prince of the power of the air, of the spirit that now worketh in the sons of disobedi-
3 ence; among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the [2]mind, and were by nature children of wrath, even as the

[1] Gr. *age.* [2] Gr. *thoughts.*

1. Did he quicken. Rightly supplied from verse 5; the parenthesis, describing their former evil condition, coming in, and marring the continuity of the sentence, Paul resuming it with a change of person, "when *we* were dead through our trespasses, quickened *us*." The connection with the preceding chapter is this: "As God raised Christ from the dead, so he has raised you in a spiritual resurrection from the death of trespasses and sins." If any distinction is to be made between "trespasses" and "sins," the former refers to the outward life, and the latter to the inward principle.

2. Course. Margin, "age." This world's age is the age in which this world prevails, as opposed to the next world's age. **The prince of the power of the air, of the spirit, etc.** Spirit has to agree with *power* or *air*, not with prince. It is, perhaps, the former. The spirit is the power of the air. The power of the air is, then, an evil principle, of which Satan is ruler or prince. The power of the air is the spirit which effectually works in the disobedient. This interpretation is harsh, because it makes Satan the prince of one spirit where we should have expected many. Another way, easier in sense, but harder in grammar, is to make the genitive case, "of the spirit," to agree with the accusative case, "the prince;" the genitive being *attracted* by the preceding genitives, "of the power," and "of the air." In that case, the *prince*, etc., is the *spirit*. In either case, "the power of the air" is a difficult matter to understand. It may refer to certain powers allowed Satan through the medium of the air, such as the infliction of disease (in demoniacs).

3. The desires of the flesh and of the mind. The desires of the carnal nature and of the thoughts that are in bondage to it. The "mind" here is a different word from "mind" in Rom. 7:25. It is not the *understand-*

4 But God, who is rich in mercy, for his great
love wherewith he loved us,
5 Even when we were dead in sins, hath quick-
ened us together with Christ, (by grace ye are
saved;)
6 And hath raised *us* up together, and made *us*
sit together in heavenly *places* in Christ Jesus:
7 That in the ages to come he might shew the
exceeding riches of his grace in *his* kindness
toward us through Christ Jesus.
8 For by grace are ye saved through faith; and
that not of yourselves: *it is* the gift of God:
9 Not of works, lest any man should boast.
10 For we are his workmanship, created in
Christ Jesus unto good works, which God hath
before ordained that we should walk in them.
11 Wherefore remember, that ye *being* in time
past Gentiles in the flesh, who are called Uncir-
cumcision by that which is called the Circumcision
in the flesh made by hands;
12 That at that time ye were without Christ,
being aliens from the commonwealth of Israel,
and strangers from the covenants of promise,
having no hope, and without God in the world:
13 But now in Christ Jesus ye who sometimes
were far off are made nigh by the blood of Christ.
14 For he is our peace, who hath made both
one, and hath broken down the middle wall of
partition *between us;*
15 Having abolished in his flesh the enmity,
even the law of commandments *contained* in
ordinances; for to make in himself of twain one
new man, *so* making peace;
16 And that he might reconcile both unto God
in one body by the cross, having slain the enmity
thereby:
17 And came and preached peace to you which
were afar off, and to them that were nigh.
18 For through him we both have access by one
Spirit unto the Father.
19 Now therefore ye are no more strangers and
foreigners, but fellowcitizens with the saints, and
of the household of God;
20 And are built upon the foundation of the
apostles and prophets, Jesus Christ himself being
the chief corner *stone;*

4 rest: — but God, being rich in mercy, for
5 his great love wherewith he loved us, even
when we were dead through our tres-
passes, quickened us together [1] with Christ
6 (by grace have ye been saved), and raised
us up with him, and made us to sit with
him in the heavenly *places*, in Christ
7 Jesus: that in the ages to come he might
shew the exceeding riches of his grace in
8 kindness toward us in Christ Jesus: for
by grace have ye been saved through faith;
and that not of yourselves: *it is* the gift
9 of God: not of works, that no man should
10 glory. For we are his workmanship, cre-
ated in Christ Jesus for good works, which
God afore prepared that we should walk
in them.
11 Wherefore remember, that aforetime ye,
the Gentiles in the flesh, who are called
Uncircumcision by that which is called
Circumcision, in the flesh, made by hands;
12 that ye were at that time separate from
Christ, alienated from the commonwealth
of Israel, and strangers from the cove-
nants of the promise, having no hope and
13 without God in the world. But now in
Christ Jesus ye that once were far off are
14 made nigh in the blood of Christ. For
he is our peace, who made both one, and
brake down the middle wall of partition,
15 having abolished in his flesh the enmity,
even the law of commandments *contained*
in ordinances; that he might create in
himself of the twain one new man, *so*
16 making peace; and might reconcile them
both in one body unto God through the
cross, having slain the enmity thereby:
17 and he came and [2] preached peace to you
that were far off, and peace to them that
18 were nigh: for through him we both have
our access in one Spirit unto the Father.
19 So then ye are no more strangers and
sojourners, but ye are fellow-citizens with
the saints, and of the household of God,
20 being built upon the foundation of the
apostles and prophets, Christ Jesus him-
21 self being the chief corner stone; in whom
[3] each several building, fitly framed to-

[1] Some ancient authorities read *in Christ.* [2] Gr. *preached good tidings of peace.* [3] Gr. *every building.*

ing, but the *thinking*. **Children of wrath.** The Oriental use of the word "children." It means "belonging to wrath."

5. Quickened us together with Christ. Gave us the new spiritual life in Christ's completed triumph over death. The new life of the soul is joined to Christ's resurrection, as effect is to cause. Christ's resurrection was his final act in atonement. **By grace have ye been saved.** This phrase is interjected, because our utter deadness had been mentioned, as if he said, "See, we were utterly dead, and hence helpless; so that our salvation was *wholly* of grace." Afterward he repeats the phrase, and dwells upon it.

6. Not only shall we sit with Christ hereafter (Rev. 3:21) "in the ages to come," but we already sit with him in spiritual communion (John 14:23).

7. Kindness toward us is an exhibition of the divine grace.

8. And that not of yourselves. "That" does not refer to faith, but to the whole thought of *salvation by faith*. This salvation by faith is the gift of God.

10. His workmanship. An unfortunate repetition of the word "work" not found in the Greek. Read 9 and 10 thus: "Not of works, that no man may boast, for we are his making."

12. The covenants of the promise. The covenants with Abraham, Isaac, and Jacob, and their posterity, all alike based on the promise to make Abraham's seed the world's blessing. Compare Gal. 3:16, 17, and Gen. 12:3; 17:4; 26:3. **Having no hope** of a coming Messiah. **Without God,** as revealed in his Word and work.

14, 15. Our peace. That is, our peacemaker, breaking down the separation and enmity of Jew and Gentile. Read the rest thus: "who made both (Jew and Gentile) one, and brake down the middle wall of partition; to wit, the enmity, by his flesh, having abolished the law of commandments contained in ordinances" (compare Col. 1:22). **Of the twain** (Jew and Gentile) **one new man.** The gospel Church.

16. In one body of believers (see chap. 3:6). **The enmity** between Jew and Gentile.

18. We both. Jew and Gentile.

20. The foundation of the apostles and prophets. Apostles of the new, and prophets of the old, dis-

21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:
22 In whom ye also are builded together for an habitation of God through the Spirit.

gether, groweth into a holy [1]temple in
22 the Lord; in whom ye also are builded together [2]for a habitation of God in the Spirit.

[1] Or, *sanctuary*. [2] Gr. *into*.

pensation, well representing both Gentile and Jew. These were foundations of the Church as furnishing the holy words on which the Church's life rests. Many take these prophets to be those of the New Testament, and use chap. 3:5 as proof. It seems most of accord with the *union* idea of the context, to consider them as representing the pre-Christian Church, which, equally with the post-Christian, had Christ as its underlying foundation. **Christ Jesus himself being the chief corner stone.** But Christ is he on whom the whole building rests, and not simply a corner. Moreover, a corner-stone, practically in architecture, has no significance. The Greek word here, *acrogoniaion*, is a manufactured word, to translate the Hebrew *pinnah* and *rosh pinnah* of Isa. 28:16, and Ps. 118:22. In Isa. 28:16, *pinnah* cannot mean corner or corner-stone (although it is so translated), but must mean a sub-foundation. *Rosh pinnah*, in Ps. 118:22, is only a still stronger form. The very head, beginning, or starting-point of all the foundations, is meant. So here Jesus Christ is the sub-foundation, on which the apostles and prophets lie as foundations, and on them the rest of the Church. The original allusion is to the Moriah rock (rejected by the builders who built Jerusalem), but on which, as a solid foundation, the temple-structure was erected. The Moriah rock was cut and scarped in order to receive the foundation-courses of stone, and so Christ was bruised in order that his Church might be erected upon him.

22. Ye also. This spiritual temple is built of Gentiles as well as Jews.

The Argument of this Chapter. — "Christ has also raised you from the death of trespasses and sins by his grace, and thus brought you Gentiles and us Jews into close relationship as equally saved by his death, and united as one temple to his glory, the residence of God through the Holy Spirit."

CHAPTER III.

5. The hidden mystery, 6. that the Gentiles should be saved, 3. was made known to Paul by revelation: 8. and to him was that grace given, that 9. he should preach it. 13. He desireth them not to faint for his tribulation, 14. and prayeth 19. that they may perceive the great love of Christ toward them.

1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,
2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:
3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words,
4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)
5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;
6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:
7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.
8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

1 For this cause I Paul, the prisoner of Christ Jesus in behalf of you Gentiles, —
2 if so be that ye have heard of the [1]dispensation of that grace of God which
3 was given me to you-ward; how that by revelation was made known unto me the mystery, as I wrote afore in few words,
4 whereby, when ye read, ye can perceive my understanding in the mystery of
5 Christ; which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit;
6 *to wit*, that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ
7 Jesus through the gospel, whereof I was made a minister, according to the gift of that grace of God which was given me according to the working of his power.
8 Unto me, who am less than the least of all saints, was this grace given, to preach

[1] Or, *stewardship*.

1. For this cause I Paul, the prisoner of Christ Jesus in behalf of you Gentiles. This is an anacoluthon. The apostle begins a sentence which he abandons to speak of his own stewardship in the gospel. He returns to the subject which he was about to open (their growth in grace) at verse 14. Some would think the suspension of thought extends to the fourth chapter. **For this cause.** (As in verse 14.) Because of the glory of the Church built on Christ. **The prisoner.** It is generally thought that Paul, when he wrote this Epistle, was in prison at Rome (Acts 28:16, 30). But some think he was a prisoner at Cæsarea (Acts 24:27).

2. If so be that ye have heard, etc. This parenthetic passage, from verse 2 to verse 13 inclusive, is an apology for Paul's special interference with them. "I say I am a prisoner in behalf of you Gentiles, because I was divinely commissioned to preach to the Gentiles, and thus show God's glory in the building-up of the Church of Christ out of both Jews and Gentiles."

3. By revelation, and not at second-hand (Gal. 1:16). **Mystery.** The coming and work of Chris for all, which had been a mystery to the old church. **I wrote afore in few words.** In chap. 1:9, 10.

5. Which mystery **in other generations, etc.**

7. Whereof I was made a minister. Compare Col. 1:23, 25. **Minister** is not here a technical word.

9 And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

10 To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,

11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

12 In whom we have boldness and access with confidence by the faith of him.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

18 May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height;

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

unto the Gentiles the unsearchable riches
9 of Christ; and to [1] make all men see what is the [2] dispensation of the mystery which from all ages hath been hid in God
10 who created all things; to the intent that now unto the principalities and the powers in the heavenly *places* might be made known through the church the
11 manifold wisdom of God, according to the [3] eternal purpose which he purposed
12 in Christ Jesus our Lord: in whom we have boldness and access in confidence
13 through [4] our faith in him. Wherefore I ask that [5] ye faint not at my tribulations for you, which [6] are your glory.
14 For this cause I bow my knees unto the
15 Father, from whom every [7] family in
16 heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the in-
17 ward man; that Christ may dwell in your hearts through faith; to the end that ye,
18 being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height
19 and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.
20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that
21 worketh in us, unto him *be* the glory in the church and in Christ Jesus unto [8] all generations for ever and ever. Amen.

[1] Some ancient authorities read *bring to light what is.* [2] Or, *stewardship.* [3] Gr. *purpose of the ages.* [4] Or, *the faith of him.* [5] Or, *I.* [6] Or, *is.* [7] Gr. *fatherhood.* [8] Gr. *all the generations of the age of the ages.*

9. To make all men see. Literally, "to enlighten all men." **The dispensation of the mystery** is the stewardship of making known the before-hidden fact of the union of Jew and Gentile in Christ.

10. God had intended that the Church might be a monument of his mysterious wisdom to the higher intelligences (1 Pet. 1:12). **Manifold.** A striking word in Greek, literally meaning "very variegated." It has reference to the infinite number of ways in which God exhibits his wisdom.

13. That ye faint not. Rather, "that I faint not" (on account of my high mission). **Which are your glory.** The great subject of Paul's preaching (the union of Jews and Gentiles by faith in Christ) was the cause of his sufferings, and also the glory of the Gentiles; for it made them chosen of God.

14. Resumption from verse 1.

15. Family. Fatherhood (Vulgate, *paternitas*). Every thing in the universe that recognizes a father has, in God, the archetype of all fathers.

16. The strength prayed for is power through the Spirit's in-dwelling in the part of the man that is not sarkical or fleshly (see Rom. 7:22). It is the part where a recognition of the excellence of God's law exists.

17-19. The apostle adds, that, with the growth of power in their minds, he prayed for the dwelling of Christ in their hearts as the source of fervent love, in which condition they could better appreciate Christ's wondrous love to them, and so receive the fulness of the Christian development. **Grounded.** Rather, "founded." The two figures of a tree and a building are used by the apostle.

18. And height of the love of Christ.

20. Think. Or, "conceive." **The power that worketh in us.** The Holy Spirit's power (see verse 16).

21. In the church and in Christ Jesus. The Church and Jesus being regarded as the members and head of one holy being, reflecting the glory of God.

The Argument of this Chapter.—"I Paul, as divinely intrusted with the promulgation of the gospel to you Gentiles, pray that you may more fully appreciate the magnitude of the divine love as displayed in the redemption of man by Christ, and the establishment of the Church."

CHAPTER IV.

1. He exhorteth to unity, 7. and declareth that God therefore giveth divers 11. gifts unto men, that his church might be 13. edified, and 16. grown up in Christ. 18. He calleth them from the impurity of the Gentiles, 24. to put on the new man, 25. to cast off lying, and 29. corrupt communication.

1 I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,
2 With all lowliness and meekness, with long-suffering, forbearing one another in love;
3 Endeavouring to keep the unity of the Spirit in the bond of peace.
4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling;
5 One Lord, one faith, one baptism,
6 One God and Father of all, who *is* above all, and through all, and in you all.
7 But unto every one of us is given grace according to the measure of the gift of Christ.
8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.
9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?
10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)
11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;
12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

1 I THEREFORE, the prisoner in the Lord, beseech you to walk worthily of the call-
2 ing wherewith ye were called, with all lowliness and meekness, with longsuffer-
3 ing, forbearing one another in love; giv-
ing diligence to keep the unity of the
4 Spirit in the bond of peace. *There is* one body, and one Spirit, even as also ye were
5 called in one hope of your calling; one
6 Lord, one faith, one baptism, one God and Father of all, who is over all, and
7 through all, and in all. But unto each one of us was the grace given according to the measure of the gift of Christ.
8 Wherefore he saith,
When he ascended on high, he led captivity captive,
And gave gifts unto men.
9 (Now this, He ascended, what is it but that he also descended [1]into the lower
10 parts of the earth? He that descended is the same also that ascended far above all the heavens, that he might fill all
11 things.) And he gave some *to be* apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;
12 for the perfecting of the saints, unto the work of ministering, unto the building

[1] Some ancient authorities insert *first*.

1. I therefore, the prisoner in the Lord, beseech you, etc. Rather, "I, the prisoner in the Lord, beseech you therefore," etc. Because of the oneness of the Church in Christ into which ye were called.

2. Lowliness and meekness. Humility and gentleness. The *forbearance* is the action of the *long-suffering*.

3. The Spirit makes for unity, but it is in our power to resist and retard. Hence the injunction. **The bond of peace,** which is a result of love, is that by which we secure the heavenly unity.

4. One body of Christians. **One Spirit,** the life of this body. **One hope** of the heavenly state.

5. One Lord and Controller of the Church, Christ Jesus. **One faith,** on our part, in him. **One baptism,** by the Holy Spirit, into him.

6. Over all Christians as their Father. **Through all,** as their Deliverer, in Christ. **In all,** as their abiding strength, in the Spirit. The argument is, that, as God is one in his plans concerning us, we should be united as one in Christ. Dissensions and separations are foreign to the whole spirit of the gospel.

7. But, although we must be one in heart and sentiment, there are differences of fitness and activity; for **unto each one of us, etc. According to the measure of the gift of Christ.** Christ, who is the Giver, decides the measure of the gift.

8. Ps. 68: 18. The Hebrew is literally, "thou hast received gifts in man." Christ, when he ascended on high, received gifts as his reward; which gifts were manifested in the men who represented him, and whom he represented. Paul therefore gives the chief meaning of the phrase when (putting it in the third person) he says, "he gave gifts unto men."

9. He also descended. The subject of the ascending (in the psalm) is God; and hence, in order to ascend, he must first have descended. Besides, the conqueror is described as ascending with his captives, of course, to his home. So, if ascent was a return home, he must have previously descended. **The lower parts of the earth.** This expression is used: 1. For the unseen world, sheol, or hades; 2. For the hidden parts of the earth (Isa. 44: 23, Ps. 139: 15). It may mean here either hades or the grave. Christ's death gave him his captives. His captives were death and its train. He may be said, therefore, to have procured his captives (poetically) either in hades or in the grave.

10. Christ came down to be a humble sufferer. He went up to be a royal distributer ("that he might fill all things," supplying all the vessels of his grace).

11. Specimens of the distribution. **And he gave.** Rather, "and he was the one that gave." The apostles and prophets were peculiar to the first age of the Church. They had miraculous powers. The evangelists were itinerant, and the pastors and teachers were stationary. These offices continue. The pastors and teachers are the same persons. One term explains the other. In the list in 1 Cor. 12: 28, "pastors" do not occur, but only "teachers." See that list and the note there for further comment.

12. Perfecting. Strictly, "adjusting." A word of the same root as that translated "perfecting" in 2 Cor. 13: 9, and "be perfected" in 2 Cor. 13: 11. The root has reference to repairing what has been injured. In that sense it is used of mending nets in Matt. 4: 21, and Mark 1: 19. These officers are given to the Church to keep the saints in

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ:

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

23 And be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

13 up of the body of Christ: till we all attain
unto the unity of the faith, and of the
knowledge of the Son of God, unto a full-
grown man, unto the measure of the stat-
14 ure of the fulness of Christ: that we may
be no longer children, tossed to and fro
and carried about with every wind of
doctrine, by the sleight of men, in crafti-
15 ness, after the wiles of error; but [1]speak-
ing truth in love, may grow up in all
things unto him, which is the head, *even*
16 Christ; from whom all the body fitly
framed and knit together [2]through that
which every joint supplieth, according to
the working in *due* measure of each sev-
eral part, maketh the increase of the
body unto the building up of itself in
love.
17 This I say therefore, and testify in the
Lord, that ye no longer walk as the Gen-
tiles also walk, in the vanity of their mind,
18 being darkened in their understanding,
alienated from the life of God because
of the ignorance that is in them, because of
19 the hardening of their heart; who being
past feeling gave themselves up to lascivi-
ousness, [3]to work all uncleanness with
20 [4]greediness. But ye did not so learn
21 Christ; if so be that ye heard him, and
were taught in him, even as truth is in
22 Jesus: that ye put away, as concerning
your former manner of life, the old man,
which waxeth corrupt after the lusts of
23 deceit; and that ye be renewed in the
24 spirit of your mind, and put on the new
man, [5]which after God hath been created
in righteousness and holiness of truth.
25 Wherefore, putting away falsehood,
speak ye truth each one with his neigh-
bour: for we are members one of another.

[1] Or, *dealing truly.* [2] Gr. *through every joint of the supply.* [3] Or, *to make a trade of.* [4] Or, *covetousness.* [5] Or, *which is after God, created, etc.*

an orderly way. **Unto the work of ministering.** For active service. The whole passage might be read, "He gave the apostles, etc., for the marshalling of the saints into active service, so that Christ's body might be built up."

13. The unity of the faith. There is "one faith" (verse 5), and we are more and more to realize this. **Unto a full-grown man.** Suggested by "the building up of the body of Christ in verse 12. **Unto the measure of the stature of the fulness of Christ.** Until we reach that fulness of stature which Christ is ready to complete. **The fulness of Christ** is not a fulness like Christ's, but a fulness produced by Christ.

14. Tossed to and fro. Rather, "tossed on the billows." **In craftiness, after the wiles of error.** This is explanatory of "by the sleight of men." We may read it "by the sleight of men; that is, by a craftiness that appertains to the management of error."

16. Through that which every joint supplieth. Through every supplying ligament (Col. 2:19). **Maketh the increase of the body,** for "maketh the increase of itself;" the subject, "body," being (as it were) forgotten on account of intervening words. Paul has thus shown the Ephesian Christians that the varied gifts and offices in the Church were to lead to a solid and firm union in Christ, from whom, through the unity, the whole Church would grow in love.

17, 18. Now follows a contrast with the Gentile world. **As the Gentiles also walk.** As ye used to walk, and as the Gentiles also walk. Thus the "no longer" and the "also." **Vanity.** Wanton folly, which clouds the understanding, or thinking-powers. In such ignorance, brought on by hardening the heart, they, of course, are aliens from God. Note the symmetry of the thought: —

1. Wanton folly.
2. Darkened understanding.
3. Alienated from the God-life.
5. Heart-hardening.
4. Ignorance.

The alienation from God is approached by No. 1 and No. 2, and then we find the return to the causes in inverse order in No. 4 and No. 5, which are the same as No. 2 and No. 1.

19. The Gentiles by this process have reached a point of apathy regarding God, in which their sensual nature is all that they are guided by.

20. Ye did not, even if other professing Christians did. The "ye" is emphatic.

22. The old man. The sinful nature.

24. The new man. The new and sinless nature given by God in regeneration (see 1 John 3:9). The processes of putting off the old man, and putting on the new, are gradual and contemporaneous; and this double work is given to all God's children (justified by Christ's blood) to do (by the Spirit given through the same blood).

25. Speak ye truth each one with his neighbour. Quotation from Zech. 8:16.

26 Be ye angry, and sin not: let not the sun go down upon your wrath:
27 Neither give place to the devil.
28 Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.
29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.
30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.
31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:
32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

26 Be ye angry, and sin not: let not the sun
27 go down upon your [1]wrath; neither give
28 place to the devil. Let him that stole steal no more: but rather let him labour, working with his hands the thing that is good, that he may have whereof to give
29 to him that hath need. Let no corrupt speech proceed out of your mouth, but such as is good for [2]edifying as the need may be, that it may give grace to them
30 that hear. And grieve not the Holy Spirit of God, in whom ye were sealed unto
31 the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and railing, be put away from you, with all
32 malice; and be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave [3]you.

[1] Gr. *provocation.* [2] Gr. *the building up of the need.* [3] Many ancient authorities read *us.*

26. Be ye angry, and sin not. Quotation from Ps. 4:4. According to the Septuagint. The Hebrew reads, "Tremble and sin not:" although some think the word rendered "tremble" has the idea of anger. Paul may have seen fit to quote the Septuagint as having a sentiment he wished to express, without meaning to quote it as inspired Scripture.

27. Neither give place to the devil. Compare Rom. 12:19. Do not yield your position, as a representative of truth and love, to the Devil.

30. Grieve not the Holy Spirit of God. The action of the Holy Spirit in us is not mechanical, but personal; and by our resistance to his action he may be grieved. **Sealed.** See chap. 1:13.

The Argument of this Chapter.—"I therefore pray you to be united in affection, for every thing in God's merciful plans betokens unity; and, though the gifts of the Church are various, they also are intended to contribute to this unity. See to it, then, that your whole conduct be full of Christian love, and free from the vicious elements of the world."

CHAPTER V.

2. After general exhortations, to love, 3. to fly fornication, 4. and all uncleanness, 7. not to converse with the wicked, 15. to walk warily, and to be 18. filled with the Spirit, 22. he descendeth to the particular duties, how wives ought to obey their husbands, 25. and husbands ought to love their wives, 32. even as Christ doth his church.

1 Be ye therefore followers of God, as dear children;
2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.
3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;
4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.
5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

1 Be ye therefore imitators of God, as
2 beloved children; and walk in love, even as Christ also loved you, and gave himself up for [1]us, an offering and a sacrifice to
3 God for an odour of a sweet smell. But fornication, and all uncleanness, or covetousness, let it not even be named among
4 you, as becometh saints; nor filthiness, nor foolish talking, or jesting, which are not befitting: but rather giving of thanks.
5 For this ye know of a surety, that no fornicator, nor unclean person, nor covetous man, which is an idolater, hath any inheritance in the kingdom of Christ and God.

[1] Some ancient authorities read *you.*

1. This verse is closely connected with the last verse of the preceding chapter. "As God in Christ has shown you forbearance, so be imitators of God as beloved children imitating a parent."

2. An offering and a sacrifice. An *offering* was any thing brought to the altar, including (and generally meaning exclusively) the bloodless gifts, which betokened the ready access of the worshipper to God as a friend. A *sacrifice* was the slaughtered victim burned on the altar (in whole, or in part). Christ was both a free-will offering, and also an atoning or expiatory sacrifice. In our stead, he died for sin; and, as our leader, he presented himself to God. **For an odour of a sweet smell.** The Old-Testament phrase (Lev. 1:17) indicative of acceptability.

3. Covetousness. Rather, "greediness of lust," as in chap. 4:19. **Let it not even be named;** i.e., let it not be heard of.

4. Jesting. Rather, "ribaldry." **Giving of thanks.** God's mercies are so great and constant, that our mouths should ever be full of praise.

5. Covetous man, which is an idolater. Every fornicator, etc., is also an idolater; but the apostle would

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.
7 Be not ye therefore partakers with them.
8 For ye were sometimes darkness, but now *are* *ye* light in the Lord: walk as children of light:
9 (For the fruit of the Spirit *is* in all goodness and righteousness and truth;)
10 Proving what is acceptable unto the Lord.
11 And have no fellowship with the unfruitful works of darkness, but rather reprove *them*.
12 For it is a shame even to speak of those things which are done of them in secret.
13 But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light.
14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.
15 See then that ye walk circumspectly, not as fools, but as wise,
16 Redeeming the time, because the days are evil.
17 Wherefore be ye not unwise, but understanding what the will of the Lord *is*.
18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;
19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;
20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;
21 Submitting yourselves one to another in the fear of God.
22 Wives, submit yourselves unto your own husbands, as unto the Lord.
23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.
24 Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.
25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

6 Let no man deceive you with empty words: for because of these things cometh the
7 wrath of God upon the sons of disobedi-
8 ence. Be not ye therefore partakers with them; for ye were once darkness, but are
9 now light in the Lord: walk as children of light (for the fruit of the light is in all
10 goodness and righteousness and truth), proving what is well-pleasing unto the
11 Lord; and have no fellowship with the unfruitful works of darkness, but rather
12 even [1]reprove them; for the things which are done by them in secret it is a shame
13 even to speak of. But all things when they are [2]reproved are made manifest by
14 the light: for every thing that is made manifest is light. Wherefore *he* saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee.
15 Look therefore carefully how ye walk,
16 not as unwise, but as wise; [3]redeeming the time, because the days are evil.
17 Wherefore be ye not foolish, but under-
18 stand what the will of the Lord is. And be not drunken with wine, wherein is riot,
19 but be filled [4]with the Spirit; speaking [5]one to another in psalms and hymns and spiritual songs, singing and making mel-
20 ody with your heart to the Lord; giving thanks always for all things in the name of our Lord Jesus Christ to [6]God, even
21 the Father; subjecting yourselves one to another in the fear of Christ.
22 Wives, *be in subjection* unto your own
23 husbands, as unto the Lord. For the husband is the head of the wife, as Christ also is the head of the church, *being* him-
24 self the saviour of the body. But as the church is subject to Christ, [7]so *let* the wives also *be* to their husbands in every
25 thing. Husbands, love your wives, even as Christ also loved the church, and gave

[1] Or, *convict.* [2] Or, *convicted.* [3] Gr. *buying up the opportunity.* [4] Or, *in spirit.* [5] Or, *to yourselves.* [6] Gr. *the God and Father.* [7] Or, *so* are *the wives also.*

especially show that the heart is the seat of idolatry, and that the man who least suspects it is worshipping a false god.

10. Proving. Rather, "approving," as the same word is translated in Rom. 2:18, and Phil. 1:10.

13. Every thing that is made manifest is light. Partakers of the character of the light, at least so far as to be no longer in darkness. This fact may lead to their full participation in "the fruit of the light" (verse 9).

14. Wherefore he saith. *Wherefore the light saith.* It is not a Scripture quotation. Through the rebuker (verse 11) the light speaks to the rebuked. The figure in the appeal is of one awakened in the morning to behold the sunlight. "Awake, sleeper [i.e., arise from the death of sin]; and Christ, the Sun of truth, will shine on you."

16. Redeeming the time. The phrase is used in Dan. 2:8 (see also Col. 4:5). It should be, rather, "buying the time;" that is, taking pains to possess it as subsidiary to your own true and spiritual life.

18. Wherein. Either, "in which wine" (thus used), or, "in which 'being drunken with wine.'"

19. Psalms and hymns and spiritual songs. "Psalms" are those specially so called in the sacred books. "Hymns" are any songs of praise to the Lord. "Spiritual songs" embrace all other sorts of religious song. **Singing and making melody.** If we could make a verb in English to keep the reference to the preceding noun, the words would be "singing and psalming;" the singing embracing both the hymns and the spiritual songs.

20. In the name of our Lord Jesus Christ. All our praises, as well as our prayers, reach God through Christ.

21. The fear of Christ. This is the reading of almost all the authorities (compare the passage at 2 Cor. 5:10, 11).

22. As unto the Lord, whom they represent, as the wife represents the Church (verses 23–25, 32).

23. Himself the saviour. Rather, "the very saviour." The head saves the body, in that it watches for, and directs, it.

24. Wives are to be under the guardian-watch and direction of their husbands, as the Church is to Christ.

26 That he might sanctify and cleanse it with the washing of water by the word,
27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.
28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.
29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:
30 For we are members of his body, of his flesh, and of his bones.
31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.
32 This is a great mystery: but I speak concerning Christ and the church.
33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

26 himself up for it; that he might sanctify
it, having cleansed it by the [1] washing of
27 water with the word, that he might present
the church to himself a glorious *church*,
not having spot or wrinkle or any such
thing; but that it should be holy and
28 without blemish. Even so ought husbands also to love their own wives as
their own bodies. He that loveth his own
29 wife loveth himself: for no man ever
hated his own flesh; but nourisheth and
cherisheth it, even as Christ also the
30 church; because we are members of his
31 body. For this cause shall a man leave
his father and mother, and shall cleave to
his wife; and the twain shall become one
32 flesh. This mystery is great: but I speak
in regard of Christ and of the church.
33 Nevertheless do ye also severally love each
one his own wife even as himself; and *let*
the wife *see* that she fear her husband.

[1] Gr. *laver.*

26. By the washing of water with the word. By such a water-washing as the word gives (compare John 17:17, and 15:3). The outward rite of baptism is not referred to. The figure is of a bride washed, and prepared for the wedding.

31. Quotation from Gen. 2:24.

32. This mystery is great (the mystery contained in the Genesis quotation): **but I speak** of its relation to **Christ and** to **the church,** for to that does it typically and designedly refer.

33. Nevertheless, leaving the doctrine of Christ's union with the Church, and regarding the marital relation only, **do ye also severally, etc.**

The Argument of this Chapter.—"Imitate God in his love for you, and turn from the pollution and dark wickedness of the world. If you feel in a merry mood, let not your feelings have vent in debauchery, but in psalm-singing (Jas. 5:13). Be full of forbearance to one another in all the relations of life (1) as wives and husbands."

CHAPTER VI.

1. The duty of children towards their parents, 5. of servants towards their masters. 10. Our life is a warfare 12. not only against flesh and blood, but also spiritual enemies. 13. The complete armour of a Christian 18. and how it ought to be used. 21. Tychicus is commended.

1 CHILDREN, obey your parents in the Lord: for this is right.
2 Honour thy father and mother; which is the first commandment with promise;
3 That it may be well with thee, and thou mayest live long on the earth.
4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

1 CHILDREN, obey your parents in the
2 Lord: for this is right. Honour thy
father and mother (which is the first com-
3 mandment with promise), that it may be
well with thee, and thou [1] mayest live long
4 on the [2] earth. And, ye fathers, provoke
not your children to wrath: but nurture
them in the chastening and admonition
of the Lord.

[1] Or, *shalt.* [2] Or, *land.*

1. In the Lord. In accordance with the Lord's will, and in the sphere of Christian life. **Right.** Belonging to natural justice. Obedience to parents is right. The Christian limitations are the only ones possible.

2, 3. Exod. 20:12. **The first commandment with promise.** There is a promise in the second commandment, "showing mercy unto thousands of them that love me, and keep my commandments;" but this promise is not a promise based on the fulfilment of the second commandment, to which it is attached; whereas, the promise attached to the fifth commandment has direct reference to its keeping. **That it may be well with thee.** This is found in the commandments as given in Deut. 5, and also in the Septuagint, as given in Exod. 20. **On the earth.** Hence "the land which the Lord thy God giveth thee" is not Canaan, but *any* land where the believer lives. It is true, the Greek word may mean a specific land; but Paul evidently quotes the promise as still efficient to the Christian believer. He can hardly be considered as saying, "Honor thy father and mother (which *in former times* was the only one of the Ten Commandments which had a promise connected with it"). That would rather have tended to limit the command also to former times.

4. Although ye must not be provoking to your children, ye must correct and warn them, according to the Lord's will.

5 Servants, be obedient to them that are *your*
masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;
6 Not with eyeservice, as men-pleasers; but as
the servants of Christ, doing the will of God from the heart;
7 With good will doing service, as to the Lord, and not to men:
8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.
9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.
10 Finally, my brethren, be strong in the Lord, and in the power of his might.
11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.
12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.
13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.
14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

5 [1] Servants, be obedient unto them that
according to the flesh are your [2] masters, with fear and trembling, in singleness of
6 your heart, as unto Christ; not in the way of eyeservice, as men-pleasers; but as [1] servants of Christ, doing the will of
7 God from the [3] heart; with good will doing service, as unto the Lord, and not
8 unto men: knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord, whether *he*
9 *be* bond or free. And, ye [2] masters, do the same things unto them, and forbear threatening: knowing that both their Master and yours is in heaven, and there is no respect of persons with him.
10 [4] Finally, [5] be strong in the Lord, and in
11 the strength of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.
12 For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual *hosts* of wickedness in the heavenly
13 *places*. Wherefore take up the whole armour of God, that ye may be able to withstand in the evil day, and, having
14 done all, to stand. Stand therefore, having girded your loins with truth, and

[1] Gr. *Bond-servants.* [2] Gr. *lords.* [3] Gr. *soul.* [4] Or, *From henceforth.* [5] Gr. *be made powerful.*

5. With fear and trembling. With solemn earnestness, and solicitude against failure. This is evidently the meaning of this phrase as the apostle uses it (see 1 Cor. 2:3; 2 Cor. 7:15; Phil. 2:12).

6. Eyeservice. Service only when under the master's eye, or to catch his eye. The true servant of Christ loves his divine Master, and so fulfils the will of God.

7. In this way should a servant serve his earthly master, looking through the earthly to the divine Master.

9. Do the same things. Show the same Christian regard for duty as done to God.

10. Be strong. Rather, "be powerful." Be made powerful in the sphere of the Lord's gracious economy, where your strength will be his divine might given to you.

11. The whole armour. Literally, "the panoply" **of God.** Furnished by God in his grace. **The wiles.** Or, "tactics."

12. Flesh and blood. The Greek order is "blood and flesh." The phrase means *man* in his earthly condition. **Of this darkness** belongs to the three antecedent nouns, "principalities," "powers," and "world-rulers." The whole refers to the evil powers that have both office and rule over the world as alienated from God. "This darkness" is this dark age preceding the new heavens and new earth. **Against the spiritual hosts, etc.** This is in apposition with the preceding phrase. All these powers are spiritual powers of wickedness, and the seat of their evil operations is the church. The "heavenly places" of this Epistle (chap. 1:3, 20; 2:6; 3:10; 6:12) are (1) the heaven of God, (2) the Church on earth, which God's presence makes heavenly. That it means the lower air, is the mistake of those who suppose Paul was a victim of rabbinical fables. The Church is constantly attacked by the evil ones, and in a most adroit way, against whom we are to use the divine armor.

13. The evil day of this earthly experience. **Having done all.** Rather, "having effected (or accomplished) all." **To stand** as conquerors.

14. Stand therefore. Not the "stand" of the preceding verse. That represented the end of the fight: this represents the beginning. The armor is here given somewhat differently from the partial list in 1 Thess. 5:8. Also compare Isa. 11:5, and 59:17.

	Ephesians.	*Thessalonians.*
Girdle	= Truth.	
Breastplate	= Righteousness	Faith and Love.
Shoes	= Readiness.	
Shield	= Faith.	
Helmet	= Salvation	Hope of Salvation.
Sword	= The Word of God.	

Isaiah (11:5) makes both truth (faithfulness) and righteousness the girdle, while the breastplate and helmet (chap. 59:17) are the same as here. These discrepancies may be easily explained. The breastplate and girdle are really but one portion of the armor, — the defence of the trunk. Truth and righteousness are also closely allied, as the principle and its efficiency. The soul, firm in truth and righteousness, is defended in its general life. In the passage in Thessalonians we have the breastplate meaning faith and love; because there the shield is omitted, and the breastplate takes its place. Faith is that which appropriates the truth and righteousness of God, and hence may be reckoned *with* them (as in Ephesians), or *for* them (as in Thessalonians). Love is that by which faith works, and so is mentioned with it. The helmet represents salvation as a hope, borne aloft like a banner or ensign, while defending the thinking, planning part of the man. Hence "salvation" (Isaiah and Ephesians), or "hope of salvation" (Thessalonians), is equally expressive. The girdle, breastplate, and shield thus represent one grand thought

15 And your feet shod with the preparation of the gospel of peace;
16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.
17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:
18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;
19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,
20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.
21 But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:
22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.
23 Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.
24 Grace *be* with all them that love our Lord Jesus Christ in sincerity. Amen.

¶ Written from Rome unto the Ephesians by Tychicus.

having put on the breastplate of right-
15 eousness, and having shod your feet with
the preparation of the gospel of peace;
16 withal taking up the shield of faith,
wherewith ye shall be able to quench all
17 the fiery darts of the evil *one*. And take
the helmet of salvation, and the sword
of the Spirit, which is the word of God:
18 with all prayer and supplication praying
at all seasons in the Spirit, and watching
thereunto in all perseverance and supplication for all the saints, and on my behalf,
19 that utterance may be given unto me [1] in
opening my mouth, to make known with
20 boldness the mystery of the gospel, for
which I am an ambassador in [2] chains;
that in it I may speak boldly, as I ought
to speak.
21 But that ye also may know my affairs,
how I do, Tychicus, the beloved brother
and faithful minister in the Lord, shall
22 make known to you all things: whom I
have sent unto you for this very purpose,
that ye may know our state, and that he
may comfort your hearts.
23 Peace be to the brethren, and love with
faith, from God the Father and the Lord
24 Jesus Christ. Grace be with all them
that love our Lord Jesus Christ in uncorruptness.

[1] Or, *in opening my mouth with boldness, to make known.* [2] Gr. *a chain.*

of protection in the truth, and the helmet the security of the mind in hope. The shoes are the emblems of *readiness* to act for the gospel of peace; while the sword is the only offensive weapon, — the revealed word of God, — which, in our defence and with our readiness, we are to use vigorously.

15. Preparation. Rather, "readiness."

16. Conscious rectitude, through faith in Him who pardons and sanctifies, is unharmed by the stings of remorse and the assaults of passion.

17. Compare Heb. 4:12.

18. In the Spirit. In the sphere of the spiritual life, and under the influences of the Spirit, opposed to formal saying of prayers. Prayer should be intent, constant, and spiritual.

19. And on my behalf. A natural and beautiful turning of the thought to his own case. The full-armed Church, moving on successfully, should pray for its apostle, who was now a prisoner.

21. Tychicus. A disciple and attendant upon the apostle, from the province of Asia (see Acts 20:4; Col. 4:7; 2 Tim. 4:12; Tit. 3:12).

24. That love our Lord Jesus Christ in uncorruptness. That is, whose love for Christ will never decay.

The Argument of this Chapter. — "As children, parents, servants, and masters, be kind, dutiful, forbearing, and fight in God's armor against the hosts of sin, remembering me in your prayers."

THE EPISTLE OF PAUL THE APOSTLE

TO THE

PHILIPPIANS.

THIS Epistle was written probably in the year 62 (Meyer thinks 63 or 64), when Paul was a prisoner at Rome, after Paul had three times visited Philippi. This, then, was one of Paul's latest epistles. For Paul's first visit to Philippi and its interesting incidents, see Acts 16:12–40. Paul had just received from the Philippian Christians, by the hands of Epaphroditus, a liberal contribution for his support (chap. 2:25; 4:18); and he sends this letter by Epaphroditus on his return.

CHAPTER I.

3. He testifieth his thankfulness to God, and his love toward them, for the fruits of their faith, and fellowship in his sufferings, 9. daily praying to him for their increase in grace: 12. he sheweth what good the faith of Christ had received by his troubles at Rome, 21. and how ready he is to glorify Christ either by his life or death, 27. exhorting them to unity, 28. and to fortitude in persecution.

1 PAUL and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:
2 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.
3 I thank my God upon every remembrance of you,
4 Always in every prayer of mine for you all making request with joy,
5 For your fellowship in the gospel from the first day until now;

1 PAUL and Timothy, [1] servants of Christ Jesus, to all the saints in Christ Jesus which are at Philippi, with the [2] bishops
2 and deacons: Grace to you and peace from God our Father and the Lord Jesus Christ.
3 I thank my God upon all my remem-
4 brance of you, always in every supplication of mine on behalf of you all making
5 my supplication with joy, for your fellowship in furtherance of the gospel from the

[1] Gr. *bond-servants.* [2] Or, *overseers.*

ARGUMENT OF THE EPISTLE.

Introduction, 1:1–8.
1. Be steadfast in the faith, 9–11.
2. Not discouraged by my bonds, 12–27.
3. Nor by your own sufferings, 1:28–2:4.
4. Imitating Christ's example, 5–18.
5. And expecting my messengers and myself to come and cheer you, 19–30.
6. Beware of unspiritual teachers, 3:1–4:1.
7. And let all graces abound in you, 2–9.
8. I thank you for your gift. Farewell, 10–23.

1. Timothy was joined with Paul in the letters to the Thessalonians, and the second letter to the Corinthians, as well as in those to the Colossians and Philemon. For his life and character, see Acts 16:1–3; Phil. 2:19–22; 2 Tim. 1:5, and 3:15. **Servants.** So in the opening of the Epistles to the Romans and to Titus. So James, Peter in his Second Epistle, Jude and John in beginning the Revelation. The other Pauline Epistles have "apostle," except those to the Thessalonians and Philemon. **Bishops and deacons.** No presbyters as a distinct order. The bishops and presbyters were the same (see Acts 20:17, 28). The meaning of "bishop" is *overseer*, and the meaning of "deacon" is *servant*. The bishop or elder directed affairs; and the deacon assisted him, doing the more subordinate work. This seems to have been the simple government of each apostolic church. The apostles and prophets were temporary, having supernatural powers for the crisis of the Church's founding.

2. Grace, etc. Paul's peculiar salutation, with which he begins each Epistle. He very slightly varies it in the two Epistles to Timothy, and in that to Titus. John, in his Second Epistle, has a closely similar salutation.

3. I thank my God, etc. This mention of remembrance in prayer is found at the beginning of all Paul's Epistles, except 2d Corinthians, Galatians, 1st Timothy, and Titus. It is not a declaration that in every prayer he remembered them, but he was *thankful* to God when he remembered them, and *joyfully* prayed for them when he did pray for them. In some cases, as in Romans, there is a hyperbole, where he speaks of a continual mention in his prayers. Such language cannot be misunderstood. It is the ordinary style of speech with all.

5. From the first day. Twelve years before, when Paul first preached the gospel at Philippi, and Lydia and the jailer accepted it (Acts 16:12–40).

6 Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ:
7 Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.
8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.
9 And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment;
10 That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;
11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.
12 But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel;
13 So that my bonds in Christ are manifest in all the palace, and in all other *places;*
14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.
15 Some indeed preach Christ even of envy and strife; and some also of good will:
16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:
17 But the other of love, knowing that I am set for the defence of the gospel.

6 first day until now; being confident of
this very thing, that he which began a
good work in you will perfect it until the
7 day of Jesus Christ: even as it is right
for me to be thus minded on behalf of
you all, because [1] I have you in my heart,
inasmuch as, both in my bonds and in the
defence and confirmation of the gospel,
ye all are partakers with me of grace.
8 For God is my witness, how I long after
you all in the tender mercies of Christ
9 Jesus. And this I pray, that your love
may abound yet more and more in knowl-
10 edge and all discernment; so that ye may
[2] approve the things that are excellent;
that ye may be sincere and void of offence
11 unto the day of Christ; being filled with
the [3] fruits of righteousness, which are
through Jesus Christ, unto the glory and
praise of God.
12 Now I would have you know, brethren,
that the things *which happened* unto me
have fallen out rather unto the progress
13 of the gospel; so that my bonds became
manifest in Christ [4] throughout the whole
14 prætorian guard, and to all the rest; and
that most of the brethren in the Lord,
[5] being confident through my bonds, are
more abundantly bold to speak the word
15 of God without fear. Some indeed preach
Christ even of envy and strife; and some
16 also of good will: the one *do it* of love,
knowing that I am set for the defence of
17 the gospel: but the other proclaim Christ

[1] Or, *ye have me in your heart.* [2] Or, *prove the things that differ.* [3] Gr. *fruit.* [4] Gr. *in the whole Prætorium.* [5] Gr. *trusting in my bonds.*

6. Perfect it. Perform it unto completion. **The day of Jesus Christ.** The day when Christ shall come again to judgment (1 Cor. 1:8; 5:5; 2 Cor. 1:14; Phil. 1:10; 2:16; 1 Thess. 5:2; 2 Thess. 2:2; 2 Pet. 3:10, 12; Rev. 6:17).

7. Read the verse thus: "Even as it is right for me to be thus minded on behalf of you all, because I have you in my heart as (both in my bonds and in the defence and confirmation of the gospel) being, all of you, my fellow-partakers of grace." That he simply had them in his heart was not reason sufficient for his good hope concerning them, but that he had them in his heart *as fellow-partakers of grace.* They had suffered; and they had defended and confirmed the gospel, and were in full sympathy with the apostle.

8. In the tender mercies of Christ Jesus. Rather, "in the *affections* of Christ Jesus." With the heart of Jesus Christ. With a love like his, and enkindled by him.

9. Your love for Christ and the gospel.

10. That ye may approve the things that are excellent; i.e., by the acquired knowledge and discriminating judgment (see Rom. 2:18). **Sincere.** The Latin *sincerus*, but the English "pure." The apostle wishes them to increase their holy love through spiritual knowledge, so that they may be pure from stains, and free from error at the judgment. "Sincere" in English is too narrow a word. It means pure only in motive; while the Greek word here means purity in motive, thought, purpose, and conduct. The "void of offence" is a supplementary synonyme, perhaps looking more to the outward life than the former word.

11. The fruits of our righteousness, like the righteousness itself, are through Christ. The blessed results of holiness in the heart are alluded to, none of which the godly soul would attribute to his own power, but to the grace of Christ.

12. The things which happened unto me. Simply, "my affairs," or "my matters." **Rather** than otherwise, as might have been anticipated by some.

13. Throughout the whole prætorian guard. It may mean this, or "throughout the whole prætorium." It may refer to the place, or to the body of troops. Paul was not confined in the Castra Prætoriana without the city; but prætorian troops may have been used constantly for his guard, and so the gospel may have been diffused among the whole body. Some think there was a small establishment near the imperial palace, also called *prætorium* (compare chap. 4:22). The prætorian troops were the body-guards of the emperor. They finally became emperor-makers.

14. Being confident through my bonds. By seeing the comparatively light character of my imprisonment (see Acts 28:30). Paul was probably very kindly treated during his first imprisonment at Rome, when he wrote this Epistle. The confidence through his bonds may, however, be confidence inspired by seeing his constancy.

15. Of envy and strife. The proclamation of Christ made on account of envy and strife must have been the preaching of Paul's opposers, the Judaizers, who sought to turn the Roman Christians, even those in the precincts of the court, from the simplicity which Paul taught. They were not afraid of arrest by the authorities, so intent were they on overthrowing Paul's influence. It is probable, that, as yet, nothing like a persecuting feeling toward Christians had arisen at Rome.

18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

20 According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, or by death.

21 For to me to live *is* Christ, and to die *is* gain.

22 But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

24 Nevertheless to abide in the flesh *is* more needful for you.

25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

26 That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict which ye saw in me, and now hear *to be* in me.

of faction, not sincerely, thinking to raise
18 up affliction for me in my bonds. What
then? only that in every way, whether in
pretence or in truth, Christ is proclaimed;
and therein I rejoice, yea, and will rejoice.
19 For I know that this shall turn to my
salvation, through your supplication and
the supply of the Spirit of Jesus Christ,
20 according to my earnest expectation and
hope, that in nothing shall I be put to
shame, but *that* with all boldness, as
always, *so* now also Christ shall be magni-
fied in my body, whether by life, or by
21 death. For to me to live is Christ, and to
22 die is gain. [1] But if to live in the flesh,
—*if* this is the fruit of my work, then
23 [2] what I shall choose [3] I wot not. But I
am in a strait betwixt the two, having the
desire to depart and be with Christ; for it
24 is very far better: yet to abide in the
25 flesh is more needful for your sake. And
having this confidence, I know that I shall
abide, yea, and abide with you all, for
26 your progress and joy [4] in the faith; that
your glorying may abound in Christ Jesus
in me through my presence with you again.
27 Only [5] let your manner of life be worthy
of the gospel of Christ: that, whether I
come and see you or be absent, I may hear
of your state, that ye stand fast in one
spirit, with one soul striving [6] for the faith
28 of the gospel; and in nothing affrighted
by the adversaries: which is for them an
evident token of perdition, but of your
29 salvation, and that from God; because to
you it hath been granted in the behalf of
Christ, not only to believe on him, but
30 also to suffer in his behalf; having the
same conflict which ye saw in me, and
now hear to be in me.

[1] Or, *But if to live in the flesh* be my lot, *this is the fruit of my work: and what I shall choose I wot not.* [2] Or, *what shall I choose?* [3] Or, *I do not make known.* [4] Or, *of faith.* [5] Gr. *behave as citizens worthily.* [6] Gr. *with.*

18. In pretence. Rather, "as a pretext." It was not that they *pretended* to preach Christ, for they *did* preach him; but they preached Christ as a pretext, their object being to destroy Paul's influence.

19. This shall turn to my salvation. This is a quotation from Job 13:16, according to the Seventy. Job argues that hypocrites, who, with the pretext of preaching the truth, attack him, only strengthen his cause. Paul quotes Job under like circumstances. *Salvation* has here its lower signification of "benefit" or "well-being" (Acts 27:34), or it may be here "deliverance" (Acts 7:25).

22. This elliptical passage, which has received so many interpretations, seems to mean ("*But if life in the flesh* be my lot, I value *this* simply for *the fruit of my labor*), *and what I shall choose, I do not know.*" The "yet" of the Old Version, and the "then" of the New Version, have no warrant in the Greek. The 21st and last part of the 22d verse run together, —"to me to live is Christ, and to die is gain; and what I shall choose, I do not know,"— the elliptical passage being a compressed parenthesis.

24. To abide. Rather, "to abide still." The "abide" here, and twice in the next verse, is not the same word, but in each case a different word; though the difference is caused by prepositional prefixes. The first means to *continue*, the second to *abide*, and the third to *stand by*.

26. That your joy in Christ as your Redeemer may receive a new impulse through me when I again visit you (compare chap. 3:3).

27. Let your manner of life as a citizen. If we could make a verb, "citizen it." The same verb is used in Acts 23:1, where it is translated, "I have lived;" and the noun is found in this Epistle (chap. 3:20), where it is translated, "citizenship." **Striving for the faith of the gospel.** "Striving together with the faith of the gospel." The faith of the gospel was the power in and with which they could successfully contend against their adversaries. In no case is "faith" to be taken objectively as a system of doctrine. That is a later use of the word.

28. Which freedom from fear **is for them an evident token, etc.** It shows the divine presence.

29. Suffering for Christ is a higher privilege than faith in him. Suffering for him makes him known in his supporting grace.

30. Conflict with the hostile and persecuting world.

The Argument of this Chapter. — "In my deep affection for you, I pray for your growth in spiritual life. I would have you know that my apparent adversity is for the advancement of the gospel of Christ, whom to serve is my highest joy. Be faithful to your profession, glorifying Christ through your trials."

CHAPTER II.

1. He exhorteth them to unity, and to all humbleness of mind, by the example of Christ's humility and exaltation: 12. to a careful proceeding in the way of salvation, that they be as lights to the wicked world, 16. and comforts to him their apostle, who is now ready to be offered up to God. 19. He hopeth to send Timothy to them, whom he greatly commendeth, 25. as Epaphroditus also, whom he presently sendeth to them.

1 If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2 Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind.

3 *Let* nothing *be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name;

10 That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11 And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

13 For it is God which worketh in you both to will and to do of *his* good pleasure.

14 Do all things without murmurings and disputings:

1 If there is therefore any comfort in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender
2 mercies and compassions, fulfil ye my joy, that ye be of the same mind, having the same love, being of one accord, [1]of one
3 mind; *doing* nothing through faction or through vainglory, but in lowliness of mind each counting other better than
4 himself; not looking each of you to his own things, but each of you also to the
5 things of others. Have this mind in you,
6 which was also in Christ Jesus: who, [2]being in the form of God, counted it not [3]a prize to be on an equality with God,
7 but emptied himself, taking the form of a [4]servant, [5]being made in the likeness of
8 men; and being found in fashion as a man, he humbled himself, becoming obedient *even* unto death, yea, the death of
9 the cross. Wherefore also God highly exalted him, and gave unto him the name
10 which is above every name; that in the name of Jesus every knee should bow, of *things* in heaven and *things* on earth and
11 [6]*things* under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.
12 So then, my beloved, even as ye have always obeyed, not [7]as in my presence only, but now much more in my absence, work out your own salvation with fear
13 and trembling; for it is God which worketh in you both to will and to work, for
14 his good pleasure. Do all things without murmurings and disputings; that ye may be blameless and harmless, children of

[1] Some ancient authorities read *of the same mind.* [2] Gr. *being originally.* [3] Gr. *a thing to be grasped.* [4] Gr. *bond-servant.* [5] Gr. *becoming in.* [6] Or, things *of the world below.* [7] Some ancient authorities omit *as.*

1, 2. These verses may be thus freely rendered. "If, therefore, there be any encouragement in Christ, if any loving comfort, if any spiritual communion, if any compassionate affection between us, fill up my joy, that ye have union of spirit, mutual love, and singleness of purpose." All this belongs to the preceding context. Paul exhorts them to Christian harmony in the midst of adversaries who would rend them asunder.

4. Not looking. The "also" shows that this is for "not looking *only*." The look is, of course, the look of interest and complacency.

6, 7, 8. "Who, being really from the first in God-form, did not consider the being equal to God a prey (that is, to be held fast), but emptied himself, seizing a slave-form, coming to be in man's likeness, and, having been formed as man, humbled himself, becoming obedient as far as death, yea, death of the cross." The "God-form" cannot be the "being equal with God." The God-form must be the *appearance* of Christ from the beginning, of course to spiritual beings, or to such prophets as Isaiah (Isa. 6:1; compare John 12:41) on special theophanic occasions. The contents of that "form" was the "being equal with God." Of this content he *emptied* himself. Instead of grasping the God-equality, and not letting it go, he grasped the slave-form, and with it the likeness and fashion of a man. He so abandoned the God-equality, that he could say, "My Father is greater than I" (John 14:28). The whole is given as an example of self-abnegation for the good of others.

10. The name of Jesus. The name of the humiliation.

12. Work out. "Accomplish," "achieve," or "acquire." The *salvation*, which they are enjoined to achieve, is the salvation of the soul through Christ. The achievement is in the humble (with fear and trembling) use of the means. They were already saved; but the salvation, in its fulness of experience and glory, was yet to be acquired. Paul certainly does not tell a sinner to save himself.

13. The encouragement of such labor is, that God is co-worker in their will and efficient activity. There is the divine element of strength to rest upon. The achievement of their salvation was to be in the cultivation of a loving spirit. **For his good pleasure.** God's good pleasure is not an arbitrary impulse, but a righteous and true activity.

15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.

19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man likeminded, who will naturally care for your state.

21 For all seek their own, not the things which are Jesus Christ's.

22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But I trust in the Lord that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness; and hold such in reputation:

30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as [1] lights in the world,
16 holding forth the word of life; that I may have whereof to glory in the day of Christ, that I did not run in vain neither
17 labour in vain. Yea, and if I am [2] offered upon the sacrifice and service of your faith,
18 I joy, and rejoice with you all: and in the same manner do ye also joy, and rejoice with me.

19 But I hope in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort, when I know your
20 state. For I have no man like-minded,
21 who will care [3] truly for your state. For they all seek their own, not the things of
22 Jesus Christ. But ye know the proof of him, that, as a child *serveth* a father, *so* he served with me in furtherance of
23 the gospel. Him therefore I hope to send forthwith, so soon as I shall see how it
24 will go with me: but I trust in the Lord that I myself also shall come shortly.
25 But I counted it necessary to send to you Epaphroditus, my brother and fellow-worker and fellow-soldier, and your [4] mes-
26 senger and minister to my need; since he longed [5] after you all, and was sore troubled, because ye had heard that he was
27 sick: for indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, that
28 I might not have sorrow upon sorrow. I have sent him therefore the more diligently, that, when ye see him again, ye may rejoice, and that I may be the less
29 sorrowful. Receive him therefore in the Lord with all joy; and hold such in
30 honour: because for the work of [6] Christ he came nigh unto death, hazarding his life to supply that which was lacking in your service toward me.

[1] Gr. *luminaries.* [2] Gr. *poured out as a drink-offering.* [3] Gr. *genuinely.* [4] Gr. *apostle.* [5] Many ancient authorities read *to see you all.* [6] Many ancient authorities read *the Lord.*

15. Without blemish in the midst of a crooked and perverse generation. In Deut. 32:5 (Septuagint), we read, "blemished children, a crooked and perverse generation." The apostle uses this language with the needed alteration. **Lights.** Luminaries. Stars. **Holding forth.** Presenting. Offering.

16. The day of Christ. The day in which Christ comes to judgment. **Run — Labour.** Two figures combined, — one from the arena, and the other from agriculture.

17. Yea, and if. But if, instead of laboring in vain, I am even poured out, etc. **Offered.** The margin gives the true meaning: "If I be poured out as a drink-offering upon your sacrifice, served by your faith." They are represented as offering a sacrifice, and he as being poured out on it as a libation. Their sacrifice is also called the service of their faith; that is, it is the life which commits itself to Christ as the giver of pardon and holiness. Paul is glad to be identified with that life, as a libation is identified with a sacrifice.

18. And in the same manner be *ye* poured out on *my* sacrifice, and also joy and rejoice with me. This seems to be the force of "in the same manner." The figure is used to represent a thorough mutual interest.

19. Timothy. See on chap. 1:1. **In the Lord Jesus.** By his grace. **I also.** The Philippians would be comforted by hearing of Paul's state through Epaphroditus, who was to carry the Epistle to Philippi; while Paul *also* would be comforted by hearing of the state of the Philippian church through Timothy, who would return to Paul with tidings, Epaphroditus remaining at Philippi. Paul here speaks of Timothy separately from himself, although Timothy took part with him in the salutation at the beginning of the Epistle.

20. Truly. Rather, "sincerely," "with genuine affection."

21. This verse must not be pressed to a literal interpretation. With proper allowance for a lawful hyperbole, it means, "for most Christians seek their own more than the things of Jesus Christ."

24. In the Lord. See on verse 19.

25. Epaphroditus. See at the beginning of this Epistle. Paul, it seems, would have been glad to keep Epaphroditus with him; but, owing to his longing for his friends at Philippi (which was probably his home), he sent him back. **Fellow-worker and fellow-soldier.** Probably at Rome then. **Messenger.** Literally, "apostle." Qualified by "your," so that it means only "messenger," or "ambassador." **Minister to my need.** Compare chap. 4:18.

27. The raising of the sick is a mercy of God. It is the stay of grief, for the way to heaven is through a region of grief. It is the greater mercy that takes the soul to heaven, but our weak faith too often forgets this.

30. That which was lacking in your service. Not that the Philippians were wanting in their kindness,

but that the part which they, in the nature of things, could not perform (namely, the carrying of their offering to Paul in person), Epaphroditus did. So, in Col. 1:24, Paul says he filled up that which was lacking of the afflictions of Christ, meaning, not that he could add to the expiatory work of Christ, but that the sufferings necessary to the spread of the gospel (which, in the nature of the case, Christ could not assume) he was enduring (compare 1 Cor. 16:17 in connection with 2 Cor. 9:2).

The Argument of this Chapter. — "Be united in love, imitating the self-abnegation of our Lord, encouraged by the facts that ye are God's children, and he is your constant help. Let your light appear to others, and be in full union with me. I send both Timothy and Epaphroditus to you, — the latter with my letter, the former to bring me word of your state."

CHAPTER III.

1. He warneth them to beware of the false teachers of the circumcision, 4. shewing that himself hath greater cause than they to trust in the righteousness of the law: 7. which notwithstanding he counteth as dung and loss, to gain Christ and his righteousness, 12. therein acknowledging his own imperfection. 15. He exhorteth them to be thus minded, 17. and to imitate him, 18. and to decline the ways of carnal Christians.

1 FINALLY, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

2 Beware of dogs, beware of evil workers, beware of the concision.

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

7 But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

1 FINALLY, my brethren, [1] rejoice in the Lord. To write the same things to you, to me indeed is not irksome, but for you
2 it is safe. Beware of the dogs, beware of the evil workers, beware of the concision:
3 for we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh:
4 though I myself might have confidence even in the flesh: if any other man [2] thinketh to have confidence in the flesh,
5 I yet more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as
6 touching the law, a Pharisee; as touching zeal, persecuting the church; as touching the righteousness which is in the law,
7 found blameless. Howbeit what things were [3] gain to me, these have I counted
8 loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but [4] dung, that I may
9 gain Christ, and be found in him, [5] not having a righteousness of mine own, *even* that which is of the law, but that which is through faith in Christ, the righteous-
10 ness which is of God [6] by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings,

[1] Or, *farewell.* [2] Or, *seemeth.* [3] Gr. *gains.* [4] Or, *refuse.* [5] Or, *not having as my righteousness that which is of the law.* [6] Gr. *upon.*

1. The same things. Some suppose a former letter, in which Paul had warned the Philippians against evil teachers. There seems to be no other way to explain this phrase.

2. The dogs. See on Matt. 15:26. Compare Rev. 22:15. **Concision.** The play upon the words is retained in the English, but the meaning is thereby obscured. The word translated "concision" means "cutting." The whole passage is, "Beware of those with whom circumcision is a mere cutting in the flesh, and has no spiritual connection; for such are the Judaizing teachers: but we, who see in Christ the end of the Jewish ritual, regard circumcision in its true signification" (compare Rom. 2:29). The dogs, and evil workers, and concision, are all one.

4. Even in the flesh, if that were the ground of true confidence.

5. A Hebrew of Hebrews. Sprung from Hebrew ancestors only. **Pharisee.** Matt. 3:7.

6. The righteousness which is in the law. The external performance both of the moral and ceremonial laws (compare Luke 1:6, Matt. 19:20, Acts 23:1).

8. For the excellency. That is, "on account of the excellency." **Dung.** Rather, "offal," or "refuse."

9. Christ's righteousness is put on by faith, and is perfect before God. Man's righteousness (verse 6) is put on by pride, and is perfect only before man.

10, 11. That I may know Christ by feeling in myself the power of his resurrection in raising me to a new and heavenly life (Eph. 1:19–2:5), and by having a participation through faith in his expiatory sufferings, being conformed in all my soul's experience to the full meaning of his death, if by any means I may reach the thorough resurrection from the old and sinful life, the complete renewal of my being (compare Rom. 6:5; 8:17; 2 Cor. 4:10; Col. 2:12; 2 Tim. 2:12; 1 Pet. 4:13). The word for "resurrection" in verse 11 is a different one from that in verse 10 (which is the usual word), and means a *thorough*, or *complete*, resurrection; hence, it cannot refer to a bodily resur-

11 If by any means I might attain unto the resurrection of the dead.

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for the prize of the high calling of God in Christ Jesus,

15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:

19 Whose end *is* destruction, whose God *is their* belly, and *whose* glory *is* in their shame, who mind earthly things.)

20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

11 becoming conformed unto his death; if by
any means I may attain unto the resurrec-
12 tion from the dead. Not that I have already obtained, or am already made perfect: but I press on, if so be that I may [1] apprehend that for which also I was
13 apprehended by Christ Jesus. Brethren, I count not myself [2] yet to have apprehended: but one thing *I do*, forgetting the things which are behind, and stretching forward to the things which are
14 before, I press on toward the goal unto the prize of the [3] high calling of God in Christ
15 Jesus. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye are otherwise minded, even this
16 shall God reveal unto you: only, whereunto we have already attained, by that same *rule* let us walk.
17 Brethren, be ye imitators together of me, and mark them which so walk even
18 as ye have us for an ensample. For many walk, of whom I told you often, and now tell you even weeping, *that they are* the
19 enemies of the cross of Christ: whose end is perdition, whose god is the belly, and *whose* glory is in their shame, who
20 mind earthly things. For our [4] citizenship is in heaven; from whence also we wait
21 for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, *that it may be* conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.

[1] Or, *apprehend, seeing that also I was apprehended.* [2] Many ancient authorities omit *yet.* [3] Or, *upward.* [4] Or, *commonwealth.*

rection, which has no degrees; but it must refer to the soul's rising from sin, in which rising there are degrees, on which fact all the exhortations of these Epistles are based.

12. Figure from the race: "But I pursue if that I may overtake that for which I was overtaken by Christ Jesus;" that is, this complete resurrection. **Made perfect.** Rather, "perfected." Compare verse 15, whence we see the "perfect" were not yet "perfected." "Perfect" describes their gracious condition: "perfected" describes the consummation of their grace in glory.

14. I press on toward the goal unto the prize. Rather, "Guided by the goal, or mark" (literally, "according to the goal"), "I pursue my way unto the prize." The mark which thus directs the runner is Christ himself, and the prize is eternal communion with Christ.

15. Perfect. See on verse 12. **Be thus minded** concerning the race and its goal. **If in any thing ye are otherwise minded.** "If ye are at all otherwise minded." **Even this.** This also, which I have experienced; namely, the pressing forward to the prize.

16. Only unto what spiritual excellence we have reached, in that we ought to walk, and not retrograde.

18. Enemies of the cross of Christ. Practically injurious to the cause of Christ by their worldly conduct. These were, undoubtedly, some of those who professed to be Christian teachers. The "cross of Christ" is naturally put for the whole doctrine of Christ, and the life founded on the doctrine.

20. For. Correlated to the "for" of verse 18. The two extremes are exhibited. **In heaven.** Opposed to the "earthly things" of the preceding verse. **A Saviour.** A deliverer from all earthly troubles.

21. To subject all things unto himself. Compare Eph. 1: 10; 1 Cor. 15: 27.

The Argument of this Chapter. — "Rejoice in the Lord, and beware of the Judaistic teachers, who would have you trust in outward matters; but I, if any, could so trust, from my thorough Hebraic birth and education; yet I cast all that away for Christ, and press on to new attainments in him. Follow me, and not these false teachers, who are low and earthly in their motives and aims, while we have heavenly things to think of, in view of our glory."

CHAPTER IV.

1. From particular admonitions 4. he proceedeth to general exhortations, 10. shewing how he rejoiced at their liberality towards him lying in prison, not so much for the supply of his own wants, as for the grace of God in them. 19. And so he concludeth with prayer and salutations.

1 THEREFORE, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellow-labourers, whose names *are* in the book of life.

4 Rejoice in the Lord alway: *and* again I say, Rejoice.

5 Let your moderation be known unto all men. The Lord *is* at hand.

6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content.

12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

1 WHEREFORE, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved.

2 I exhort Euodia, and I exhort Syntyche,
3 to be of the same mind in the Lord. Yea, I beseech thee also, true yokefellow, help these women, for they laboured with me in the gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life.

4 [1]Rejoice in the Lord alway: again I
5 will say, [1]Rejoice. Let your [2]forbearance be known unto all men. The Lord
6 is at hand. In nothing be anxious; but in every thing by prayer and supplication with thanksgiving let your requests be
7 made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things are [3]honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are [4]of good report; if there be any virtue, and if there be any praise, [5]think on these things.
9 The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you.

10 But I [6]rejoice in the Lord greatly, that now at length ye have revived your thought for me; [7]wherein ye did indeed take thought, but ye lacked opportunity.
11 Not that I speak in respect of want: for
12 I have learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound:

[1] Or, *Farewell.* [2] Or, *gentleness.* [3] Gr. *reverend.* [4] Or, *gracious.* [5] Gr. *take account of.* [6] Gr. *rejoiced.* [7] Or, *seeing that.*

1. Wherefore. Because of this exalted hope. **My joy and crown.** Hendiadys. My crown of joy. A strong expression of Paul's peculiar regard for his Philippian brethren. **So.** According to my example and precept (chap. 3: 8–17).

2. Euodia—Syntyche. Two valuable helpers in the work of the gospel at Philippi, now unhappily at variance.

3. True yokefellow. This is so obscure, there seeming to be no reason why any one at Philippi should not be called by name, that probably the word translated "yoke-fellow" should be considered as a proper name, *Syzygus.* Then "true Syzygus" would be the same as "Syzygus, rightly named." **Clement.** That this was Clement of Rome, the author of the Epistles to the Corinthians, is likely, but cannot be proved. He, like Paul, may have visited Philippi, and there have been helped in Christian labor by Euodia and Syntyche. **Whose names are in the book of life.** A glorious designation of Christians.

6. The Lord is at hand. This has no relation to the Parousia, or second coming of our Lord. It is a quotation from Ps. 34: 18 (Septuagint), and belongs to what follows: thus, "the Lord is close by you, so be not anxious about any thing." **With thanksgiving.** Prayer should be without any anxiety, and with thanks for God's wonderful mercies. How different this is from the false notion of nervous excitement and "*agonizing,*" when the word "agonizing" is used in its modern sense of suffering!

8. The things that are **true** in their nature, **honourable** in their appearance, **just** in their relations, **pure** in their suggestions, **lovely** in their approach, and **of good report** among men: these are the things to take into account in directing one's life. **If there be any virtue, and if there be any praise.** Whatever virtue there is, that has the natural homage of praise. We might supply the sense thus: "if there be any virtue to gain, and if there be any praise to covet." In this case it would be an argument for the injunction. In the former it would be an addition to, or summing up of, the list.

10. Now at length. The ἤδη ποτέ of the Greek hardly permits so broad an expression, as if the Philippians had been remiss. We cannot add in English any thing to the "now" without making it too strong.

13 I can do all things through Christ which strengtheneth me.

14 Notwithstanding ye have well done, that ye did communicate with my affliction.

15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift: but I desire fruit that may abound to your account.

18 But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.

19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

20 Now unto God and our Father *be* glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

22 All the saints salute you, chiefly they that are of Cæsar's household.

23 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ It was written to the Philippians from Rome by Epaphroditus.

in every thing and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in
13 want. I can do all things in him that
14 strengtheneth me. Howbeit ye did well, that ye had fellowship with my affliction.
15 And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving, but ye
16 only; for even in Thessalonica ye sent
17 once and again unto my need. Not that I seek for the gift; but I seek for the fruit
18 that increaseth to your account. But I have all things, and abound: I am filled, having received from Epaphroditus the things *that came* from you, an odour of a sweet smell, a sacrifice acceptable, well-
19 pleasing to God. And my God shall fulfil every need of yours according to his
20 riches in glory in Christ Jesus. Now unto our God and Father *be* the glory [1] for ever and ever. Amen.
21 Salute every saint in Christ Jesus. The brethren which are with me salute
22 you. All the saints salute you, especially they that are of Cæsar's household.
23 The grace of the Lord Jesus Christ be with your spirit.

[1] Gr. *unto the ages of the ages.*

15. In the beginning of the gospel. See chap. 1 : 5; also see Acts 16 and 17.

18. An odour of a sweet smell, etc. The Old-Testament language concerning sacrifices (see Lev. 1 : 17). The aid to the apostle was as acceptable to God as a sacrifice.

22. Cæsar's household. Servants of Nero's court had been converted probably through Paul's preaching (see chap. 1 : 13).

The Argument of this Chapter. — "Be at peace, full of joy, forbearing, and free from anxiety. Fill your mind with all that is good. Your kind care for me was most acceptable, as showing your sympathy in the gospel."

THE EPISTLE OF PAUL THE APOSTLE

TO THE

COLOSSIANS.

COLOSSÆ was a city about one hundred and twenty miles east of Ephesus in Asia Minor. This Epistle was written by Paul about the same time with the Epistle to the Ephesians, and has many points of similarity to it.

CHAPTER I.

1. After salutation he thanketh God for their faith, 7. confirmeth the doctrine of Epaphras, 9. prayeth further for their increase in grace, 14. describeth the true Christ, 21. encourageth them to receive Jesus Christ, and commendeth his own ministry.

1 PAUL, an apostle of Jesus Christ by the will of God, and Timotheus *our* brother,

2 To the saints and faithful brethren in Christ which are at Colossé: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

4 Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints,

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

6 Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth:

7 As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ;

8 Who also declared unto us your love in the Spirit.

9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

1 PAUL, an apostle of Christ Jesus through the will of God, and Timothy
2 [1] our brother, [2] to the saints and faithful brethren in Christ *which are* at Colossæ: Grace to you and peace from God our Father.
3 We give thanks to God the Father of our Lord Jesus Christ, praying always for
4 you, having heard of your faith in Christ Jesus, and of the love which ye have
5 toward all the saints, because of the hope which is laid up for you in the heavens, whereof ye heard before in the word of
6 the truth of the gospel, which is come unto you; even as it is also in all the world bearing fruit and increasing, as *it doth* in you also, since the day ye heard and knew the grace of God in truth;
7 even as ye learned of Epaphras our beloved fellow-servant, who is a faithful
8 minister of Christ on [3] our behalf, who also declared unto us your love in the Spirit.
9 For this cause we also, since the day we heard *it*, do not cease to pray and make request for you, that ye may be filled with

[1] Gr. *the brother.* [2] Or, *to those that are at Colossæ, holy and faithful brethren in Christ.* [3] Many ancient authorities read *your.*

1. Timothy. See Phil. 1:1.

3. Phil. 1:3.

4. Having heard. Paul had not himself visited Colossæ (compare chap. 2:1).

5. Because of the hope. This follows the "we give thanks" of verse 3. **Whereof ye heard before.** Not before this my writing, but before you had faith and love and hope. **In the word of the truth of the gospel.** In the preaching which proclaimed God's truth as the good tidings of salvation.

6. Which gospel **is come unto you.**

7. Epaphras was probably a Colossian, and the founder of the churches at Colossæ, Laodicea, and Hierapolis (see chap. 4:13). He was now a fellow-prisoner with Paul (Philem. 23). **On our behalf.** In assisting Paul.

8. Your love in the Spirit. Your love caused and sustained by the Holy Spirit.

9. We also, as well as Epaphras. **His will.** Christ's will (verse 7). **Wisdom and understanding.** These are the active and passive complements of the intelligence. When these are spiritual, they are inspired and directed by the Holy Spirit.

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son:

14 In whom we have redemption through his blood, *even* the forgiveness of sins:

15 Who is the image of the invisible God, the firstborn of every creature:

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17 And he is before all things, and by him all things consist.

18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence.

19 For it pleased *the Father* that in him should all fulness dwell;

20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

21 And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled

22 In the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight:

the knowledge of his will in all spiritual wisdom and understanding, to walk worthily of the Lord [1] unto all pleasing, bearing fruit in every good work, and increasing [2] in the knowledge of God; [3] strengthened [4] with all power, according to the might of his glory, unto all patience and longsuffering with joy; giving thanks unto the Father, who made [5] us meet to be partakers of the inheritance of the saints in light; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins: who is the image of the invisible God, the firstborn of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things [6] consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; [7] that in all things he might have the preeminence. [8] For it was the good pleasure *of the Father* that in him should all the fulness dwell; and through him to reconcile all things [9] unto [10] himself, having made peace through the blood of his cross; through him, *I say*, whether things upon the earth, or things in the heavens. And you, being in time past alienated and enemies in your mind in your evil works, yet now [11] hath he reconciled in the body of his flesh through death, to present you holy and without blemish and unreproveable before him: if so be that ye continue

[1] Or, *unto all pleasing, in every good work, bearing fruit and increasing, etc.* [2] Or, *by.* [3] Gr. *made powerful.* [4] Or, *in.* [5] Some ancient authorities read *you.* [6] That is, *hold together.* [7] Or, *that among all he might have.* [8] Or, *For the whole fulness* of God *was pleased to dwell in him.* [9] Or, *into him.* [10] Or, *him.* [11] Some ancient authorities read *ye have been reconciled.*

10. Unto all pleasing. Pleasing the Lord. **The knowledge of God** is different from "the knowledge of his will" (verse 9). To know his will is the way to know *him* (see John 7:17).

11. Strengthened with all power. "Strengthened with all strength," or "empowered with all power." The words are of the same root in Greek. **According to the might of his glory.** According to his glorious might (see Eph. 6:10, for the same thought). An intelligent Christian life, active and growing, in the Lord's strength, with a thankful and joyous patience, is what the Spirit here inculcates through the apostle.

14. Eph. 1:7. The ransom from sin's bondage is the setting free from sin.

15. Here begins a description of Christ, in whose kingdom, and by whose grace, we are brought into the Christian experience of verses 9–14. **Who is the image of the invisible God.** See John 1:18, and Heb. 1:3. "The very image of his substance." **The firstborn of all creation.** Compare Rom. 8:29 for an explanation of "first-born;" compare also Heb. 12:23, where it cannot mean *first-born* literally.

16. For. Christ's works of creation prove him the image of God and the first-born; i.e., God's Word and Beloved Son. **Through him, and unto him.** Through his power, and unto his glory.

17. Before all things in rank. **In him all things consist.** They are maintained in their being and functions by him.

18. The firstborn from the dead. Here evidently time is referred to. Christ was the first (as the Church's head) to rise from the dead to heaven, as a pledge of his people's resurrection. **In all things.** In his Church, as in all nature.

19. The margin is right: "for the whole fulness was pleased to dwell in him;" that is, of course, "the fulness of God." The *fulness* is treated as personified (compare chap. 2:9). The fulness, or *pleroma*, is not "the whole" of a thing, but "that which fills up." So the fulness of the Godhead dwelling in Christ was that which filled up Christ. The fulness of God dwelling in Christ is the divine power dwelling in him. In Eph. 1:23, we see that the *church* is the fulness of God; that is, it receives its divine contents from God. In Christ "*all* the fulness" means the whole amount of divine energy consistent with the case.

20. To reconcile all things unto himself. The first idea appears to be Jew and Gentile (Eph. 2:14–18), whence the apostle rises to the contemplation of the general reconciliation of all those who become saints, as manifested in the panegyry at last (compare Eph. 1:10, and Phil. 2:10).

21. Eph. 2:1. The use of the word "reconciled" in this verse, to denote the spiritual union of believers with Christ, shows that the "all things" of verse 20 is to be interpreted of the contents of the kingdom of grace.

22. In the body of his flesh. See Eph. 2:15, 16.

23. Compare Eph. 3:17, and 4:14. **Which was preached in all creation under heaven.** This cannot

23 If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister;

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

26 *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

in the faith, grounded and stedfast, and not moved away from the hope of the gospel which ye heard, which was preached in all creation under heaven; whereof I Paul was made a minister.

24 Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the
25 church; whereof I was made a minister, according to the [1] dispensation of God which was given me to you-ward, to fulfil
26 the word of God, *even* the mystery which hath been hid [2] from all ages and generations: but now hath it been mani-
27 fested to his saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope
28 of glory; whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every
29 man perfect in Christ; whereunto I labour also, striving according to his working, which worketh in me [3] mightily.

[1] Or, *stewardship.* [2] Gr. *from the ages and from the generations.* [3] Or, *in power.*

mean the gospel in its apostolic form, for certainly that had not been so universally preached. It must be the gospel as given in its germinal truth of God's goodness by nature, as in Rom. 10:18.

24. Fill up on my part that which is lacking of the afflictions of Christ. Do that for your edification, which, in the nature of the case, Christ could not do; to wit, suffer as an earnest disciple. Christ could and did suffer as the head of the Church, but not as one of the members. Paul suffered as one of the members (see Phil. 2:30, for the same style of expression).

25. To fulfil the word of God. Rather, as in Rom. 15:19, "to fully preach the word of God."

27. The riches of the glory. The glorious riches. **This mystery** of Christ uniting Gentiles and Jews.

The Argument of this Chapter. — "I am very thankful for your high Christian character, and pray God constantly to add to your graces and your thankfulness; for God has redeemed us by his Son, who is the Creator of all, and the head of the Church, and in his redemption has united us all. Of this salvation I am a minister and herald, devoting all my energies, in his strength, to this great work."

CHAPTER II.

1. He still exhorteth them to be constant in Christ, 8. to beware of philosophy, and vain traditions, 18. worshipping of angels, 20. and legal ceremonies, which are ended in Christ.

1 For I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh;

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;

3 In whom are hid all the treasures of wisdom and knowledge.

1 For I would have you know how greatly I strive for you, and for them at Laodicea, and for as many as have not seen my face
2 in the flesh; that their hearts may be comforted, they being knit together in love, and unto all riches of the [1] full assurance of understanding, that they may
3 know the mystery of God, [2] *even* Christ, in whom are all the treasures of wisdom and

[1] Or, *fulness.* [2] The ancient authorities vary much in the text of this passage.

1. I strive. Connected with the "striving" in the preceding verse. Paul alludes to his laborious attention to their spiritual interests, such a laborious attention as a contestant gives to the contest in the public games. **Laodicea,** called "Laodicea ad Lycum" to distinguish it from five other Laodiceas, was in the south-west of Phrygia, only a few miles west of Colossæ, and situated on the little river Lycus. This verse seems to show, that, in Paul's journeys through Asia Minor, he had been hindered from passing down the Upper Mæander so as to visit Colossæ and Laodicea.

2. The full assurance of understanding. The fulness of understanding; that is, "a full understanding." It is explained in the next sentence. **The mystery,** as we have seen before, was the coming of Christ to unite Jew and Gentile as Abraham's children.

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, *so* walk ye in him:

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

9 For in him dwelleth all the fulness of the Godhead bodily.

10 And ye are complete in him, which is the head of all principality and power:

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

12 Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days:*

17 Which are a shadow of things to come; but the body *is* of Christ.

18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

4 knowledge hidden. This I say, that no one may delude you with persuasiveness
5 of speech. For though I am absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.
6 As therefore ye received Christ Jesus the
7 Lord, *so* walk in him, rooted and builded up in him, and stablished [1] in your faith, even as ye were taught, abounding [2] in thanksgiving.
8 [3] Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the [4] rudiments of the
9 world, and not after Christ: for in him dwelleth all the fulness of the Godhead
10 bodily, and in him ye are made full, who is the head of all principality and power:
11 in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in
12 the circumcision of Christ; having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him
13 from the dead. And you, being dead through your trespasses and the uncircumcision of your flesh, you, *I say*, did he quicken together with him, having for-
14 given us all our trespasses; having blotted out [5] the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nail-
15 ing it to the cross; [6] having put off from himself the principalities and the powers, he made a show of them openly, triumphing over them in it.
16 Let no man therefore judge you in meat, or in drink, or in respect of a feast day
17 or a new moon or a sabbath day: which are a shadow of the things to come; but
18 the body is Christ's. Let no man rob you of your prize [7] by a voluntary humility and worshipping of the angels, [8] dwelling in the things which he hath [9] seen, vainly puffed

[1] Or, *by.* [2] Some ancient authorities insert *in it.* [3] Or, *See whether.* [4] Or, *elements.* [5] Or, *the bond that was against us by its ordinances.* [6] Or, *having put off from himself* his body, *he made a show of the principalities, etc.* [7] Or, *of his own mere will, by humility, etc.* [8] Or, *taking his stand upon.* [9] Many authorities, some ancient, insert *not.*

4-7. This is the beginning of his caution against the false Judaizing teachers, who had come among the Colossian Christians with Essene teachings of an ascetic sort.

5. Joying and beholding; i.e., joying at beholding.

8. Maketh spoil of you. The Greek word may mean this, or it may mean "robbeth you." In the former case, they would be represented as themselves carried away by the false teachers: in the latter, they would be robbed of their true faith. **The philosophy** (high-sounding word!) is really a **vain deceit. The rudiments of the world** are the crude, elementary beginnings of knowledge.

9. All the fulness of the Godhead. See on chap. 1:19.

10. In him ye are made full. Just as God fills Christ, so Christ fills you (see John 15:9, 15).

11. In whom. When one comes into Christ, he is, *ipso facto*, circumcised with the spiritual circumcision.

12. The baptism in which we are buried with Christ is the spiritual baptism, which also raises us from spiritual death (see Rom. 6:4).

13. See Eph. 2:1.

14. The bond. Rather, "the writing." The written law which condemned us was, as a condemning witness, blotted out, and (as it were) nailed to Christ's cross.

15. In this work of setting aside the law's condemnation, Christ flung off from him the principalities and powers of evil that would have hindered him, and, by his glorious expiatory death, openly showed them to the universe as conquered.

16. Therefore. Because Christ has abolished the law as a condemning power.

17. The body which causeth the shadow. Hence, "the reality." The one thing is to be in Christ. In him there is no condemnation (Rom. 8:1). Paul plainly teaches that the Jewish law had now no binding force: for previously it had, in its ritual observances, a condemning power; that is, there was a ritual condemnation for a ritual transgression. Now, as the moral law no longer can condemn the believer in Christ, of course the ritual law cannot. Hence the ritual, having done its typical work, is absolutely null.

18. Your prize in the heavenly world. **A voluntary humility.** This whole passage should read, "Let no

19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

21 (Touch not; taste not; handle not;

22 Which all are to perish with the using;) after the commandments and doctrines of men?

23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

19 up by his fleshly mind, and not holding fast the Head, from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God.

20 If ye died with Christ from the [1] rudiments of the world, why, as though living in the world, do ye subject yourselves to
21 ordinances, Handle not, nor taste, nor
22 touch (all which things are to perish with the using), after the precepts and doctrines
23 of men? Which things have indeed a show of wisdom in will-worship, and humility, and severity to the body; *but are* not of any [2] value against the indulgence of the flesh.

[1] Or, *elements*. [2] Or, *honour*.

one wilfully cheat you of your prize by a humble worship of angels" (as mediators). **Dwelling in the things which he hath seen.** Rather, "entering into, and taking possession of, the things which he hath seen; that is, coming to you Christians, whom he has seen from the outside, and entering in among you, as a conqueror enters into a land, and taking possession of you as his own. **Vainly puffed up, etc.** The false teacher does all this in a carnal self-conceit.

19. Not holding fast the Head. The false teacher let go the one vital doctrine of all, — the Headship of Christ. The head is the nerve-source of the body's life (compare Eph. 4:15, 16).

20. Rudiments. See verse 8. **20, 21. Ordinances,** such as **Handle not, nor taste, nor touch** (which injunctions are all destructive in their over-use).

23. Will-worship. Worship not commanded, but volunteered.

The Argument of this Chapter. — "And my great desire is your growth in Christian experience and freedom from the false doctrines, which, under the name of philosophy, would ruin you, taking you away from Christ the only Head, and bringing you under the yoke of a religion of mere outward ordinances."

CHAPTER III.

1. He sheweth where we should seek Christ. 5. He exhorteth to mortification, 10. to put off the old man, and to put on Christ, 12. exhorting to charity, humility, and other several duties.

1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.

5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6 For which things' sake the wrath of God cometh on the children of disobedience:

7 In the which ye also walked some time, when ye lived in them.

8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

1 If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand
2 of God. Set your mind on the things that are above, not on the things that are upon
3 the earth. For ye died, and your life is
4 hid with Christ in God. When Christ, *who is* [1] our life, shall be manifested, then shall ye also with him be manifested in glory.
5 [2] Mortify therefore your members which are upon the earth; fornication, uncleanness, passion, evil desire, and covetous-
6 ness, the which is idolatry; for which things' sake cometh the wrath of God
7 [3] upon the sons of disobedience; [4] in the which ye also walked aforetime, when ye
8 lived in these things. But now put ye also away all these; anger, wrath, malice, railing, shameful speaking out of your

[1] Many ancient authorities read *your*. [2] Gr. *Make dead*. [3] Some ancient authorities omit *upon the sons of disobedience*. See Eph. verse 6. [4] Or, *amongst whom*.

1. Seek the things that are above. The heavenly experiences and joys connected with Christ's glorified condition. We are to remember him crucified, but seek him glorified.

3. Is hid with Christ. Concealed from the sight of the world.

4. Shall be manifested at the last day (1 John 3:2).

5. Mortify. Make dead (margin). Gross sins are called "our members upon earth." They are parts of the "old man" (Rom. 6:6, Eph. 4:22, and verse 9 below). They are so called, as having their seat in our fleshly condition (compare Rom. 7:23). **Covetousness.** See Eph. 5:3.

6. Sons of disobedience. Oriental style for "disobedient persons," "persons given to disobedience."

8. But now put ye also, as well as other Christians, **away.** The "also" belongs to the "ye," and not to the "all these" (see Eph. 4:31, and 5:4).

9 Lie not one to another, seeing that ye have
put off the old man with his deeds;
10 And have put on the new *man*, which is
renewed in knowledge after the image of him that
created him:
11 Where there is neither Greek nor Jew, cir-
cumcision nor uncircumcision, Barbarian, Scyth-
ian, bond *nor* free: but Christ *is* all, and in all.
12 Put on therefore, as the elect of God, holy
and beloved, bowels of mercies, kindness, hum-
bleness of mind, meekness, longsuffering;
13 Forbearing one another, and forgiving one
another, if any man have a quarrel against any:
even as Christ forgave you, so also *do* ye.
14 And above all these things *put on* charity,
which is the bond of perfectness.
15 And let the peace of God rule in your hearts,
to the which also ye are called in one body; and
be ye thankful.
16 Let the word of Christ dwell in you richly in
all wisdom; teaching and admonishing one an-
other in psalms and hymns and spiritual songs,
singing with grace in your hearts to the Lord.
17 And whatsoever ye do in word or deed, *do*
all in the name of the Lord Jesus, giving thanks
to God and the Father by him.
18 Wives, submit yourselves unto your own
husbands, as it is fit in the Lord.
19 Husbands, love *your* wives, and be not bitter
against them.
20 Children, obey *your* parents in all things:
for this is well pleasing unto the Lord.
21 Fathers, provoke not your children *to anger*,
lest they be discouraged.
22 Servants, obey in all things *your* masters
according to the flesh; not with eyeservice, as
menpleasers; but in singleness of heart, fearing
God:
23 And whatsoever ye do, do *it* heartily, as to
the Lord, and not unto men;
24 Knowing that of the Lord ye shall receive
the reward of the inheritance: for ye serve the
Lord Christ.

9 mouth: lie not one to another; seeing
that ye have put off the old man with his
10 doings, and have put on the new man,
which is being renewed unto knowledge
after the image of him that created him:
11 where there cannot be Greek and Jew,
circumcision and uncircumcision, barba-
rian, Scythian, bondman, freeman: but
Christ is all and in all.
12 Put on therefore, as God's elect, holy
and beloved, a heart of compassion, kind-
ness, humility, meekness, longsuffering;
13 forbearing one another, and forgiving each
other, if any man have a complaint against
any; even as [1]the Lord forgave you, so
14 also do ye: and above all these things *put
on* love, which is the bond of perfectness.
15 And let the peace of Christ [2]rule in your
hearts, to the which also ye were called
16 in one body; and be ye thankful. Let the
word of [3]Christ dwell in you richly in all
wisdom; teaching and admonishing [4]one
another with psalms *and* hymns *and* spir-
itual songs, singing with grace in your
17 hearts unto God. And whatsoever ye do,
in word or in deed, *do* all in the name of
the Lord Jesus, giving thanks to God the
Father through him.
18 Wives, be in subjection to your hus-
19 bands, as is fitting in the Lord. Husbands,
love your wives, and be not bitter against
20 them. Children, obey your parents in all
things, for this is well-pleasing in the
21 Lord. Fathers, provoke not your chil-
22 dren, that they be not discouraged. [5]Ser-
vants, obey in all things them that are
your [6]masters according to the flesh; not
with eyeservice, as men-pleasers, but in
singleness of heart, fearing the Lord:
23 whatsoever ye do, work [7]heartily, as unto
24 the Lord, and not unto men; knowing
that from the Lord ye shall receive the
recompense of the inheritance: ye serve
25 the Lord Christ. For he that doeth wrong

[1] Many ancient authorities read *Christ.* [2] Gr. *arbitrate.* [3] Some ancient authorities read *the Lord:* others, *God.* [4] Or, *yourselves.* [5] Gr. *Bond-servants.* [6] Gr. *lords.* [7] Gr. *from the soul.*

9. Old man. The old carnal life, which was the basis of all these actions just enumerated. The figure is that of putting off a garment.

10. The new man. The new spiritual life, given by God. It is the putting on the new that puts off the old. We are not to press the analogy, and suppose that we must first put off the old, and afterwards put on the new. The new is put on from within, and so sloughs off the old. The analogy in this respect is with the skin rather than the garment. **Which is being renewed unto knowledge.** There is a constant progress toward a full knowledge of the truth in the renewed man. **After the image of him that created him.** Compare Eph. 5:24. It is the image of God, so sadly marred, and virtually lost in the fall, to which the man converted is being renewed; a knowledge of all holy things being the substratum on which the entire holy character is built.

11. Where. In which new spiritual life. Distinctions are lost in the Christ-union. **Christ is all and in all.** All that marks condition is Christ, and Christ dwells in all.

12. Put on therefore. The believer has his part to do. He is not a machine worked by God (see Eph. 4:32).

14. The bond of perfectness. The bond holding together all the graces, and making the man complete.

15. Rule. Rather, "act the arbitrator." The peace, which Christ calls us to in one body of Christians, is to be the weighing consideration in our conduct among men. This will be one of the fruits of love. **Be ye thankful,** instead of complaining. The thankful heart lives at peace. The complaining heart foments quarrels.

16. In all wisdom. Connect this with what follows, "in all wisdom teaching," etc. When the word of Christ dwells in us plentifully, we have all wisdom to teach. **Psalms and hymns.** See Eph. 5:19. **Singing with grace in your hearts.** Rather, "by grace singing with your hearts."

17. We are to act toward man through Christ; and we are to approach God, even in thanks, through Christ.

18. Eph. 5:22.

19. Eph. 5:25.

20. Eph. 6:1.

21. Eph. 6:4.

22. Eph. 6:5, 6.

23. Eph. 6:7.

24, 25. Eph. 6:8, 9. Ye serve the Lord Christ who has the distribution of the inheritance.

25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

shall [1] receive again for the wrong that he hath done: and there is no respect of persons.

[1] Gr. *receive again the wrong.*

The Argument of this Chapter.—"If ye have died with Christ, and risen again with him, do not conform to the works of this world, to which you do not belong, but exhibit all Christian graces in every relation in life."

CHAPTER IV.

1. He exhorteth them to be fervent in prayer, 5. to walk wisely toward them that are not yet come to the true knowledge of Christ. 10. He saluteth them, and wisheth them all prosperity.

1 MASTERS, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.

2 Continue in prayer, and watch in the same with thanksgiving;

3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom toward them that are without, redeeming the time.

6 Let your speech *be* alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

7 All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellowservant in the Lord:

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

10 Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

11 And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellowworkers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

1 [1] MASTERS, render unto your [2] servants that which is just and [3] equal; knowing that ye also have a Master in heaven.

2 Continue stedfastly in prayer, watching
3 therein with thanksgiving; withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I am also in
4 bonds; that I may make it manifest, as I
5 ought to speak. Walk in wisdom toward them that are without, [4] redeeming the
6 time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one.

7 All my affairs shall Tychicus make known unto you, the beloved brother and faithful minister and fellow-servant in
8 the Lord; whom I have sent unto you for this very purpose, that ye may know our estate, and that he may comfort your
9 hearts; together with Onesimus, the faithful and beloved brother, who is one of you. They shall make known unto you all things that *are done* here.

10 Aristarchus my fellow-prisoner saluteth you, and Mark, the cousin of Barnabas (touching whom ye received commandments; if he come unto you, receive him),
11 and Jesus, which is called Justus, who are of the circumcision: these only *are my* fellow-workers unto the kingdom of God, men that have been a comfort unto me.
12 Epaphras, who is one of you, a [5] servant of Christ Jesus, saluteth you, always striving for you in his prayers, that ye may stand perfect and fully assured in all

[1] Gr. *Lords.* [2] Gr. *bond-servants.* [3] Gr. *equality.* [4] Gr. *buying up the opportunity.* [5] Gr. *bond-servant.*

1. Eph. 2: 9. This verse should end the third chapter.

2. Note how Paul insists on the thankful spirit in prayer (Phil. 4: 6), so different from the lugubrious spirit so common to many.

5. Them that are without. Unbelievers (compare 1 Thess. 4: 12). **Redeeming the time.** See on Eph. 5: 16.

6. Seasoned with salt. That is, free from all corruption. If our speech is thus seasoned with divine grace, we shall know how to speak when questioned.

7. Tychicus was a Colossian or Ephesian, and had carried news to Rome of the churches in Asia Minor, and now carried back these Epistles from Paul (to Ephesus, Colossæ, and Philemon). It may be, however, that he accompanied Paul from Syria, when he went to Rome as a captive (see Acts 20: 4; Eph. 6: 22; 2 Tim. 4: 12; Tit. 3: 12).

9. Onesimus was Philemon's fugitive slave going back with Paul's letter to his master at Colossæ (see Philem. 10).

10. Aristarchus was a Thessalonian (Acts 20: 4). He accompanied Paul from Syria (Acts 27: 2). **Mark**, the evangelist (see Acts 12: 12, 25; 13: 5, 13; 15: 37–39). **Jesus, which is called Justus.** We know nothing surely of him. Tradition makes him afterward Bishop of Eleutheropolis. **These only**; i.e., of the circumcision. The Gentiles are afterwards named.

12. Epaphras. See chap. 1: 7. **Perfect and fully assured.** Two words expressing thoroughness from two points of view,—"full-grown and filled up." [In the Septuagint πληροφορεω is the translation of Hebrew *millé* (to fill)].

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

14 Luke, the beloved physician, and Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.

17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

¶ Written from Rome to the Colossians by Tychicus and Onesimus.

13 the will of God. For I bear him witness, that he hath much labour for you, and for them in Laodicea, and for them in
14 Hierapolis. Luke, the beloved physician,
15 and Demas salute you. Salute the brethren that are in Laodicea, and [1] Nymphas, and the church that is in [2] their house.
16 And when [3] this epistle hath been read among you, cause that it be read also in the church of the Laodiceans; and that ye also read the epistle from Laodicea.
17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.
18 The salutation of me Paul with mine own hand. Remember my bonds. Grace be with you.

[1] The Greek may represent *Nympha*. [2] Some ancient authorities read *her*. [3] Gr. *the*.

13. Laodicea. See chap. 2:1. **Hierapolis** was five miles north of Laodicea. Its ruins are now called Pambak-Kalessi.

14. Luke, the evangelist, the faithful companion of Paul. **Demas,** who afterward apostatized (2 Tim. 4:10).

15. Their house. That is, the house of the Laodicean brethren and Nymphas. By this it would appear that the church in Laodicea gathered together in a house jointly owned by its members. If so, it was probably the first instance of a church-building in the Christian dispensation. Some of the manuscripts read "his," and thus refer the house only to Nymphas.

16. The epistle from Laodicea. One would suppose this meant an Epistle written by the church at Laodicea; but, from the previous injunction to have this Epistle to the Colossians read to the Laodicean church, we may not press the literalness of the phrase as it occurs in the Greek, but suppose a letter sent by Paul to Laodicea, and which the Laodiceans were to send to the Colossians to read. Some think this was the Ephesian letter, a copy of which (as a circular letter) had been sent to Laodicea; but this is a harsh supposition.

17. Archippus was a member and officer in the Colossian church, which probably met at Philemon's house (see Philem. 2).

18. With mine own hand. These last few words Paul writes with his own hand, his secretary having written the rest at his dictation (see Gal. 6:11). It seems to be a very reasonable conjecture, that Paul's eyesight was feeble, and that hence he had to employ an amanuensis. He scarcely would have employed a secretary because of the press of correspondence, and certainly not from pride. "The large letters" of Gal. 6:11 might be the large characters he had to make when he attempted to write.

The Argument of this Chapter.—"Be circumspect and prayerful, both for yourselves and for me, and receive the salutations of us who are at Rome."

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

THIS Epistle is undoubtedly the first of the series of Pauline epistles which we have. It was written shortly after the apostle's first visit to Thessalonica (described Acts 17 : 1–10) from Corinth, probably in the year 51. The apostle praises the Thessalonian Christians for their graces, urges them to holy living in view of Christ's coming, and bids them not to sorrow on account of their deceased brethren.

CHAPTER I.

1. The Thessalonians are given to understand both how mindful of them Saint Paul was at all times in thanksgiving, and prayer: 5. and also how well he was persuaded of the truth and sincerity of their faith, and conversion to God.

1 PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians *which is* in God the Father, and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 We give thanks to God always for you all, making mention of you in our prayers;

3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

4 Knowing, brethren beloved, your election of God.

5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

1 PAUL, and Silvanus, and Timothy, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

2 We give thanks to God always for you all, making mention *of you* in our 3 prayers; remembering without ceasing your work of faith and labour of love and patience of hope in our Lord Jesus Christ, 4 before our God and Father; knowing, brethren beloved of God, your election, 5 [1] how that our Gospel came not unto you in word only, but also in power, and in the [2] Holy Ghost, and *in* much [3] assurance; even as ye know what manner of men we shewed ourselves toward you for your 6 sake. And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the [2] Holy 7 Ghost; so that ye became an ensample to all that believe in Macedonia and in 8 Achaia. For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth; so that 9 we need not to speak any thing. For they

[1] Or, *because our gospel, etc.* [2] Or, *Holy Spirit.* [3] Or, *fulness.*

1. Silvanus. Same as "Silas" (Acts 15–17). Silas and **Timothy** were both companions of Paul on his second journey, and it was during this second journey that he wrote these two Epistles to the Thessalonians. **1-3.** For this beginning, see preceding Epistles.

3. Faith works, love makes that work a labor (by resolutely meeting hardships); while hope endows the labor with patience.

4. Your election; i.e., the circumstances connected with your election.

5. Assurance. Rather, "fulness." There was a full exhibition of miraculous gifts, and a hearty embrace of the truth.

6. In much affliction. Acts 17 : 5–9.

7. Macedonia. The Roman province, of which both Thessalonica and Philippi were cities. **Achaia,** the province south of Macedonia, including all the ancient states of continental Greece; i.e., Greece apart from its islands and coast colonies.

8. So that we need not to speak any thing of your faith.

9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

10 And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

themselves report concerning us what manner of entering in we had unto you; and how ye turned unto God from idols,
10 to serve a living and true God, and to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivereth us from the wrath to come.

9. They themselves. The people "in every place."
10. From heaven — from the dead. God raised him from the dead. We wait for him from heaven.

The Argument of this Chapter. — "I am thankful for your consistent Christian character, which has made you examples of a true faith ever since you were converted."

CHAPTER II.

1. In what manner the gospel was brought and preached to the Thessalonians, and in what sort also they received it. 18. A reason is rendered both why Saint Paul was so long absent from them, and also why he was so desirous to see them.

1 FOR yourselves, brethren, know our entrance in unto you, that it was not in vain:

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

3 For our exhortation *was* not of deceit, nor of uncleanness, nor in guile:

4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God *is* witness:

6 Nor of men sought we glory, neither of you, nor *yet* of others, when we might have been burdensome, as the apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth her children:

8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe:

1 FOR yourselves, brethren, know our entering in unto you, that it hath not been
2 found vain: but having suffered before, and been shamefully intreated, as ye know, at Philippi, we waxed bold in our God to speak unto you the gospel of God
3 in much conflict. For our exhortation *is* not of error, nor of uncleanness, nor in
4 guile: but even as we have been approved of God to be intrusted with the gospel, so we speak; not as pleasing men, but God
5 which proveth our hearts. For neither at any time were we found using words of flattery, as ye know, nor a cloke of cov-
6 etousness, God is witness; nor seeking glory of men, neither from you, nor from others, when we might have [1]been bur-
7 densome, as apostles of Christ. But we were [2]gentle in the midst of you, as when a nurse cherisheth her own children:
8 even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye were become
9 very dear to us. For ye remember, brethren, our labour and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of
10 God. Ye are witnesses, and God *also*, how holily and righteously and unblameably we

[1] Or, *claimed honour.* [2] Most of the ancient authorities read *babes.*

1. Found vain. Empty or weak. He goes on to show that it was strong, both in the presentation and in the reception of the gospel. It was not empty, but full, in its aggressive aspect; and it was also not empty, but full, of fruit in its results.

2. At Philippi (Acts 16: 19–24).

3. Our exhortation (i.e., preaching) comes not out of a false source, nor out of an unclean carnal source; nor is it a piece of cunning machinery for ulterior ends.

4. In opposition to the negative of the preceding verse. God is the source of it, and obedience to God is our aim.

5. An enlargement on the denial of guile. Flattery is one of the instruments of guile. **A cloke of covetousness.** He here specifies one of the most common ends of guile. He neither used flattery as a means, nor covetousness as an end.

6. Another end of guile. We did not seek *glory:* nay, not even did we seek that righteous honor which we might have sought as apostles (plural for singular), in our support.

7. Gentle. Although the Sinaitic, Vatican, and other prominent MSS., as well as the Vulgate, here read "babes;" yet this is a case where common sense is worth more than a thousand MSS. The word *epioi* is "gentle," and *nepioi* is "babes." The preceding word ends with an N, which could readily (in MSS. where there is no division between words) be connected with both the preceding and succeeding word in the transcription. We hold that "gentle" is the true reading, in spite of Origen's ingenious defence of "babes." Paul's gentleness toward the Thessalonians went so far that he would not let them help even toward his support.

10. Holily and righteously and unblameably. A descending climax. Holily in *heart* before God, righteously in our *conduct* toward man, unblamably in the whole *appearance* of our walk.

11 As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children,

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

14 For ye, brethren, became followers of the churches of God which in Judæa are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews:

15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

19 For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming?

20 For ye are our glory and joy.

behaved ourselves toward you that be-
11 lieve: as ye know how we *dealt with* each one of you, as a father with his own children, exhorting you, and encouraging
12 *you*, and testifying, to the end that ye should walk worthily of God, who [1] calleth you into his own kingdom and glory.
13 And for this cause we also thank God without ceasing, that, when ye received from us [2] the word of the message, *even the word* of God, ye accepted *it* not *as* the word of men, but, as it is in truth, the word of God, which also worketh in you
14 that believe. For ye, brethren, became imitators of the churches of God which are in Judæa in Christ Jesus: for ye also suffered the same things of your own countrymen, even as they did of the
15 Jews; who both killed the Lord Jesus and the prophets, and drave out us, and please not God, and are contrary to all
16 men; forbidding us to speak to the Gentiles that they may be saved; to fill up their sins alway: but the wrath is come upon them to the uttermost.
17 But we, brethren, being bereaved of you for [3] a short season, in presence, not in heart, endeavoured the more exceedingly to see your face with great desire:
18 because we would fain have come unto you, I Paul once and again; and Satan
19 hindered us. For what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at his [4] coming?
20 For ye are our glory and our joy.

[1] Some ancient authorities read *called*. [2] Gr. *the word of hearing*. [3] Gr. *a season of an hour*. [4] Gr. *presence*.

11. As ye know. Note the frequent appeals to their own knowledge (see chap. 1. 5, chap. 2: 1, 2, 5, 9, 10). He had only lately been with them, and they could not have forgotten.

13. Which also worketh. Not only you received it, but now, since you received it, it is a power of God working in your hearts and lives.

15. Drave out us from various places, like Lystra, Philippi, Thessalonica. The Thessalonian Christians had suffered, both from Gentiles and from Jews (see Acts 17: 5).

16. To fill up their sins alway. Going on thus to fill up their sins all the time (compare Matt. 23: 32). **To the uttermost.** Or, "altogether." The Jewish nation is spoken of proleptically as destroyed. Twenty years afterward, Jerusalem was in ruins and the temple services at an end.

17. The more exceedingly. Very exceedingly.

18. Satan hindered us. Perhaps by Paul's sickness (Luke 13: 16), or perhaps by stirring up opposition to Paul's preaching elsewhere, and thus making him stay longer at such places than he had intended.

The Argument of this Chapter. — "Now, at that time of my visit to you, you know I was frank and true in my preaching, notwithstanding my persecutions; and I felt and acted toward you as a parent toward his children, exhorting you to Christian consistency, which indeed ye have shown under great affliction. Hence I have desired to see you again in my love for you, but have been prevented by Satan."

CHAPTER III.

1. Saint Paul testifieth his great love to the Thessalonians, partly by sending Timothy unto them to strengthen and comfort them: partly by rejoicing in their well doing: 10. and partly by praying for them, and desiring a safe coming unto them.

1 WHEREFORE when we could no longer forbear, we thought it good to be left at Athens alone;

2 And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

1 WHEREFORE when we could no longer forbear, we thought it good to be left be-
2 hind at Athens alone; and sent Timothy, our brother and [1] God's minister in the gospel of Christ, to establish you, and to com-
3 fort *you* concerning your faith; that no man be moved by these afflictions; for

[1] Some ancient authorities read *fellow-worker with God*.

1, 2. Paul left Timothy at Berœa (Acts 17: 14): and he probably left word with Timothy to go back to Thessalonica, and comfort the afflicted disciples there before he should rejoin Paul at Athens. When Paul arrived at

3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.
4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.
5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.
6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you:
7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:
8 For now we live, if ye stand fast in the Lord.
9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;
10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?
11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.
12 And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you:
13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

yourselves know that hereunto we are appointed. For verily, when we were with you, we told you [1] beforehand that we are to suffer affliction; even as it came to pass, and ye know. For this cause I also, when I could no longer forbear, sent that I might know your faith, lest by any means the tempter had tempted you, and our labour should be in vain. But when Timothy came even now unto us from you, and brought us glad tidings of your faith and love, and that ye have good remembrance of us always, longing to see us, even as we also *to see* you; for this cause, brethren, we were comforted over you in all our distress and affliction through your faith: for now we live, if ye stand fast in the Lord. For what thanksgiving can we render again unto God for you, for all the joy wherewith we joy for your sakes before our God; night and day praying exceedingly that we may see your face, and may perfect that which is lacking in your faith?
Now may our God and Father himself, and our Lord Jesus, direct our way unto you: and the Lord make you to increase and abound in love one toward another, and toward all men, even as we also *do* toward you; to the end he may stablish your hearts unblameable in holiness before our God and Father, at the [2] coming of our Lord Jesus with all his saints.[3]

[1] Or, *plainly*. [2] Gr. *presence*. [3] Many ancient authorities add *Amen*.

Athens, he sent word back by his escort for Timothy to hurry to him, doubtless after his Thessalonian errand (Acts 17 : 15). But Timothy did not reach Paul until Paul had gone to Corinth (Acts 18 : 5). With this explanation, the words would mean, "Wherefore, being at Berœa, when I could no longer forbear communicating with you, I thought it good to go and stay at Athens alone, and to send Timothy direct from Berœa to you at Thessalonica."

5. For this cause, etc. Resumption of verse 1.

6. Even now. At Corinth (Acts 18 : 5).

8. Now we live. We are revived.

9. Omit the word "again." The Greek verb means merely to "render" or "give back."

10. Exceedingly. A very strong Greek word, meaning "superabundantly," or "over-exceedingly." It is used in the Septuagint, and is found in Eph. 3 : 20, where it is translated "exceeding abundantly," and in 1 Thess. 5 : 13, where it is rendered "exceeding highly." Although Paul prayed thus earnestly, yet it was not till several years had elapsed that the prayer was answered by a second visit to the Thessalonians (Acts 20 : 1, 2).

13. The coming of our Lord Jesus at the final judgment.

The Argument of this Chapter. — "And so I sent Timotheus to comfort you, and his report of you has comforted me with very great joy; while I pray earnestly to see you again, and for your growth in love and holiness."

CHAPTER IV.

1. He exhorteth them to go on forward in all manner of godliness, 6. to live holily and justly, 9. to love one another, 11. and quietly to follow their own business: 13. and last of all to sorrow moderately for the dead. 15. And unto this last exhortation is annexed a brief description of the resurrection, and second coming of Christ to judgment.

1 FURTHERMORE then we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, *so* ye would abound more and more.
2 For ye know what commandments we gave you by the Lord Jesus.
3 For this is the will of God, *even* your sanctification, that ye should abstain from fornication:

1 FINALLY then, brethren, we beseech and exhort you in the Lord Jesus, that, as ye received of us how ye ought to walk and to please God, even as ye do walk, —
2 that ye abound more and more. For ye know what [1] charge we gave you through
3 the Lord Jesus. For this is the will of God, *even* your sanctification, that ye

[1] Gr. *charges*.

3. Your sanctification. In opposition to uncleanness (see verse 7).

4 That every one of you should know how to possess his vessel in sanctification and honour;
5 Not in the lust of concupiscence, even as the Gentiles which know not God:
6 That no *man* go beyond and defraud his brother in *any* matter: because that the Lord *is* the avenger of all such, as we also have forewarned you and testified.
7 For God hath not called us unto uncleanness, but unto holiness.
8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit.
9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.
10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;
11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;
12 That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing.
13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.
14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.
15 For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.
16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:
17 Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.
18 Wherefore comfort one another with these words.

4 abstain from fornication; that each one
of you know how to possess himself of
his own vessel in sanctification and hon-
5 our, not in the passion of lust, even as the
6 Gentiles which know not God; that no
man [1]transgress, and wrong his brother
in the matter: because the Lord is an
avenger in all these things, as also we
7 [2]forewarned you and testified. For God
called us not for uncleanness, but in sanc-
8 tification. Therefore he that rejecteth,
rejecteth not man, but God, who giveth
his Holy Spirit unto you.
9 But concerning love of the brethren ye
have no need that one write unto you: for
ye yourselves are taught of God to love
10 one another; for indeed ye do it toward
all the brethren which are in all Mace-
donia. But we exhort you, brethren, that
11 ye abound more and more; and that ye
[3]study to be quiet, and to do your own
business, and to work with your hands,
12 even as we charged you; that ye may walk
honestly toward them that are without,
and may have need of nothing.
13 But we would not have you ignorant,
brethren, concerning them that fall asleep;
that ye sorrow not, even as the rest, which
14 have no hope. For if we believe that Je-
sus died and rose again, even so them also
that are fallen asleep [4]in Jesus will God
15 bring with him. For this we say unto you
by the word of the Lord, that we that are
alive, that are left unto the [5]coming of
the Lord, shall in no wise precede them
16 that are fallen asleep. For the Lord him-
self shall descend from heaven, with a
shout, with the voice of the archangel,
and with the trump of God: and the dead
17 in Christ shall rise first: then we that are
alive, that are left, shall together with
them be caught up in the clouds, to meet
the Lord in the air: and so shall we ever
18 be with the Lord. Wherefore [6]comfort
one another with these words.

[1] Or, *overreach*. [2] Or, *told you plainly*. [3] Gr. *be ambitious*. [4] Gr. *through*. Or, *will God through Jesus*. [5] Gr. *presence*. [6] Or, *exhort*.

4. In sanctification and honour. In the honorable condition obtained by sanctifying it.

6. In the matter of his carnal desires.

8. That rejecteth this teaching.

11. That ye study to be quiet. That ye be emulous of quietness. **To do your own business.** To attend to the duties of your families.

12. Honestly. Rather, "becomingly." **May have need of nothing** by neglecting your daily labor. The Thessalonians had some among them who were careless of their livelihood, under the impression that Christ was coming very soon to judgment.

14. Them also that are fallen asleep in Jesus will God bring with him. Rather, "them also that are fallen asleep will God through Jesus bring with him (Jesus)." They will appear with Jesus at the judgment day (chap. 3:13), and this dignity they will enjoy through his atonement.

15. We that are alive. So in verse 17. Paul did not know when the judgment day would come, but he expected it would come soon. This, however, *he did not teach*. The "we which are alive" means "those which are alive, among whom we expect to be."

16. Shout — voice of the archangel — trump of God. One idea in three forms. The archangel (which is Christ himself) utters the κέλευσμα or call for the universal assembly with a voice which is God's trump.

17. To meet the Lord in the air. After the dead have been raised. All together are caught up to this heavenly meeting.

The Argument of this Chapter. — "Avoid uncleanness. Avoid disturbance and neglect of occupation, and have no fears for your deceased brethren, who with us shall enjoy all the glories of Christ's coming."

CHAPTER V.

1. He proceedeth in the former description of Christ's coming to judgment, 16. and giveth divers precepts, 23. and so concludeth the epistle.

1 BUT of the times and the seasons, brethren, ye have no need that I write unto you.
2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.
3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.
4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.
5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.
6 Therefore let us not sleep, as *do* others; but let us watch and be sober.
7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.
8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.
9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,
10 Who died for us, that, whether we wake or sleep, we should live together with him.
11 Wherefore comfort yourselves together, and edify one another, even as also ye do.
12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;
13 And to esteem them very highly in love for their works' sake. *And* be at peace among yourselves.

1 BUT concerning the times and the seasons, brethren, ye have no need that
2 aught be written unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.
3 When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child;
4 and they shall in no wise escape. But ye, brethren, are not in darkness, that that
5 day should overtake you [1] as a thief: for ye are all sons of light, and sons of the day: we are not of the night, nor of darkness;
6 so then let us not sleep, as do the rest, but
7 let us watch and be sober. For they that sleep sleep in the night; and they that be
8 drunken are drunken in the night. But let us, since we are of the day, be sober, putting on the breastplate of faith and love; and
9 for a helmet, the hope of salvation. For God appointed us not unto wrath, but unto the obtaining of salvation through
10 our Lord Jesus Christ, who died for us, that, whether we [2] wake or sleep, we
11 should live together with him. Wherefore [3] exhort one another, and build each other up, even as also ye do.
12 But we beseech you, brethren, to know them that labour among you, and are over
13 you in the Lord, and admonish you; and to esteem them exceeding highly in love for their work's sake. Be at peace among

[1] Some ancient authorities read *as thieves*. [2] Or, *watch*. [3] Or, *comfort*.

1. Ye have no need. Because Paul had told them all that was needful when he was with them.

2. The day of the Lord. The final meaning of this expression is the day of our Lord's coming visibly to judge the world. But it is used for all the important crises of the church and of the individual. It is a failure to see this latter fact that leads many commentators into extravagant views concerning the *Parousia*, as if all the blessedness of God's saints was to date from that epoch. Passages like John 14:3 have their main intent, not in the Parousia, but in the departure from the body of each believer. This whole context in this Epistle is wholly misconceived if it is applied to the last coming of our Lord *exclusively*. It certainly has that as a foundation (chap. 4:14–17); but all the exhortations of this fifth chapter belong clearly to a preparation for ending this earthly life, whenever it may be. **As a thief in the night.** Unexpectedly and with hostile intent. From verse 4 we see that this metaphor is applicable only where the one visited lives in the darkness of his sins.

3. A reminiscence of Jer. 6:14, and Isa. 13:8. This new figure adds the thought of actual and sudden suffering to that of unexpectedness and hostile intent given in the other, which two latter elements are not given in this second figure. Because a woman expects the birth of a child, we are not to introduce the idea of expectation here; for that would contradict the teaching of the first figure, and also the actual facts here illustrated. There are four elements of character here given to the judgment-day, and also to the death-day of each unbeliever, — unexpectedness, hostility, suddenness, and painfulness.

4. The exemption of the believer from all this.

5. Note the change from *ye* to *we*.

6. Let us watch; i.e., keep awake for duty and events. **Be sober.** Efficient wakefulness must have all the faculties clear.

8. Breastplate of faith and love, etc. See on Eph. 6:13–17.

9. For. Explaining the last word "salvation."

10. Whether we wake or sleep. It would be violence to give to the two Greek words, contrasted in verses 6–8, new meanings here. We must therefore read here, "whether we *watch* or sleep." We may be watchful as sons of the day, or we may be asleep as sons of the night. In any case, it is true that Christ died for the purpose of having us live with him. Whatever our conduct, we may be sure of his loving desire. The ordinary way to interpret this phrase is, "whether we live or die;" but this entirely changes the meaning of both words from that in verse 6, where "watch" denotes *readiness*, and "sleep" denotes *carelessness*.

11. Exhort. Rather, "encourage."

12. A new paragraph. One of the concluding and disconnected thoughts at the close of a letter. **Know.** That is (according to a common Orientalism), "affectionately recognize." **Labor — are over — admonish.** Three descriptive characteristics of elders. They toil in government and advice, and (verse 13) are to be loved for that reason.

13. Exceeding highly. See on chap. 3:10. **Be at peace among yourselves.** This will greatly simplify the work of the elders.

14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all *men*.
15 See that none render evil for evil unto any *man;* but ever follow that which is good, both among yourselves, and to all *men*.
16 Rejoice evermore.
17 Pray without ceasing.
18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.
19 Quench not the Spirit.
20 Despise not prophesyings.
21 Prove all things; hold fast that which is good.
22 Abstain from all appearance of evil.
23 And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.
24 Faithful *is* he that calleth you, who also will do *it*.
25 Brethren, pray for us.
26 Greet all the brethren with an holy kiss.
27 I charge you by the Lord that this epistle be read unto all the holy brethren.
28 The grace of our Lord Jesus Christ *be* with you. Amen.

¶ The first *epistle* unto the Thessalonians was written from Athens.

14 yourselves. And we exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be
15 longsuffering toward all. See that none render unto any one evil for evil; but
16 alway follow after that which is good, one
17 toward another, and toward all. Rejoice
18 alway; pray without ceasing; in every thing give thanks: for this is the will of God in Christ Jesus to you-ward.
19 Quench not the Spirit;
20 despise not prophesyings; [1] prove all things; hold fast that
21 which is good;
22 abstain from every [2] form of evil.
23 And the God of peace himself sanctify you wholly: and may your spirit and soul and body be preserved entire, without blame at the [3] coming of our Lord Jesus
24 Christ. Faithful is he that calleth you, who will also do it.
25 Brethren, pray for us.[4]
26 Salute all the brethren with a holy kiss.
27 I adjure you by the Lord that this epistle be read unto all the [5] brethren.
28 The grace of our Lord Jesus Christ be with you.

[1] Many ancient authorities insert *but*. [2] Or, *appearance*. [3] Gr. *presence*. [4] Some ancient authorities add *also*. [5] Many ancient authorities insert *holy*.

14. Brethren. The same brethren as in verse 12. The whole church, not only the elders.

18. Notice the thankful Spirit in prayer insisted on (see Phil. 4:6).

19-22. These four verses are closely connected, and have this meaning: "Quench not the Spirit (put not out the light which the supernatural gifts of the Spirit would give, if you used them), and despise not these gifts in others, especially that of prophecy, but prove all, hold fast to that which is good in them, have nothing to do with every evil sort." The miraculous gifts were misused by some, and were also counterfeited; so that sober-minded men were ready to shrink from using them at all, or from giving heed to them in others. The apostle checks this extreme, and shows that regulation is better than abstinence where a good thing is abused.

23. The God of peace. God, who wishes peace in his people, and is the source of that peace. **Spirit and soul and body.** The higher spiritual nature, the lower mind connected with the bodily life, and the bodily life itself.

24. He that calleth you. God.

25. A holy kiss. See on Rom. 16:16.

The Argument of this Chapter. — "This coming of Christ shall occur unexpectedly to the wicked, but ye are prepared for it. Cultivate, then, all holiness of life, in view of that great day."

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

THIS Epistle was written from Corinth soon after the First Epistle, in the year 51 or 52. In it Paul corrects a misunderstanding of some concerning the time of Christ's coming, and reproves those who, by reason of this mistake, were neglectful of necessary worldly duties, and who were disorderly.

CHAPTER I.

1. Saint Paul certifieth them of the good opinion which he had of their faith, love, and patience: 11. and therewithal useth divers reasons for the comforting of them in persecution, whereof the chiefest is taken from the righteous judgment of God.

1 PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:

2 Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:

5 *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

6 Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;

7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

1 PAUL, and Silvanus, and Timothy, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ;

2 Grace to you and peace from God the Father and the Lord Jesus Christ.

3 We are bound to give thanks to God alway for you, brethren, even as it is meet, for that your faith groweth exceedingly, and the love of each one of you all toward

4 one another aboundeth; so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and in the afflictions which

5 ye endure; *which is* a manifest token of the righteous judgement of God; to the end that ye may be counted worthy of the kingdom of God, for which ye also

6 suffer: if so be that it is a righteous thing with God to recompense affliction to them

7 that afflict you, and to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the an-

8 gels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of

9 our Lord Jesus: who shall suffer punishment, *even* eternal destruction from the face of the Lord and from the glory of his

10 might, when he shall come to be glorified in his saints, and to be marvelled at in all them that believed (because our testimony

1, 2. See 1 Thess. 1 : 1.

3. Even as it is meet, for that, etc. This explains the "we are bound." Their growing faith and love made them meet for thanksgiving on his part, and he felt it therefore to be his duty.

4. Patience and faith. Their patient endurance of trial, with full confidence in God, was a proof of the righteous judgment of God, which was preparing them for the rest of heaven. **Persecutions — afflictions.** Objective and subjective terms.

6. If so be. There is no doubt expressed by this phrase. "*Since*" would be a better translation here.

8. To them that know not God, and to them that obey not the gospel; i.e., to Gentile sinners, and to Jewish sinners; or, more strictly, to sinners that have not heard, and to sinners that have heard, the gospel.

9. Eternal destruction from the face of the Lord. The punishment of the wicked will be, not an annihilation, but a destruction (ὄλεθρον) **from** the face of the Lord, — a banishment in perpetuum from the holy joys that surround the throne (Ps. 16 : 11).

10. When he shall come. The banishment will then begin. They are now self-banished; but the banish-

11 Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power:

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

11 unto you was believed) in that day. To which end we also pray always for you, that our God may count you worthy of your calling, and fulfil every [1] desire of goodness and *every* work of faith, with
12 power; that the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

[1] Gr. *good pleasure of goodness.*

ment is not yet destructive ("punishment"), by reason of the grace that is yet abounding around them. **In that day.** This belongs to the words "to be marvelled at." The parenthesis, "because our testimony unto you was believed," includes his Thessalonian readers among the saints.

11. To which end; i.e., your glory in Christ. **Desire.** Rather, "approval." He prays that God would fill up their goodness to the full height of their appreciation. **Every work of faith.** Concrete goodness. **With power.** Mightily, so that each will be powerful.

12. So that Christ's name may be glorified by the Thessalonian Christians, and they themselves be glorified by Christ.

The Argument of this Chapter. — "I rejoice in your faith exhibited in persecutions, — a faith which shall be rewarded at Christ's coming, when your troublers shall be fearfully punished."

CHAPTER II.

1. He willeth them to continue stedfast in the truth received, 3. sheweth that there shall be a departure from the faith, 9. and a discovery of antichrist, before the day of the Lord come. 15. And thereupon repeateth his former exhortation, and prayeth for them.

1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

1 Now we beseech you, brethren, [1] touching the [2] coming of our Lord Jesus Christ,
2 and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is
3 *now* present; let no man beguile you in any wise: for *it will not be*, except the falling away come first, and the man of
4 [3] sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or [4] that is worshipped; so that he sitteth in the [5] temple of God, setting himself forth as God.

[1] Gr. *in behalf of.* [2] Gr. *presence.* [3] Many ancient authorities read *lawlessness.* [4] Gr. *an object of worship.* [5] Or, *sanctuary.*

2. From your mind. From your understanding. **By spirit.** By any spiritual communication made miraculously in the assembly. They might misconstrue such a communication as they misconstrued Paul's letter. **By word.** By any discourse heard. **By epistle as from us.** Rather, "by epistle, as *by* us." It refers to Paul's First Epistle. He virtually says, "do not be troubled by me through my letter. I did not mean to trouble you." **Is now present.** Is now just upon us.

3. The falling away. The departing from the truth. It is spoken of as known to them, because Paul had told them about it before (verse 5). This falling away (apostasy) is, doubtless, the great anti-Christian opposition (the same as the power in the Apocalypse that lasts twelve hundred and sixty "days"), which would exemplify the weakness of all human means to keep the Church pure, and would teach the lesson of complete dependence on God. **The man of sin.** The man of lawlessness. The system which was to exhibit human authority and tyranny as the guide of the Church is called a *man*, because the image which Nebuchadnezzar saw (Dan. chap. 2), representing the great world-tyranny, was a man. *Lawlessness* is the characteristic of a power which rebels against God, and sets up its own will as law. **The son of perdition.** The title given by our Lord to Judas (John 17:12), and thus aptly designating an antichrist arising from the bosom of the Church. It means "belonging to perdition" (compare Acts 1:25).

4. He that opposeth and exalteth himself against, etc. He that standeth in opposition to, and lifteth himself over, etc. He makes himself a rival to God, in whatever manner God may be subjectively viewed by the worshipper. **In the temple of God.** He, in this rivalry, puts himself in the holiest shrine; and, as far as his actions go, he shows himself as God. Nothing could more tersely and fully describe the Papacy than this passage. It sprang from the bosom of the Church, and crowded God off the throne, setting aside the word of God as law, and substituting its own fables and edicts. By the Papacy we mean the *system*, and not any individual pope, or even the whole line of popes. It is the *papal power* which is God's wicked rival, and which forms the great apostasy. That this human tyranny in the Church is more or less imitated elsewhere, there can be no doubt. But these other examples of a church assuming divine prerogatives are but as little planets in comparison with the Papacy, which is the colossal sun of the unholy system.

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know what withholdeth that he might be revealed in his time.

7 For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9 *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in every good word and work.

5 Remember ye not, that, when I was yet
6 with you, I told you these things? And
now ye know that which restraineth, to
the end that he may be revealed in his
7 own season. For the mystery of lawless-
ness doth already work: [1]only *there is*
one that restraineth now, until he be taken
8 out of the way. And then shall be re-
vealed the lawless one, whom the Lord
[2]Jesus shall [3]slay with the breath of his
mouth, and bring to nought by the mani-
9 festation of his [4]coming; *even he*, whose
[4]coming is according to the working of
Satan with all [5]power and signs and lying
10 wonders, and with all deceit of unright-
eousness for them that are perishing;
because they received not the love of the
11 truth, that they might be saved. And for
this cause God sendeth them a working
of error, that they should believe a lie:
12 that they all might be judged who be-
lieved not the truth, but had pleasure in
unrighteousness.

13 But we are bound to give thanks to God
alway for you, brethren beloved of the
Lord, for that God chose you [6]from the
beginning unto salvation in sanctification
of the Spirit and [7]belief of the truth:
14 whereunto he called you through our gos-
pel, to the obtaining of the glory of our
15 Lord Jesus Christ. So then, brethren,
stand fast, and hold the traditions which
ye were taught, whether by word, or by
epistle of ours.

16 Now our Lord Jesus Christ himself, and
God our Father which loved us and gave
us eternal comfort and good hope through
17 grace, comfort your hearts and stablish
them in every good work and word.

[1] Or, *only until he that now restraineth be taken, etc.* [2] Some ancient authorities omit *Jesus*. [3] Some ancient authorities read *consume*. [4] Gr. *presence*. [5] Gr. *power and signs and wonders of falsehood*. [6] Many ancient authorities read *as firstfruits*. [7] Or, *faith*.

6. That which restraineth. In verse 7, called "one that restraineth" in the masculine. The restraining power, which kept the papal system from developing, was the Roman state as such. The pagan emperors, of course, allowed no opportunity for such development; and afterward the Christian emperors would allow no opportunity until the condition of things, by reason of the barbarian migrations and invasions, forced them into yielding up the power of the West to the Pope of Rome.

7. The mystery of lawlessness. That is, the lawlessness in a secret and hidden way. The spirit of *human rule* in the Church was producing such false teachers as those whom Paul so vehemently denounced.

8. The evil system of antichrist is to be destroyed by our Lord's coming, which coming may be the final coming of the judgment-day, or a prior coming to destroy antichrist, just as there was a coming to destroy Jerusalem and the Jewish polity.

9. Whose coming. In opposition to "his coming" of verse 8. Anti-Christ's coming is with power, signs, and wonders, just as was Christ's coming to the earth; but all these in anti-Christ are *shams*.

10. The unrenewed heart will believe these lies, the "deceit of unrighteousness."

11. That they should believe a lie. That they should believe *the* lie. As these lost ones would not receive the love of the truth (i.e., the love which the truth works), which love God offered them, God gave them the alternative, the activity of error in their hearts which brought their minds in bondage to the great lie of anti-christ. Where the heart leads, the mind is sure to follow. If we love a lie, we shall ere long believe it.

12. God directs all these false choices onward to the judgment.

13. Chose you from the beginning. Not arbitrarily, but in full connection with holiness and faith, — "in sanctification of the Spirit, and belief of the truth." The human action is kept in view with God's sovereign will.

15. The traditions. Not in our sense of "tradition," but the communicated truth.

The Argument of this Chapter. — "Do not be troubled as if Christ's coming was at hand, for the great apostasy must first come. Only stand fast in the faith."

CHAPTER III.

1. He craveth their prayers for himself, 3. testifieth what confidence he hath in them, 5. maketh request to God in their behalf, 6. giveth them divers precepts, especially to shun idleness, and ill company, 16. and last of all concludeth with prayer and salutation.

1 FINALLY, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you:
2 And that we may be delivered from unreasonable and wicked men: for all *men* have not faith.
3 But the Lord is faithful, who shall stablish you, and keep *you* from evil.
4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.
5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.
6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.
7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;
8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:
9 Not because we have not power, but to make ourselves an ensample unto you to follow us.
10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.
11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.
12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.
13 But ye, brethren, be not weary in well doing.
14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.
15 Yet count *him* not as an enemy, but admonish *him* as a brother.
16 Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all.
17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write.
18 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ The second *epistle* unto the Thessalonians was written from Athens.

1 FINALLY, brethren, pray for us, that the word of the Lord may run and be
2 glorified, even as also *it is* with you; and that we may be delivered from unreasonable and evil men; for all have not [1] faith.
3 But the Lord is faithful, who shall stablish you, and guard you from [2] the evil
4 *one*. And we have confidence in the Lord touching you, that ye both do and will do
5 the things which we command. And the Lord direct your hearts into the love of God, and into the patience of Christ.
6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the
7 tradition which [3] they received of us. For yourselves know how ye ought to imitate us: for we behaved not ourselves disorder-
8 ly among you; neither did we eat bread for nought at any man's hand, but in labour and travail, working night and day, that
9 we might not burden any of you: not because we have not the right, but to make ourselves an ensample unto you,
10 that ye should imitate us. For even when we were with you, this we commanded you, If any will not work, neither let him
11 eat. For we hear of some that walk among you disorderly, that work not at
12 all, but are busybodies. Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness
13 they work, and eat their own bread. But ye, brethren, be not weary in well-doing.
14 And if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he
15 may be ashamed. And *yet* count him not as an enemy, but admonish him as a brother.
16 Now the Lord of peace himself give you peace at all times in all ways. The Lord be with you all.
17 The salutation of me Paul with mine own hand, which is the token in every
18 epistle: so I write. The grace of our Lord Jesus Christ be with you all.

[1] Or, *the faith*. [2] Or, *evil*. [3] Some ancient authorities read *ye*.

1. May run. For this figure, see Ps. 147:15.

2. Unreasonable. Eccentric. The Devil has a great deal to do with eccentricity. **For all have not faith.** That is, all whom we should expect to have faith, all professing Christians. There were Judases among the disciples, who were in Satan's service.

5. The love of God — the patience of Christ. Love which imitates God's love (chap. 2:16), and patience which imitates Christ's patience.

6. Withdraw yourselves from every brother that walketh disorderly. This is the fundamental principle of excommunication. The Church withdraws from the disorderly brother, for its own preservation, not for his punishment. **Tradition.** See chap. 2:15.

10. If any will not work, neither let him eat. Some had, probably in a daily expectation of the final day, given up all work at their trades.

11. That work not at all, but are busybodies. To preserve the play on the words in the Greek, we should read, "that are busy not at all, but are busybodies."

14. Obeyeth not our word. Here is direct apostolic authority.

17, 18. These last two verses were written by Paul's own hand, the rest of the Epistle being written by an amanuensis (compare 1 Cor. 16:21, Col. 4:18).

The Argument of this Chapter. — "Pray for me, and avoid all disorderly conduct and idleness, reproving any of your number who departs from this instruction, and withdrawing from the persistent opposer."

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

THIS Epistle was probably written (after Paul's first imprisonment at Rome) about the year 66. In it he instructs Timothy how to superintend the church at Ephesus.

CHAPTER I.

1. Timothy is put in mind of the charge which was given unto him by Paul at his going to Macedonia. 5. Of the right use and end of the law. 11. Of Saint Paul's calling to be an apostle, 20. and of Hymenæus and Alexander.

1 PAUL, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope;

2 Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do.*

5 Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned:

6 From which some having swerved have turned aside unto vain jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that the law *is* good, if a man use it lawfully;

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

1 PAUL, an apostle of Christ Jesus according to the commandment of God our
2 Saviour, and Christ Jesus our hope; unto Timothy, my true child in faith: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.
3 As I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to
4 teach a different doctrine, neither to give heed to fables and endless genealogies, the which minister questionings, rather than a [1]dispensation of God which is in faith;
5 *so do I now.* But the end of the charge is love out of a pure heart and a good
6 conscience and faith unfeigned: from which things some having [2]swerved have
7 turned aside unto vain talking; desiring to be teachers of the law, though they understand neither what they say, nor
8 whereof they confidently affirm. But we know that the law is good, if a man use
9 it lawfully, as knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for [3]murderers of fathers and [3]murderers of

[1] Or, *stewardship.* [2] Gr. *missed the mark.* [3] Or, *smiters.*

2. Timothy. See Acts 16: 1–3. **True child in faith.** One brought to the faith by Paul. The "true" is "genuine," and perhaps refers to a conduct on Timothy's part which had fully responded to the fact. **Grace** (the general attribute), **mercy** (grace to sinners), **peace** (the blessed result of the foregoing).

4. Endless genealogies. Probably those of the Judaizing teachers, who made much of Levitical pedigree, and, as Levites, taught rabbinical fables. Many suppose the Gnostic genealogies are intended, but it seems too early for them. **A dispensation of God which is in faith.** Rather, "a stewardship of God which is in faith." Instead of "minister," read "present." These questions of genealogy and fable present as their result merely investigations, and not a divine stewardship, which has to do with faith.

5. The end of the charge. The object of the charge mentioned in verse 3 is *love*, where heart and conscience are pure, and exercise a true faith.

6. Swerved. As the margin shows, the Greek word means "to miss the mark." They swerved, because they missed the mark. Their failure to appreciate the truth of God made them apostate teachers.

8. Lawfully. In a legitimate way. The law was given to show man's sinfulness, and to warn him, not to save him. To use it in the latter way is to use it unlawfully or illegitimately, in a way not intended. These false teachers taught that the law was saving, which teaching ignored Christ.

10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

11 According to the glorious gospel of the blessed God, which was committed to my trust.

12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief.

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

15 This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

17 Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:

20 Of whom is Hymenæus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

10 mothers, for manslayers, for fornicators,
for abusers of themselves with men, for
men-stealers, for liars, for false swearers,
and if there be any other thing contrary
11 to the [1]sound [2]doctrine; according to the
gospel of the glory of the blessed God,
which was committed to my trust.
12 I thank him that [3]enabled me, *even*
Christ Jesus our Lord, for that he counted
me faithful, appointing me to *his* service;
13 though I was before a blasphemer, and a
persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly
14 in unbelief; and the grace of our Lord
abounded exceedingly with faith and love
15 which is in Christ Jesus. Faithful is the
saying, and worthy of all acceptation, that
Christ Jesus came into the world to save
16 sinners: of whom I am chief: howbeit for
this cause I obtained mercy, that in me as
chief might Jesus Christ shew forth all
his longsuffering, for an ensample of them
which should hereafter believe on him
17 unto eternal life. Now unto the King
[4]eternal, incorruptible, invisible, the only
God, *be* honour and glory [5]for ever and
ever. Amen.
18 This charge I commit unto thee, my
child Timothy, according to the prophecies which [6]went before on thee, that by
them thou mayest war the good warfare;
19 holding faith and a good conscience;
which some having thrust from them
20 made shipwreck concerning the faith: of
whom is Hymenæus and Alexander;
whom I delivered unto Satan, that they
might be taught not to blaspheme.

[1] Gr. *healthful*. [2] Or, *teaching*. [3] Some ancient authorities read *enableth*. [4] Gr. *of the ages*. [5] Gr. *unto the ages of the ages*. [6] Or, *led the way to thee*.

10. Sound doctrine. Or, "healthful teaching." Healthful teaching taught Christ as the Saviour, and also taught the abominable character of sin. The gospel, although opposed to the law as a means of salvation, is not antinomian in its holy character.

11. The gospel of the glory. Nothing can be clearer than Paul's use of "glory" in hendiadys. Here it is "the glorious gospel," as in Old Version.

12. That enabled me to discharge this trust.

13. Because I did it ignorantly in unbelief. Paul's unbelief was not a wilful unbelief in the midst of light. Grace came to him in the form of mercy, because of his ignorance. This is clearly stated.

14. God's grace so abounded to me that I obtained, not only mercy and pardon, but also faith and love in Christ.

15. Of whom I am chief. Paul did not suppose his ignorance, which formed a field for God's mercy, palliated his guilt. His heart was altogether alienated from God before his conversion. He was seeking only self, when he thought he was seeking God. When the light broke in upon him, he contrasted it with his own darkness, and sincerely called himself the *chief* of sinners.

16. In me as chief. As chief of sinners, he was chief example of Christ's grace.

17. A burst of praise on the thought of God's mercy to him.

18. This charge. The same mentioned in verses 3 and 5. It was the charge which Timothy was to make to the church at Ephesus, that they maintain a pure doctrine. **According to the prophecies which went before on thee.** Doubtless prophecies made in the Church, through the Spirit, and designating Timothy as a leader in the Church. **By them.** Rather, "in them," as your armor of defence.

19. The military figure continues, but ends at the last verb. **"Holding faith and a good conscience** as shield and breastplate (Eph. 6: 14, 16), which some have cast away in their timidity and flight, and so, as far as their faith is concerned, suffered shipwreck." The passage, however, may be read differently; the military figure ending with verse 18. Then it will read, "Having faith and a good conscience, which good conscience some have cast aside, and thus have lost their faith." This latter reading strictly confines the relative to the noun preceding it.

20. Hymenæus. See 2 Tim. 2: 17. **Alexander.** Perhaps Alexander the coppersmith (2 Tim. 4: 14). **I delivered unto Satan.** See 1 Cor. 5: 5.

The Argument of this Chapter. — "Charge the Ephesians to maintain a pure doctrine, and not to be led away by useless questions, suggested by false teachers, who talk greatly about the law without comprehending its purport. The law is explained by that gospel, of which I, the chief of sinners, have been made a minister. Charge the Ephesians as I say, and cling to a true faith and a good conscience."

CHAPTER II.

1. That it is meet to pray and give thanks for all men, and the reason why. 9. How women should be attired. 12. They are not permittted to teach. 15. They shall be saved, notwithstanding the testimonies of God's wrath, in childbirth, if they continue in faith.

1 I EXHORT therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men;
2 For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.
3 For this *is* good and acceptable in the sight of God our Saviour;
4 Who will have all men to be saved, and to come unto the knowledge of the truth.
5 For *there is* one God, and one mediator between God and men, the man Christ Jesus;
6 Who gave himself a ransom for all, to be testified in due time.
7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not;) a teacher of the Gentiles in faith and verity.
8 I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.
9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;
10 But (which becometh women professing godliness) with good works.
11 Let the woman learn in silence with all subjection.
12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.
13 For Adam was first formed, then Eve.
14 And Adam was not deceived, but the woman being deceived was in the transgression.
15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

1 I EXHORT therefore, first of all, [1]that supplications, prayers, intercessions,
2 thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in
3 all godliness and gravity. This is good and acceptable in the sight of God our
4 Saviour; who willeth that all men should be saved, and come to the knowledge of
5 the truth. For there is one God, one mediator also between God and men, *him-*
6 *self* man, Christ Jesus, who gave himself a ransom for all; the testimony *to be borne*
7 in its own times; whereunto I was appointed a [2]preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth.
8 I desire therefore that the men pray in every place, lifting up holy hands, with-
9 out wrath and [3]disputing. In like manner, that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and gold
10 or pearls or costly raiment; but (which becometh women professing godliness)
11 through good works. Let a woman learn
12 in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quiet-
13 ness. For Adam was first formed, then
14 Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into
15 transgression: but she shall be saved through [4]the childbearing, if they continue in faith and love and sanctification with sobriety.

[1] Gr. *to make supplications, etc.* [2] Gr. *herald.* [3] Or, *doubting.* [4] Or, *her childbearing.*

1. The difference between supplications and prayers is the difference between a particular and the general. Prayer is the generic name: supplication is an intensified prayer, generally for the relief of suffering. **I exhort therefore, first of all.** I exhort, therefore, because I am in Christ's service through his grace; and my first exhortation concerning the ordering of the Church is the following.

2. Godliness and gravity. The opposite of worldiness and levity.

3. This is good. This praying for all men. It is, undoubtedly, the public service of the Church, regarding which the apostle is now speaking. **Who willeth.** Compare 2 Pet. 3:9. And yet his will is thwarted (2 Thess. 1:8, 9).

5. For, however men differ, God is one; the Mediator between God and men, the man Christ Jesus, is also one. Hence there is one desire on the part of God; i.e., for man's salvation.

6. The testimony to be borne in its own times. Omit the Italic words "to be borne." Christ's life and death upon earth was the great testimony of God's love and faithfulness, and it occurred in the "fulness of time" (Gal. 4:4).

7. Compare Gal. 1:20; Rom. 9:1; 2 Cor. 11:31. **Whereunto.** Unto which testimony.

8. Therefore. Resumption from verse 2. **In every place** where public worship is held. **Lifting up holy hands, etc.** Lifting up the hands in the attitude of prayer with holiness of heart, free from an angry and controversial spirit.

9. In modest apparel. In orderly apparel. The word is translated "orderly" in chap. 3:2. It means apparel becoming a reasonable person, free from every extravagance. **Shamefastness.** Modesty. **Sobriety.** Sound-mindedness. **Not with braided hair.** "Not with twisted things." It may be braided hair, or it may be wreaths or chaplets worn on any part of the person. The negative here means *not excessively* (see on John 6:27). Gold is not forbidden on the person, but any such use of it as interferes with modesty.

10. Through good works. They were to adorn themselves by means of good works. "Handsome is that handsome does" was to be their principle.

12. To teach in the public assembly. The whole context makes this limitation.

13. Then Eve, as his helpmeet, not as his instructor.

14. Being beguiled. Woman is more susceptible to guile. **Hath fallen into transgression.** Simply, as we say, "has been in fault."

15. Through the childbearing. She, Eve (the speaker's position being with Eve), shall be saved through

the child-bearing promised (Gen. 3:15, 16), and so all her daughters, if they continue in faith and love and sanctification with sound-mindedness.

The Argument of this Chapter. — "Let prayers be made for all, for there is one God to all; and, while men pray in the Church, let the women be modestly attired, and remain silent."

CHAPTER III.

2. How bishops, and deacons, and their wives should be qualified, 14. and to what end Saint Paul wrote to Timothy of these things. 15. Of the church, and the blessed truth therein taught and professed.

1 THIS *is* a true saying, If a man desire the office of a bishop, he desireth a good work.
2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;
3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;
4 One that ruleth well his own house, having his children in subjection with all gravity;
5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)
6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.
7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.
8 Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre;
9 Holding the mystery of the faith in a pure conscience.
10 And let these also first be proved; then let them use the office of a deacon, being *found* blameless.
11 Even so *must their* wives *be* grave, not slanderers, sober, faithful in all things.
12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.
13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.
14 These things write I unto thee, hoping to come unto thee shortly:
15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

1 [1]FAITHFUL is the saying, If a man seeketh the office of a [2]bishop, he desireth
2 a good work. The [2]bishop therefore must be without reproach, the husband of one wife, temperate, soberminded, orderly,
3 given to hospitality, apt to teach; [3]no brawler, no striker; but gentle, not con-
4 tentious, no lover of money; one that ruleth well his own house, having *his* children in subjection with all gravity;
5 (but if a man knoweth not how to rule his own house, how shall he take care of
6 the church of God?) not a novice, lest being puffed up he fall into the [4]condem-
7 nation of the devil. Moreover he must have good testimony from them that are without; lest he fall into reproach and
8 the snare of the devil. Deacons in like manner *must be* grave, not doubletongued, not given to much wine, not greedy of
9 filthy lucre; holding the mystery of the
10 faith in a pure conscience. And let these also first be proved; then let them serve
11 as deacons, if they be blameless. Women in like manner *must be* grave, not slanderers, temperate, faithful in all things.
12 Let deacons be husbands of one wife, ruling *their* children and their own houses
13 well. For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus.
14 These things write I unto thee, hoping
15 to come unto thee shortly; but if I tarry long, that thou mayest know [5]how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and [6]ground of the truth.
16 And without controversy great is the

[1] Some connect the words *Faithful is the saying* with the preceding paragraph. [2] Or, *overseer*. [3] Or, *not quarrelsome over wine*. [4] Gr. *judgement*. [5] Or, *how thou oughtest to behave thyself*. [6] Or, *stay*.

1. Faithful is the saying. Chap. 1:15; 2 Tim. 2:11; Tit. 3:8. **Bishop.** Same as "presbyter," or "elder" (see Acts 20:17, 28).

2. Therefore. Because he has a "good work." **The husband of one wife.** By comparison with chap. 5:9 (which is literally "the wife of one husband"), we see it means, *never having but one wife*; thus, probably, representing Christ and the Church. Besides, it could not mean "having only one wife at a time," for polygamy was not a social institution in the Roman empire. **Temperate.** Rather, "sober."

6. Being puffed up. Being stupidly conceited. **The condemnation of the devil.** This, like "the snare of the devil," in the next verse, is, I think, to be interpreted of the condemnation which the Devil is seeking to gain against the saints, through their fall. It may mean "the same condemnation into which the Devil has fallen through pride."

7. The snare of the devil here would be, not pride, but despair and recklessness.

8. Not greedy of filthy lucre. "Not making base gains," or "not making gains basely" (Herod. 1, 187).

9. The mystery of the faith. The mystery which faith opens (Eph. 1:9, and 6:19).

11. Women. Opposed to "deacons" in verse 8, and hence here "deaconesses" (compare Rom. 16:1). **Temperate.** Rather, "sober," as in verse 2.

13. A good standing. Step, degree, or rank. There is no inferiority in rank in Christ's service.

15. Pillar and ground. Column and solid establishment. The phrase, "house of God," probably sug-

16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

mystery of godliness; [1] He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory.

[1] The word *God*, in place of *He who*, rests on no sufficient ancient evidence. Some ancient authorities read *which*.

gested an allusion to Jacob's pillar at Bethel. Jacob's pillar was a testimony of God's gracious communication with man. The Church is such testimony. The pillar in Jewish architecture supported no structure, but was an independent ornament. So the Church does not support the truth (rather, the truth supports the Church); but it stands as a testimony to the truth, exhibiting strength and beauty.

16. The mystery of godliness. Not the mystery of Godhead or divinity, but the mystery of piety; that is, the mystery which piety solves (see verse 9), where "the mystery of the faith" is to be treated the same way. **He who was manifested, etc.** This passage is noted for the dispute concerning the first word. The only differences between "God" and "he who," in uncial characters, are a mark within the first letter and a line over both letters which form the word. A transcriber could readily take the one for the other. The evidence seems conclusive for "he who." Probably with that word begins a quotation from an early church-hymn. Christ is, of course, the subject. He is the mystery.

He was manifested in flesh (incarnation).
He was justified in spirit (holiness).
He was seen of angels (heaven-connection).
He was proclaimed among nations (evangelization).
He was believed on in the world (conversion).
He was received up in glory (ascension).

The hymn thus touches the whole career of Christ on earth as the mystery of God. He becomes a man, a holy man, in whom all heaven is interested; and, having started the proclamation of his grace and the attraction of souls to him, returns to heaven.

The Argument of this Chapter. — "Let bishops, deacons, and deaconesses be carefully selected, with suitable qualifications for their high offices. I give you special injunctions, so that you may be able to act judiciously, in my absence, for the Church, which is the witness to the world of the great mystery of Christ."

CHAPTER IV.

1. He foretelleth that in the latter times there shall be a departure from the faith. 6. And to the end that Timothy might not fail in doing his duty, he furnisheth him with divers precepts belonging thereto.

1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;
2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;
3 Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.
4 For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving:

1 But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and
2 doctrines of [1] devils, through the hypocrisy of men that speak lies, [2] branded in their own conscience as with a hot iron;
3 forbidding to marry, *and commanding* to abstain from meats, which God created to be received with thanksgiving by them
4 that believe and know the truth. For every creature of God is good, and nothing is to be rejected, if it be received with

[1] Gr. *demons*. [2] Or, *seared*.

1. The connection with the preceding chapter is this: "I have urged you to watch well the Church; for think not, because it is the witness of the truth, that therefore evil cannot enter into it, for **the Spirit saith expressly,** etc. **Some shall fall away from the faith.** The apostasy of 2 Thess. 2:3. Paul had before to these Ephesians (to whom Timothy was commissioned) given this same declaration, but not with this particularity (see Acts 20:29, 30). **Giving heed, etc.** The people of the Church will yield to the seductions of evil spirits who work through human agencies, and in this way will accept a false teaching about demons or the spirits of the dead operative on earth.

2. This false teaching is by hypocrites, men pretending to teach Christ's truth. **As with a hot iron.** This is a gratuitous introduction. "Cauterized" or "branded" is all that is in the Greek. These teachers of lies are confirmed in falsehood, so as at length to be honest in believing their own lies (2 Thess. 2:11).

3. They forbid their disciples to marry, and command them to abstain from certain articles of food. The Essene teaching in the apostle's day will not fit this prophetic picture as fully as will the Roman teaching of a later age; and, when we join it to 2 Thess. 2, we see that Rome only can be intended. **Which God created, etc.** These meats cannot be those forbidden by the Jewish law; for this argument then would be of no avail, God himself having made the exceptions. The apostle certainly refers to meats which only man had forbidden, who thus opposed God's will in providing them for man's use. **By them that believe and know the truth.** By believers in Christ, who really know the truth, and will not substitute for it human rules about food.

4. Is good. Certainly not to eat, but for its special purpose. Every thing which God has created is to be used thankfully and prayerfully by us according to its value, and no human law of arbitrary abstinence from this or that particular thing is to be tolerated.

5 For it is sanctified by the word of God and prayer.
6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.
7 But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.
8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.
9 This *is* a faithful saying and worthy of all acceptation.
10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.
11 These things command and teach.
12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.
13 Till I come, give attendance to reading, to exhortation, to doctrine.
14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.
15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.
16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

5 thanksiving: for it is sanctified through
the word of God and prayer.
6 If thou put the brethren in mind of
these things, thou shalt be a good minister
of Christ Jesus, nourished in the words
of the faith, and of the good doctrine
7 which thou hast followed *until now*: but
refuse profane and old wives' fables.
8 And exercise thyself unto godliness: for
bodily exercise is profitable [1]for a little;
but godliness is profitable for all things,
having promise of the life which now is,
9 and of that which is to come. Faithful
is the saying, and worthy of all accepta-
10 tion. For to this end we labour and
strive, because we have our hope set on
the living God, who is the Saviour of all
men, specially of them that believe.
11 These things command and teach. Let
12 no man despise thy youth; but be thou an
ensample to them that believe, in word,
in manner of life, in love, in faith, in pu-
13 rity. Till I come, give heed to reading, to
14 exhortation, to teaching. Neglect not the
gift that is in thee, which was given thee
by prophecy, with the laying on of the
15 hands of the presbytery. Be diligent in
these things; give thyself wholly to them;
that thy progress may be manifest unto
16 all. Take heed to thyself, and to thy
teaching. Continue in these things; for
in doing this thou shalt save both thyself
and them that hear thee.

[1] Or, *for little*.

5. Through the word of God. By partaking with a sense of the liberty given in the word of God. **Prayer.** In chap. 2:1, this word is rendered "intercession." Its verb is translated "make suit to" in Acts 25:24, and "make intercession," or "plead with," in Rom. 8:27, 34; 11:2; Heb. 7:25. It designates a familiar, colloquial, and very intimate prayer, when the soul feels its nearness to God.

6. If thou put the brethren in mind. Rather, "if thou counsel the brethren." **Nourished** or "trained."

7. Exercise, etc. A figure from the gymnasium. Take such exercise as will increase thy piety.

8. Bodily exercise (which young men so covet to excel in) is profitable but for a little, while this exercise of the soul is profitable for all things. Godliness has promise of the present life, in that it secures *contentment*, the golden secret of happiness (see chap. 6:6).

9. Faithful is the saying of verse 8.

10. To this end. This promise of life, wherever we are. **The Saviour of all men, specially of them that believe.** Christ's salvation is offered to all, and indirectly benefits all; but it is the full salvation only to believers.

12. Despise thy youth by any indiscretions on thy part. **In word, in manner of life.** Word and conduct alike directed by **love** and **faith** and **purity.**

14. The gift. The miraculous charisma given to Timothy by revelation from heaven and through the presbytery (compare chap. 1:18).

The Argument of this Chapter. — "Deceiving teachers shall hereafter make inroads into the Church. Admonish the brethren of this, and exercise thyself constantly in true piety as an example to others."

CHAPTER V.

1. Rules to be observed in reproving. 3. Of widows. 17. Of elders. 23. A precept for Timothy's health. 24. Some men's sins go before unto judgment, and some men's do follow after.

1 REBUKE not an elder, but intreat *him* as a father; *and* the younger men as brethren;
2 The elder women as mothers; the younger as sisters, with all purity.
3 Honour widows that are widows indeed.

1 REBUKE not an elder, but exhort him
as a father; the younger men as brethren:
2 the elder women as mothers; the younger
3 as sisters, in all purity. Honour widows
4 that are widows indeed. But if any

1. An elder. The church-officer is intended, but yet with a view to his age, as "the younger men" just afterward shows.

3. That are widows indeed. From verse 9, we see that these widows formed a class or enrolment of church beneficiaries, who had some official duties also. The "widows indeed" were those who were entirely destitute, having no one to support them.

4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth in pleasure is dead while she liveth.

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

9 Let not a widow be taken into the number under threescore years old, having been the wife of one man,

10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12 Having damnation, because they have cast off their first faith.

13 And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer *is* worthy of his reward.

19 Against an elder receive not an accusation, but before two or three witnesses.

20 Them that sin rebuke before all, that others also may fear.

widow hath children or grandchildren, let them learn first to shew piety towards their own family, and to requite their parents: for this is acceptable in the sight
5 of God. Now she that is a widow indeed, and desolate, hath her hope set on God, and continueth in supplications and
6 prayers night and day. But she that giveth herself to pleasure is dead while she
7 liveth. These things also command, that
8 they may be without reproach. But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever.
9 Let none be enrolled as a widow under threescore years old, *having been* the wife
10 of one man, well reported of for good works; if she hath brought up children, if she hath used hospitality to strangers, if she hath washed the saints' feet, if she hath relieved the afflicted, if she hath
11 diligently followed every good work. But younger widows refuse: for when they have waxed wanton against Christ, they
12 desire to marry; having condemnation, because they have rejected their first faith.
13 And withal they learn also *to be* idle, going about from house to house; and not only idle, but tattlers also and busybodies,
14 speaking things which they ought not. I desire therefore that the younger [1]*widows* marry, bear children, rule the household, give none occasion to the adversary for
15 reviling: for already some are turned
16 aside after Satan. If any woman that believeth hath widows, let her relieve them, and let not the church be burdened; that it may relieve them that are widows indeed.
17 Let the elders that rule well be counted worthy of double honour, especially those who labour in the word and in teaching.
18 For the scripture saith, Thou shalt not muzzle the ox when he treadeth out the corn. And, The labourer is worthy of
19 his hire. Against an elder receive not an accusation, except at *the mouth of* two or
20 three witnesses. Them that sin reprove in the sight of all, that the rest also may

[1] Or, women.

4. Requite by maintaining them.

5. Desolate. Left alone.

6. But she that giveth herself to pleasure, etc. "But the wanton one, while living, is dead." This is opposed to the widow indeed.

10. If she hath washed the saints' feet. In Occidental phrase, "if she has been tenderly hospitable to Christians." It is a more intensive form of the preceding qualification.

11. Younger than threescore years old (verse 9). **Waxed wanton against Christ.** Shown a self-will, and carelessness of Christian obligation.

12. Their first faith. The first warmth and energy of their faith.

13. "And at the same time they learn to go about from house to house as idlers, and not only as idlers, but also as triflers and meddlesome, with unfitting talk."

14. The "younger" referred to here must be far below the threescore years of verse 9.

16. Hath in her family.

17 (1) Elders who conduct their office well should be specially regarded, both in esteem and sustenance. (2) This is peculiarly true of those elders who teach. Hence we see that all elders were provided for by the early Church, and that some of them did not teach.

18. Deut. 25:4. **The labourer is worthy of his hire.** This is quoted from our Lord (Luke 10:7); and Paul says it is Scripture, putting it alongside of Deut. 25:4. That the *written* Gospel by Luke was already in circulation seems to be certain.

19. An elder. As in verse 1.

20. Them that sin. That is, the elders who by two or three witnesses are proved to have done wrong. Their fault is not to be hidden. They are public men, and their faults must be publicly recognized. Any other policy would arouse suspicion.

21 I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.
22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.
23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.
24 Some men's sins are open beforehand, going before to judgment; and some *men* they follow after.
25 Likewise also the good works *of some* are manifest beforehand; and they that are otherwise cannot be hid.

21 be in fear. I charge *thee* in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without [1]prejudice, doing nothing by
22 partiality. Lay hands hastily on no man, neither be partaker of other men's sins:
23 keep thyself pure. Be no longer a drinker of water, but use a little wine for thy stomach's sake and thine often infirmities.
24 Some men's sins are evident, going before unto judgement; and some men also they
25 follow after. In like manner also [2]there are good works that are evident; and such as are otherwise cannot be hid.

[1] Or, *preference.* [2] Gr. *the works that are good are evident.*

21. Prejudice. Rather, "prejudgment."

22. Lay hands in order to confer a miraculous gift (compare chap. 4:14, and 2 Tim. 1:6). Timothy might become a partaker of other men's sins by healing sicknesses caused by licentious living, thus encouraging men to continue in vice, or by bringing unworthy men into prominence through the gift of tongues.

23. Timothy had been a water-drinker, probably from religious motives. Paul now directs him to be no longer a water-drinker. He must allow no habits of life to interfere with his health. The verse seems to be interjected, as Paul thought of Timothy's labors in connection with his weak constitution.

24. Connected with verse 22. "Do not connive at others' sins: in some cases you can clearly see the sins, while it is true that in others you have to make careful investigation."

25. The apostle adds that there is a like division of good works. Some are very apparent: others are hidden, although they cannot always be hidden.

The Argument of this Chapter.—"Treat all the church-members with courtesy. Receive among the church-beneficiaries only those who are worthy. Honor the elders. Use thy gifts so as not to encourage sin."

CHAPTER VI.

1. Of the duty of servants. 3. Not to have fellowship with newfangled teachers. 6. Godliness is great gain, 10. and love of money the root of all evil. 11. What Timothy is to fly, and what to follow, 17. and whereof to admonish the rich. 20. To keep the purity of true doctrine, and to avoid profane janglings.

1 LET as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.
2 And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.
3 If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;
4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,
5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.
6 But godliness with contentment is great gain.
7 For we brought nothing into *this* world, *and it is* certain we can carry nothing out.
8 And having food and raiment let us be therewith content.

1 LET as many as are [1]servants under the yoke count their own masters worthy of all honour, that the name of God and the
2 doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but let them serve them the rather, because they that [2]partake of the benefit are believing and beloved. These things teach and exhort.
3 If any man teacheth a different doctrine, and consenteth not to [3]sound words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to god-
4 liness; he is puffed up, knowing nothing, but [4]doting about questionings and disputes of words, whereof cometh envy,
5 strife, railings, evil surmisings, wranglings of men corrupted in mind and bereft of the truth, supposing that godliness is a
6 way of gain. But godliness with content-
7 ment is great gain: for we brought nothing into the world, for neither can we carry
8 any thing out; but having food and cover-

[1] Gr. *bond-servants.* [2] Or, *lay hold of.* [3] Gr. *healthful.* [4] Gr. *sick.*

1. The doctrine, or teaching of the gospel.

2. That partake of the benefit of the servants' labors. The servant was to identify himself with his master's interests. How different this from human teaching!

4. Puffed up. Stupidly conceited. **Doting.** "Sick" or "morbid."

6. Great gain, but in a very different sense from that in which the worldly teachers and their followers viewed it.

8. Covering. Both clothing and shelter.

9 But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession;

14 That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

15 Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords;

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

20 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called:

21 Which some professing have erred concerning the faith. Grace *be* with thee. Amen.

¶ The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

9 ing [1] we shall be therewith content. But they that desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in de-
10 struction and perdition. For the love of money is a root of all [2] kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows.
11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.
12 Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confes-
13 sion in the sight of many witnesses. I charge thee in the sight of God, who [3] quickeneth all things, and of Christ Jesus, who before Pontius Pilate wit-
14 nessed the good confession; that thou keep the commandment, without spot, without reproach, until the appearing of
15 our Lord Jesus Christ: which in [4] its own times he shall shew, who is the blessed and only Potentate, the King of [5] kings,
16 and Lord of [6] lords; who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom *be* honour and power eternal. Amen.
17 Charge them that are rich in this present [7] world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly
18 all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, [8] willing to commu-
19 nicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is *life* indeed.
20 O Timothy, guard [9] that which is committed unto *thee*, turning away from the profane babblings and oppositions of the knowledge which is falsely so called;
21 which some professing have [10] erred concerning the faith.

Grace be with you.

[1] Or, *in these we shall have enough.* [2] Gr. *evils.* [3] Or, *preserveth all things alive.* [4] Or, *his.* [5] Gr. *them that reign as kings.* [6] Gr. *them that rule as lords.* [7] Or, *age.* [8] Or, *ready to sympathise.* [9] Gr. *the deposit.* [10] Gr. *missed the mark.*

9. A climax. First, the *temptation*, then the *snare* entangling the feet, then the *desires indulged*, then the *drowning* in ruin. **Destruction and perdition** seem to stand as a hendiadys for "destructive perdition," or "the perdition which destroys," or "the destruction which is final, being perdition." All this is declared of the mere *desire* to be rich.

11. Man of God. Title of a religious teacher.

12. Fight the good fight of the faith. Compare 2 Tim. 4:7.

13. Quickeneth. Maketh alive at the resurrection and judgment. **All things.** Loosely used (as is common in all languages) for the "all" to whom the matter appertains, where the "all" is very many. As God will judge you, and as Christ set you an example, so act.

14. The commandment or charge given in this Epistle.

15. "Which appearing the blessed and only potentate, the King of kings, and Lord of lords, will show in its own time. **Times** in the plural, because of the many successive events connected with Christ's coming.

16. Who only hath immortality; i.e., an immortal nature.

17. Highminded. Proud.

18. Willing to communicate. Not only ready to distribute, but with a sympathizing disposition as the cause of this readiness.

19. A good foundation, not of merit, but of character.

20. Oppositions. Rather, "contradictions," metaphysical subtleties, where reason beyond the sphere of reason contradicts reason.

The Argument of this Chapter.—"Let servants be obedient to their masters. Withdraw from those that teach differently, and who lay such great stress on the good things of this life. Seek the things of eternal life. Keep my charge. Tell the rich to be generous, and to seek riches above. Avoid metaphysical and mystical subtleties."

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

THIS Epistle was written from Rome just before the apostle's execution, probably in the year 67. In it he urges Timothy to faithfulness in his calling in the midst of opposition of false doctrine and persecution.

CHAPTER I.

1. Paul's love to Timothy, and the unfeigned faith which was in Timothy himself, his mother, and grandmother. 6. He is exhorted to stir up the gift of God which was in him, 8. to be stedfast, and patient in persecution, 13. and to persist in the form and truth of that doctrine which he had learned of him. 15. Phygellus and Hermogenes, and such like, are noted, and Onesiphorus is highly commended.

1 PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

2 To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

1 PAUL, an apostle of Christ Jesus [1] by the will of God, according to the promise
2 of the life which is in Christ Jesus, to Timothy, my beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.
3 I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my
4 supplications, night and day longing to see thee, remembering thy tears, that I may
5 be filled with [2] joy; having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am per-
6 suaded, in thee also. For the which cause I put thee in remembrance that thou [3] stir up the gift of God, which is in thee
7 through the laying on of my hands. For God gave us not a spirit of fearfulness; but of power and love and [4] discipline.
8 Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according
9 to the power of God; who saved us, and

[1] Gr. *through.* [2] Or, *joy in being reminded.* [3] Gr. *stir into flame.* [4] Gr. *sobering.*

1. According to the promise of the life. Paul was an apostle in pursuance of that dispensation of grace which gave the promise of life eternal.

2. See on 1 Tim. 1:2.

3. How. Rather, as in Old Version, "that." Read, "that I have an unceasing remembrance of thee in my supplications, night and day longing to see thee (remembering thy tears), that I may be filled with joy."

5. And, I am persuaded it is **in thee also.**

6. For the which cause. Because of my love for you. **Stir up.** "Rekindle." Timothy may have become remiss in using his divine gift. **The gift of God.** Compare 1 Tim. 1:18, and 4:14. The miraculous gift is evidently referred to. In 1 Tim. 4:14 it is said to have been given with the laying on of the hands of the presbytery, but here it is said by the laying on of Paul's hands. Paul was one of the elders, doubtless, present, and perhaps represented the body in the act.

7. "For God gave us not a spirit of timidity (i.e., miraculous powers to be timidly used), but of power to be exercised in love, and for discipline." It seems that Timothy had shrunk from being conspicuous as a Christian leader, and hence had sparingly used his miraculous gift.

8. According to the power of God. By God's strength in you.

9 Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

17 But, when he was in Rome, he sought me out very diligently, and found *me*.

18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in
10 Christ Jesus before times eternal, but hath now been manifested by the appearing of our Saviour Christ Jesus, who abolished death, and brought life and incorruption
11 to light through the gospel, whereunto I was appointed a [1] preacher, and an apostle,
12 and a teacher. For the which cause I suffer also these things: yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard [2] that which I have com-
13 mitted unto him against that day. Hold the pattern of [3] sound words which thou hast heard from me, in faith and love
14 which is in Christ Jesus. [4] That good thing which was committed unto *thee* guard through the [5] Holy Ghost which dwelleth in us.
15 This thou knowest, that all that are in Asia turned away from me; of whom are
16 Phygelus and Hermogenes. The Lord grant mercy unto the house of Onesiphorus: for he oft refreshed me, and was not
17 ashamed of my chain; but, when he was in Rome, he sought me diligently, and
18 found me (the Lord grant unto him to find mercy of the Lord in that day); and in how many things he ministered at Ephesus, thou knowest very well.

[1] Gr. *herald.* [2] Or, *that which he hath committed unto me.* Gr. *my deposit.* [3] Gr. *healthful.* [4] Gr. *The good deposit.* [5] Or, *Holy Spirit.*

10. Abolished. "Rendered utterly powerless." **Brought — to light.** Or, "lighted up," "enlightened," "shed light upon." Life and incorruption were known to believers under the old economy, but the gospel illumined the subject.

12. For which cause; i.e., the proclamation of Christ's gospel. **Against that day.** The day of Christ's appearing (compare 2 Thess. 1:10, and 2:2). In verses 12 and 14 we have the same phrase, "guard the deposit" (*τὴν παραθήκην φυλάξαι*); and it seems harsh to give them different applications. If we regard them as referring to the same thing (only at one time in Paul, and at another in Timothy), we must read the former sentence, "I am persuaded that he is able to guard my deposit (the gifts bestowed on me) until the day of account," — an explanation of his courage; and we must read the latter sentence, "Guard your noble deposit [the gifts bestowed on Timothy] through the Holy Spirit dwelling in thee."

15. All that are in Asia. Probably the Asiatic brethren who were with Paul at Rome. The form of phrase is used sometimes as denoting usual, and not present, residence. Asia, of course, is proconsular Asia. The defection had, probably, occurred when Paul's case appeared to be hopeless and alarming.

16. Onesiphorus. See chap. 4:19. He was probably an Ephesian.

18. In that day. See on verse 12. **Very well.** Rather, "better" than I.

The Argument of this Chapter. — "Prizing your faith, I write to urge you to courage and renewed exertion in your high office as a preacher of the gospel, and furnished with divine gifts."

CHAPTER II.

1. He is exhorted again to constancy and perseverance, and to do the duty of a faithful servant of the Lord in dividing the word aright, and staying profane and vain babblings. 17. Of Hymenæus and Philetus. 19. The foundation of the Lord is sure. 22. He is taught whereof to beware, and what to follow after, and in what sort the servant of the Lord ought to behave himself.

1 THOU therefore, my son, be strong in the grace that is in Christ Jesus.

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

1 THOU therefore, my child, be strengthened in the grace that is in Christ Jesus.

2 And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who

1. Timothy's weakness was to be supplied from the divine strength.

2. In that strength he could perform his work of evangelization.

3 Thou therefore endure hardness, as a good soldier of Jesus Christ.
4 No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.
5 And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully.
6 The husbandman that laboureth must be first partaker of the fruits.
7 Consider what I say; and the Lord give thee understanding in all things.
8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:
9 Wherein I suffer trouble, as an evil doer, *even* unto bonds; but the word of God is not bound.
10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.
11 *It is* a faithful saying: For if we be dead with *him*, we shall also live with *him:*
12 If we suffer, we shall also reign with *him:* if we deny *him*, he also will deny us:
13 If we believe not, *yet* he abideth faithful: he cannot deny himself.
14 Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers.
15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.
16 But shun profane *and* vain babblings: for they will increase unto more ungodliness.
17 And their word will eat as doth a canker: of whom is Hymenæus and Philetus;
18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.
19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.
20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

3 shall be able to teach others also. [1]Suffer
hardship with *me*, as a good soldier of
4 Christ Jesus. No soldier on service en-
tangleth himself in the affairs of *this* life,
that he may please him who enrolled him
5 as a soldier. And if also a man contend
in the games, he is not crowned, except
6 he have contended lawfully. The hus-
bandman that laboureth must be the first
7 to partake of the fruits. Consider what I
say; for the Lord shall give thee under-
8 standing in all things. Remember Jesus
Christ, risen from the dead, of the seed
9 of David, according to my gospel: where-
in I suffer hardship unto bonds, as a male-
factor; but the word of God is not bound.
10 Therefore I endure all things for the
elect's sake, that they also may obtain the
salvation which is in Christ Jesus with
11 eternal glory. Faithful is the [2]saying:
For if we die with him, we shall also
12 live with him: if we endure, we shall also
reign with him: if we shall deny him, he
13 also will deny us: if we are faithless,
he abideth faithful; for he cannot deny
himself.
14 Of these things put them in remem-
brance, charging *them* in the sight of [3]the
Lord, that they strive not about words, to
no profit, to the subverting of them that
15 hear. Give diligence to present thyself
approved unto God, a workman that
needeth not to be ashamed, [4]handling
16 aright the word of truth. But shun pro-
fane babblings: for they will proceed fur-
17 ther in ungodliness, and their word will
[5]eat as doth a gangrene: of whom is Hy-
18 menæus and Philetus; men who concern-
ing the truth have [6]erred, saying that
[7]the resurrection is past already, and
19 overthrow the faith of some. Howbeit
the firm foundation of God standeth, hav-
ing this seal, The Lord knoweth them
that are his: and, Let every one that
nameth the name of the Lord depart from
20 unrighteousness. Now in a great house
there are not only vessels of gold and of

[1] Or, *Take thy part in suffering hardship, as, etc.* [2] Or, *saying; for if, etc.* [3] Many ancient authorities read *God.* [4] Or, *holding a straight course in the word of truth.* Or, *rightly dividing the word of truth.* [5] Or, *spread.* [6] Gr. *missed the mark.* [7] Some ancient authorities read *a resurrection.*

3-6. As a soldier, avoid entanglements of the outside life, as a contestant, follow the rules of the course; as a laborious farmer, you shall first enjoy the fruits.

8. Remember Jesus Christ as the risen Saviour, and so take courage.

9, 10. Paul can bear his own bondage, if God's word is not bound.

11. The saying that follows. Probably an early church-hymn (compare 1 Tim. 3:16). The hymn continues to the last clause of verse 13 the last clause, "for he cannot deny himself," being, probably, added by Paul.

14. Of these things concerning our union with Christ.

15. Handling aright. Literally, "cutting in a straight line;" as, for example, roads. That is, making no compromising deflections in your conduct and preaching.

16. They will proceed. Those who indulge in these profane (unhallowed) babblings.

17. Hymenæus (see 1 Tim. 1. 20). He began by casting away his conscientiousness; and then, losing his faith, he indulged in vain speculations instead.

18. That the resurrection is past already. Either that Christ's resurrection was the only one, or that faith in Christ was the only resurrection. In either case, the hope of the complete redemption of man, including his body, was gone Such a teaching would eat like a gangrene; because it would lead to an Indian pantheism, a doctrine of loss of identity by being absorbed into Christ. Hence personal responsibility would be disregarded

19. The stability of the Church cannot be affected by such false teachers. **Having this seal.** Referring, it is thought, to the custom of putting an inscription on a foundation as on a signet-ring. Notice that the word is in the singular. This seems to indicate that only the first sentence is the seal or inscription. The fact that the first sentence is a quotation from the Old Testament (Num. 16:5, Septuagint), while the second is not, forms an additional argument for this view. The passage would then read, "Having this seal, **The Lord knoweth them that are his**; and let every one that nameth the name of the Lord depart from iniquity, such as these vain speculators encourage."

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.

22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient,

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

26 And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

silver, but also of wood and of earth; and some unto honour, and some unto dishon-
21 our. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, meet for the master's use,
22 prepared unto every good work. But flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart.
23 But foolish and ignorant questionings refuse, knowing that they gender strifes.
24 And the Lord's [1] servant must not strive, but be gentle towards all, apt to teach,
25 forbearing, in meekness [2] correcting them that oppose themselves; if peradventure God may give them repentance unto the
26 knowledge of the truth, and they may [3] recover themselves out of the snare of the devil, having been [4] taken captive [5] by the Lord's servant unto the will of God.

[1] Gr. *bond-servant.* [2] Or, *instructing.* [3] Gr. *return to soberness.* [4] Gr. *taken alive.* [5] Or, *by the devil, unto the will of God.* Gr. *by him, unto the will of him.* In the Greek the two pronouns are different.

21. From these profane babblers. **For the master's use.** For the owner's use.

22. Youthful lusts or desires for such vain speculations. That bodily lusts are here intended is out of harmony with the context. **Them that call on the Lord out of a pure heart.** In opposition to the profane babblers. The whole context is of these.

26. Recover themselves. Literally, "become sober again." **By the Lord's servant unto the will of God.** This translation is the result of excessive purism. It should read, "by him unto his will;" that is, "by the devil unto the devil's will." The Greek has only the pronouns where the Revisers have inserted "Lord's servant" and "God." The use of two different pronouns (αὐτός and ἐκεῖνος) in one sentence, and in that order, for the same person, is found even in good Greek; e.g., Xen. Cyr., 4, 5, 20.

The Argument of this Chapter. — "Be faithful, and willing to suffer for Christ; for our suffering is but of little moment in view of our own glory and the progress of God's Word. Avoid vain speculations of an ignorant philosophy, and strive to release others from such Satanic bondage."

CHAPTER III.

1. He advertiseth him of the times to come, 6. describeth the enemies of the truth, 10. propoundeth unto him his own example, 16. and commendeth the holy scriptures.

1 THIS know also, that in the last days perilous times shall come.
2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,
3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,
4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;
5 Having a form of godliness, but denying the power thereof: from such turn away.
6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,
7 Ever learning, and never able to come to the knowledge of the truth.
8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.
9 But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.

1 BUT know this, that in the last days
2 grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to par-
3 ents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good,
4 traitors, headstrong, puffed up, lovers of
5 pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn
6 away. For of these are they that creep into houses, and take captive silly women laden with sins, led away by divers lusts,
7 ever learning, and never able to come to
8 the knowledge of the truth. And like as Jannes and Jambres withstood Moses, so do these also withstand the truth; men corrupted in mind, reprobate concerning
9 the faith. But they shall proceed no further: for their folly shall be evident unto all men, as theirs also came to be.

1. He guards Timothy against any despondency arising from the presence of evil in the Church.

3. Puffed up. Stupidly conceited.

6. Led away — ever learning. These refer to the silly women.

8. Jannes and Jambres. Names (probably Egyptian) given by the rabbins to two of the Egyptian magicians who opposed Moses. **Reprobate.** Rejected, as not standing the test.

9. Theirs. That of Jannes and Jambres.

10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,
11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me.
12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.
13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.
14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them;*
15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.
16 All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:
17 That the man of God may be perfect, throughly furnished unto all good works.

10 But thou didst follow my teaching, conduct, purpose, faith, longsuffering, love,
11 patience, persecutions, sufferings; what things befell me at Antioch, at Iconium, at Lystra; what persecutions I endured; and out of them all the Lord delivered me.
12 Yea, and all that would live godly in
13 Christ Jesus shall suffer persecution. But evil men and impostors shall wax worse and worse, deceiving and being deceived.
14 But abide thou in the things which thou hast learned and hast been assured of, knowing of [1] whom thou hast learned
15 them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through
16 faith which is in Christ Jesus. [2] Every scripture inspired of God *is* also profitable for teaching, for reproof, for correction, for [3] instruction which is in righteousness:
17 that the man of God may be complete, furnished completely unto every good work.

[1] Gr. *what persons.* [2] Or, *Every scripture* is *inspired of God, and profitable.* [3] Or, *discipline.*

11. Antioch, in Pisidia (Acts 13: 50). **Iconium.** Acts 14: 2. **Lystra.** Acts 14: 19.

12. Note the contrast. The godly suffer persecution, but the wicked become more and more immersed in falsehood.

16. Every scripture inspired of God. Identical with the "sacred writings" of the preceding verse. The "sacred writings" were exactly our Old Testament, and they are all inspired of God.

The Argument of this Chapter. — "Hereafter the Church will contain depraved men, who will make havoc with weak and worldly souls. Beware of such, and follow my example of suffering for Christ, and cling to the Holy Scriptures."

CHAPTER IV.

1. He exhorteth him to do his duty with all care and diligence, 6. certifieth him of the nearness of his death, 9. willeth him to come speedily unto him, and to bring Marcus with him, and certain other things which he wrote for, 14. warneth him to beware of Alexander the smith, 16. informeth him what had befallen him at his first answering, 19. and soon after he concludeth.

1 I CHARGE *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;
2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.
3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;
4 And they shall turn away *their* ears from the truth, and shall be turned unto fables.
5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.
6 For I am now ready to be offered, and the time of my departure is at hand.
7 I have fought a good fight, I have finished *my* course, I have kept the faith:

1 [1] I CHARGE *thee* in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing
2 and his kingdom; preach the word; be instant in season, out of season; [2] reprove, rebuke, exhort, with all longsuffering and
3 teaching. For the time will come when they will not endure the [3] sound [4] doctrine; but, having itching ears, will heap to themselves teachers after their own lusts;
4 and will turn away their ears from the
5 truth, and turn aside unto fables. But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil
6 thy ministry. For I am already being [5] offered, and the time of my departure is
7 come. I have fought the good fight, I have finished the course, I have kept the

[1] Or, *I testify, in the sight . . . dead, both of his appearing, etc.* [2] Or, *bring to the proof.* [3] Gr. *healthful.* [4] Or, *teaching.* [5] Gr. *poured out as a drink-offering.*

1. The quick. The living.

2. Be instant. Be urgent. **In season, out of season.** Subjectively. Whether suiting your convenience or not. Or, whether to you it seems in season or out of season. The former seems most probable.

6. For I am already being offered. For I am already being poured out as a libation (compare Phil. 2: 17). The apostle may refer here, as there, to his being, as it were, a libation on the sacrifice of faith offered by the Church; or else, to his being a libation on the sacrifice of Christ; that is, his death, now close at hand, would go toward the furtherance of the Church, which the sacrifice of Christ had saved.

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

9 Do thy diligence to come shortly unto me:

10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

12 And Tychicus have I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

14 Alexander the coppersmith did me much evil: the Lord reward him according to his works:

15 Of whom be thou ware also; for he hath greatly withstood our words.

16 At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge.

17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion.

18 And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

¶ The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

8 faith: henceforth there is laid up for me
the crown of righteousness, which the
Lord, the righteous judge, shall give to
me at that day: and not only to me, but
also to all them that have loved his
appearing.
9 Do thy diligence to come shortly unto
10 me: for Demas forsook me, having loved
this present [1] world, and went to Thessa-
lonica; Crescens to [2] Galatia, Titus to
11 Dalmatia. Only Luke is with me. Take
Mark, and bring him with thee: for he is
12 useful to me for ministering. But Tychi-
13 cus I sent to Ephesus. The cloke that I
left at Troas with Carpus, bring when
thou comest, and the books, especially the
14 parchments. Alexander the coppersmith
[3] did me much evil: the Lord will render
15 to him according to his works: of whom
be thou ware also; for he greatly with-
16 stood our words. At my first defence no
one took my part, but all forsook me:
17 may it not be laid to their account. But
the Lord stood by me, and [4] strengthened
me; that through me the [5] message might
be fully proclaimed, and that all the Gen-
tiles might hear: and I was delivered out
18 of the mouth of the lion. The Lord will
deliver me from every evil work, and will
save me unto his heavenly kingdom: to
whom *be* the glory [6] for ever and ever.
Amen.
19 Salute Prisca and Aquila, and the house
20 of Onesiphorus. Erastus abode at Cor-
inth: but Trophimus I left at Miletus sick.
21 Do thy diligence to come before winter.
Eubulus saluteth thee, and Pudens, and
Linus, and Claudia, and all the brethren.
22 The Lord be with thy spirit. Grace be
with you.

[1] Or, *age.* [2] Or, *Gaul.* [3] Gr. *shewed.* [4] Or, *gave me power.* [5] Or, *proclamation.* [6] Gr. *unto the ages of the ages.*

10. Demas. See Col. 4:14. **Galatia.** See Gal. 1. **Dalmatia.** On the east of the Adriatic, to the north of Nicopolis, where Titus had before been with Paul (Tit. 3:12).

11. Only Luke is with me; that is, of Paul's travelling companions. That others were with him, we see from verse 21.

13. The cloke. Probably a wrapper or overcoat for the approaching winter (verse 21). **The books** of papyrus. **The parchments.** Probably, of the Scriptures.

14. Alexander. See 1 Tim. 1:20. Alexander was a very common name.

16. My first defence before the emperor or his representative.

17. Out of the mouth of the lion. A proverbial expression for an escape from danger.

18. The deliverance on which Paul rested was unto God's heavenly kingdom, not an earthly deliverance.

19. Onesiphorus. 2 Tim. 1:16.

20. Erastus, chamberlain of Corinth (Rom. 16:23). **Trophimus.** Acts 20:4, and 21:29. **Pudens.** Supposed to be the poet Martial's friend, who married a Claudia (Mart. Epig. 4, 8). **Linus.** Perhaps he who is called the first bishop of the church at Rome (Eus. 3, 2). **Claudia.** As above.

The Argument of this Chapter. — "Remain steadfast in thy work, in the preaching of sound doctrine, in the same course which I am now completing, about to obtain my heavenly reward." Personal details and salutations follow. This is the last of the apostle's writings.

THE EPISTLE OF PAUL

TO

TITUS.

THIS Epistle was probably written about the same time, and from the same place with, the First Epistle to Timothy, and for a like purpose, Titus being in Crete. Titus was one of Paul's most trusted agents (see 2 Cor. 2:13; 7:13; 8:6, 16, 23; 12:18; Gal. 2:3; 2 Tim. 4:10).

CHAPTER I.

1. For what end Titus was left in Crete. 6. How they that are to be chosen ministers ought to be qualified. 11. The mouths of evil teachers to be stopped: 12. and what manner of men they be.

1 PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

2 In hope of eternal life, which God, that cannot lie, promised before the world began;

3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

4 To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

7 For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

1 PAUL, a [1]servant of God, and an apostle of Jesus Christ, according to the faith
of God's elect, and the knowledge of the
2 truth which is according to godliness, in
hope of eternal life, which God, who can-
3 not lie, promised before times eternal; but
in [2]his own seasons manifested his word
in the [3]message, wherewith I was in-
trusted according to the commandment
4 of God our Saviour; to Titus, my true
child after a common faith: Grace and
peace from God the Father and Christ
Jesus our Saviour.
5 For this cause left I thee in Crete, that
thou shouldest set in order the things that
were wanting, and appoint elders in every
6 city, as I gave thee charge; if any man is
blameless, the husband of one wife, hav-
ing children that believe, who are not
7 accused of riot or unruly. For the [4]bish-
op must be blameless, as God's steward;
not selfwilled, not soon angry, [5]no brawler, no striker, not greedy of filthy lucre;
8 but given to hospitality, a lover of good,
9 soberminded, just, holy, temperate; hold-
ing to the faithful word which is accord-
ing to the teaching, that he may be able
both to exhort in the [6]sound [7]doctrine,
and to convict the gainsayers.
10 For there are many unruly men, vain
talkers and deceivers, specially they of
11 the circumcision, whose mouths must be
stopped; men who overthrow whole
houses, teaching things which they ought

[1] Gr. *bond-servant.* [2] Or, *its.* [3] Or, *proclamation.* [4] Or, *overseer.* [5] Or, *not quarrelsome over wine.* [6] Gr. *healthful.* [7] Or, *teaching.*

1. A servant, or slave. Paul styles himself so (in the inscription) only in this Epistle, and those to the Romans and Philippians. He also gives himself this epithet in Gal. 1:10. James, Peter (in his Second Epistle), and Jude also use the same in the inscription. **According to, etc.** Paul was an apostle in pursuance of that dispensation of grace which called forth the faith of God's elect, and their knowledge of the truth. **Which is according to godliness.** Which is not a mere intellectual truth, but a truth that touches and transforms the heart.

3. In the message. Rather, "by proclamation." That word which before was vague in promise, is now made manifest through the preaching of Paul.

5. Crete. The large Greek island of Candia at the south of the Ægean Sea (Archipelago).

12 One of themselves, *even* a prophet of their own, said, The Cretians *are* always liars, evil beasts, slow bellies.

13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15 Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.

16 They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.

12 not, for filthy lucre's sake. One of themselves, a prophet of their own, said,
Cretans are always liars, evil beasts, idle
13 [1]gluttons. This testimony is true. For
which cause reprove them sharply, that
14 they may be [2]sound in the faith, not giving heed to Jewish fables, and commandments of men who turn away from the
15 truth. To the pure all things are pure:
but to them that are defiled and unbelieving nothing is pure; but both their mind
16 and their conscience are defiled. They profess that they know God; but by their works they deny him, being abominable, and disobedient, and unto every good work reprobate.

[1] Gr. *bellies.* [2] Gr. *healthy.*

12. A prophet of their own. Epimenides, who bore a high reputation for sanctity in the sixth century before Christ. The line is hexameter. **Liars.** To "cretize" was synonymous with to "lie" in ancient times. **Evil beasts**; i.e., cruel.

13. This testimony is true. The apostle, by dealing faithfully with the church in Crete, would guard it against its besetting temptations. The words, it must be remembered, are directed, not to them, but to Titus; yet undoubtedly Paul expected them to see them ultimately.

15. To the pure all things are pure. Not that vice is a pure thing to a pure man, but that the pure man deals only with pure things. He is pure all through. The antithesis shows this meaning. The false teachers were sensual.

The Argument of this Chapter. — "I left you in Crete to ordain competent elders; for we need, where there are the Judaizing teachers and the evil tendencies of the Cretan character, sound and faithful men."

CHAPTER II.

1. Directions given unto Titus both for his doctrine and life. 9. Of the duty of servants, and in general of all Christians.

1 But speak thou the things which become sound doctrine:

2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

3 The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be sober, to love their husbands, to love their children,

5 *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be sober minded.

7 In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity,

8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

9 *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all *things;* not answering again;

10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

1 But speak thou the things which befit
2 the [1]sound [2]doctrine: that aged men be temperate, grave, soberminded, [3]sound in
3 faith, in love, in patience: that aged women likewise be reverent in demeanour, not slanderers nor enslaved to much
4 wine, teachers of that which is good; that they may train the young women to love
5 their husbands, to love their children, *to be* soberminded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not
6 blasphemed: the younger men likewise
7 exhort to be soberminded: in all things shewing thyself an ensample of good works; in thy doctrine *shewing* uncor-
8 ruptness, gravity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no
9 evil thing to say of us. *Exhort* [4]servants to be in subjection to their own masters, *and* to be well-pleasing *to them* in all
10 things; not gainsaying; not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Sav-
11 iour in all things. For the grace of God

[1] Gr. *healthful.* [2] Or, *teaching.* [3] Gr. *healthy.* [4] Gr. *bond-servants.*

1. Sound doctrine. This phrase is found in the two Epistles to Timothy, and this Epistle to Titus (1 Tim. 1:10; 2 Tim. 1:13; 4:3; Tit. 1:9; 2:1, 8; also compare Tit. 1:13, and 2:2), and nowhere else. It means a healthy teaching, as opposed to such teaching as weakens the mind and heart with spiritual disease. It is a teaching that makes a man spiritually healthy.

4. That they may train the young women to love their husbands. Rather, "that they may *temper* the young women to love their husbands."

10. Adorn by obedience.

11 For the grace of God that bringeth salvation hath appeared to all men,

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

[1]hath appeared, bringing salvation to all
12 men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and
13 godly in this present [2]world; looking for the blessed hope and appearing of the glory [3]of our great God and Saviour Jesus
14 Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works.
15 These things speak and exhort and reprove with all [4]authority. Let no man despise thee.

[1] Or, *hath appeared to all men, bringing salvation.* [2] Or, *age.* [3] Or, *of the great God and our Saviour.* [4] Gr. *commandment.*

11. Bringing salvation. Saving in its power. Men may reject this saving-power.
12. Lusts. Desires. **Soberly.** Discreetly.
14. A people for his own possession. A phrase taken from the Greek of Exod. 19 : 5, and Deut. 7 : 6.

The Argument of this Chapter. — "Exhort all classes of Christians to a becoming walk; for we are subjects of a marvellous grace, having a blessed hope of glory, unto which we are called in holiness."

CHAPTER III.

1. Titus is yet further directed by Paul, both concerning the things he should teach, and not teach. 10. He is willed also to reject obstinate hereticks: 12. which done, he appointeth him both time and place, wherein he should come unto him, and so concludeth.

1 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

2 To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.

3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

4 But after that the kindness and love of God our Saviour toward man appeared,

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6 Which he shed on us abundantly through Jesus Christ our Saviour;

7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

8 *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

1 Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be
2 ready unto every good work, to speak evil of no man, not to be contentious, to be gentle, shewing all meekness toward all
3 men. For we also were aforetime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy,
4 hateful, hating one another. But when the kindness of God our Saviour, and his
5 love toward man, appeared, not by works *done* in righteousness, which we did ourselves, but according to his mercy he saved us, through the [1]washing of regeneration
6 [2]and renewing of the [3]Holy Ghost, which he poured out upon us richly, through
7 Jesus Christ our Saviour; that, being justified by his grace, we might be made [4]heirs according to the hope of eternal
8 life. Faithful is the saying, and concerning these things I will that thou affirm confidently, to the end that they which have believed God may be careful to [5]maintain good works. These things are good
9 and profitable unto men: but shun foolish questionings, and genealogies, and strifes, and fightings about the law; for they are

[1] Or, *laver.* [2] Or, *and* through *renewing.* [3] Or, *Holy Spirit.* [4] Or, *heirs, according to hope, of eternal life.* [5] Or, *profess honest occupations.*

3. Hateful. In the passive sense.
5. Regeneration. The Greek word thus translated occurs only once besides here in the New Testament (in Matt. 19 : 28); and there it must go with the preceding clause, "ye which have followed me in the regeneration," and mean *the new spiritual life which Christ had revealed;* or it must go with the succeeding clause, "in the regeneration when the Son of man shall sit," etc., and mean *the future dispensation.* If we take the former meaning here, then we read, "the washing of the new spiritual life; to wit, the renewing of the Holy Ghost:" but, if we take the latter meaning, then we read, "the washing of the future dispensation, and renewing of the Holy Ghost." Even here we should be constrained to look upon the latter clause as epexegetical of the former.
6. Which; i.e., the Holy Ghost.
8. The saying. Of verse 7.
9. See 1 Tim. 1 : 4.

10 A man that is an heretick after the first and second admonition reject;

11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

15 All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

¶ It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

10 unprofitable and vain. A man that is
[1] heretical after a first and second admoni-
11 tion [2] refuse; knowing that such a one is perverted, and sinneth, being self-condemned.

12 When I shall send Artemas unto thee, or Tychicus, give diligence to come unto me to Nicopolis: for there I have deter-
13 mined to winter. Set forward Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto
14 them. And let our *people* also learn to [3] maintain good works for necessary [4] uses, that they be not unfruitful.

15 All that are with me salute thee. Salute them that love us in faith.

Grace be with you all.

[1] Or, *factious.* [2] Or, *avoid.* [3] Or, *profess honest occupations.* [4] Or, *wants.*

10. Heretical. Rather, "factious." **Refuse.** Rather, "dismiss." It is a mild word, like our "excuse," in "I will excuse you from my company."

12. Tychicus. Eph. 6:21, Acts 20:4. **Nicopolis,** or "City of Victory," was a city in the south-western corner of Epirus, near the entrance of the Ambracian Gulf. It was built by Augustus to commemorate the battle of Actium, fought near by, when he overcame Antony, and made himself master of the Roman world.

13. Apollos. Acts 18:24.

14. Our people (Christians) in Crete.

The Argument of this Chapter. — "Teach the Christians to be obedient and gentle, for we have been brought by God's grace from lawlessness to salvation. Avoid foolish questions, and rid the Church of those who are factious."

THE EPISTLE OF PAUL

TO

PHILEMON.

THIS Epistle was written from Rome at the same time with those to the Ephesians and to the Colossians, and sent by Onesimus to Colossæ, where Philemon resided. In it Paul urges Philemon to receive kindly his fugitive servant (slave) Onesimus, now become a Christian.

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4. He rejoiceth to hear of the faith and love of Philemon, 9. whom he desireth to forgive his servant Onesimus, and lovingly to receive him again.

1 PAUL, a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon our dearly beloved, and fellowlabourer,

2 And to *our* beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house:

3 Grace to you, and peace, from God our Father and the Lord Jesus Christ.

4 I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,

9 Yet for love's sake I rather beseech *thee*, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.

10 I beseech thee for my son Onesimus, whom I have begotten in my bonds:

11 Which in time past was to thee unprofitable, but now profitable to thee and to me:

12 Whom I have sent again: thou therefore receive him, that is, mine own bowels:

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel:

14 But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

1 PAUL, a prisoner of Christ Jesus, and Timothy [1] our brother, to Philemon our
2 beloved and fellow-worker, and to Apphia [2] our sister, and to Archippus our fellow-soldier, and to the church in thy house:
3 Grace to you and peace from God our Father and the Lord Jesus Christ.
4 I thank my God always, making men-
5 tion of thee in my prayers, hearing of [3] thy love, and of the faith which thou hast toward the Lord Jesus, and toward all the
6 saints; that the fellowship of thy faith may become effectual, in the knowledge of every good thing which is in [4] you,
7 unto Christ. For I had much joy and comfort in thy love, because the hearts of the saints have been refreshed through thee, brother.
8 Wherefore, though I have all boldness in Christ to enjoin thee that which is
9 befitting, yet for love's sake I rather beseech, being such a one as Paul [5] the aged, and now a prisoner also of Christ Jesus:
10 I beseech thee for my child, whom I have
11 begotten in my bonds, [6] Onesimus, who was aforetime unprofitable to thee, but
12 now is profitable to thee and to me: whom I have sent back to thee in his own person,
13 that is, my very heart: whom I would fain have kept with me, that in thy behalf he might minister unto me in the bonds of
14 the gospel: but without thy mind I would do nothing; that thy goodness should not

[1] Gr. *the brother.* [2] Gr. *the sister.* [3] Or, *thy love and faith.* [4] Many ancient authorities read *us.* [5] Or, *an ambassador, and now, etc.* [6] The Greek word means *Helpful.*

1. Philemon our beloved and fellow-worker. This shows that Philemon was an *active* Christian. **Apphia.** Probably Philemon's wife. **Archippus.** See Col. 4: 17. It is thought by many that Archippus was Philemon's son. From his being mentioned in the Epistle to the Colossians, while Philemon is not, perhaps we may regard him as Philemon's father. He seems to have had an official position in the church at Colossæ.

6. That the fellowship, etc. Supply "praying" before this, from verse 4.

10. Whom I have begotten. Referring to the conversion of Onesimus under Paul's efforts.

12. Have sent back. That is, do send back with this letter.

14. Thy goodness in lending the service of Onesimus.

15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever;
16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?
17 If thou count me therefore a partner, receive him as myself.
18 If he hath wronged thee, or oweth *thee* ought, put that on mine account;
19 I Paul have written *it* with mine own hand, I will repay *it:* albeit I do not say to thee how thou owest unto me even thine own self besides.
20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.
21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.
22 But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.
23 There salute thee Epaphras, my fellowprisoner in Christ Jesus;
24 Marcus, Aristarchus, Demas, Lucas, my fellowlabourers.
25 The grace of our Lord Jesus Christ *be* with your spirit. Amen.

¶ Written from Rome to Philemon, by Onesimus a servant.

15 be as of necessity, but of free will. For perhaps he was therefore parted *from thee* for a season, that thou shouldest have him
16 for ever; no longer as a [1] servant, but more than a [1] servant, a brother beloved, specially to me, but how much rather to thee, both in the flesh and in the Lord.
17 If then thou countest me a partner, receive
18 him as myself. But if he hath wronged thee at all, or oweth *thee* aught, put that
19 to mine account; I Paul write it with mine own hand, I will repay it: that I say not unto thee how that thou owest to me
20 even thine own self besides. Yea, brother, let me have [2] joy of thee in the Lord: re-
21 fresh my heart in Christ. Having confidence in thine obedience I write unto thee, knowing that thou wilt do even beyond
22 what I say. But withal prepare me also a lodging: for I hope that through your prayers I shall be granted unto you.
23 Epaphras, my fellow-prisoner in Christ
24 Jesus, saluteth thee; *and so do* Mark, Aristarchus, Demas, Luke, my fellow-workers.
25 The grace of [3] our Lord Jesus Christ be with your spirit. [4] Amen.

[1] Gr. *bond-servant.* [2] Or, *help.* [3] Some ancient authorities read *the.* [4] Many ancient authorities omit *Amen.*

15, 16. Read, "that thou shouldst have him forever (no longer as a servant, but more than a servant, a brother beloved, specially to me, but how much rather to thee), both in the flesh and in the Lord; i.e., both as a servant and as a brother.

22. Withal. At the same time. **Your — you.** Plural. The Colossian church generally is intended.

23. Epaphras. Col. 1: 7.

24. Mark. Acts 12: 12. **Aristarchus** of Thessalonica (Acts 20: 4; 27: 2). **Demas.** 2 Tim. 4: 10. **Luke** the evangelist. He and Epaphras and Aristarchus were probably fellow-prisoners of Paul in his imprisonment.

25. Your spirit. The spirit of each of you.

The Argument of this Chapter. — "I rejoice in your faith and love; and, instead of enjoining, I lovingly beseech, you to take back your servant Onesimus, who has, since he fled from you, become a follower of Christ. Receive him kindly, and set down any loss he has given you to my account."

THE EPISTLE OF PAUL THE APOSTLE

TO THE

HEBREWS.

THIS Epistle has the thoughts of Paul, but the style of some one else, perhaps Apollos. Its rhetoric surpasses that of any of the Epistles. It was intended probably for the Jewish Christians resident in Palestine, who were denominated "Hebrews;" while the Jewish Christians out of Palestine bore the title of Hellenists or Grecians (Acts 6 1). It was evidently written before the destruction of Jerusalem, and we may assume the year 66 as probable. In the Epistle the Mosaic and Christian dispensations are compared; and it is shown, that, although they are not antagonistic, yet the former is abrogated by the latter. In doing this, the author shows the divinity of Jesus Christ and the insufficiency of the Mosaic ceremonies.

CHAPTER I.

1. Christ in these last times coming to us from the Father, 4. is preferred above the angels, both in person and office.

1 GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3 Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.

1 GOD, having of old time spoken unto
the fathers in the prophets by divers por-
2 tions and in divers manners, hath at the
end of these days spoken unto us in [1] *his*
Son, whom he appointed heir of all things,
through whom also he made the [2] worlds;
3 who being the effulgence of his glory, and
[3] the very image of his substance, and up-
holding all things by the word of his
power, when he had made purification of
sins, sat down on the right hand of the
4 Majesty on high; having become by so
much better than the angels, as he hath
inherited a more excellent name than
5 they. For unto which of the angels said
he at any time,

Thou art my Son,
This day have I begotten thee?

and again,

I will be to him a Father,
And he shall be to me a Son?

6 [4] And when he again [5] bringeth in the
firstborn into [6] the world, he saith, And
let all the angels of God worship him.

[1] Gr. *a Son.* [2] Gr. *ages.* [3] Or, *the impress of his substance.* [4] Or, *And again, when he bringeth in.* [5] Or, *shall have brought in.* [6] Gr. *the inhabited earth.*

1. By divers portions. Through different prophets. **In divers manners.** As by dream, vision, vocal sound, etc.

2. The worlds. Margin, "the ages." The time-worlds or successive creations.

3. The very image. The exact impression, like the impression of a seal. **When he had made purification of sins.** By his incarnation and expiatory death. **The right hand of the Majesty.** The place of honor and power. This description of Christ shows him to be the all of God man can see or conceive. "No man hath seen God at any time. The only begotten Son, who is in the bosom of the Father, he hath declared him."

4-14. Christ shown to be no angel. **4. Inherited.** The emphatic word. He was a son. The angels were creatures.

5. Ps. 2:7. The Sonship is here emphasized in a Messianic psalm. **I will be to him a father, etc.** 2 Sam. 7:14, Ps. 89:26, 27. The Sonship, as distinct from the relation of creation, is here, too, emphasized.

6. When he again bringeth. Christ's second coming to judge, of which the ninety-seventh psalm treats. Some would (with the Old Version) refer the "again" to the statement of a new item, and not to Christ's second coming. The quotation is from the Greek of the seventh verse. In the Hebrew, "gods" is used for "angels of

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.
8 But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom.
9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.
10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:
11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;
12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.
13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?
14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

7 And of the angels he saith,
Who maketh his angels [1] winds,
And his ministers a flame of fire:
8 but of the Son *he saith*,
Thy throne, O God, is for ever and ever;
And the sceptre of uprightness is the sceptre of [2] thy kingdom.
9 Thou hast loved righteousness, and hated iniquity;
Therefore God, thy God, hath anointed thee
With the oil of gladness above thy fellows.
10 And,
Thou, Lord, in the beginning hast laid the foundation of the earth,
And the heavens are the works of thy hands:
11 They shall perish; but thou continuest:
And they all shall wax old as doth a garment;
12 And as a mantle shalt thou roll them up,
As a garment, and they shall be changed:
But thou art the same,
And thy years shall not fail.
13 But of which of the angels hath he said at any time,
Sit thou on my right hand,
Till I make thine enemies the footstool of thy feet?
14 Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?

[1] Or, *spirits*. [2] The two oldest Greek manuscripts read *his*.

God." (For the word "first-born," see Col. 1:15; also verse 18 of that chapter.) In this quotation the Son is worshipped by the angels.

7. Ps. 104:4. The lower functions of the angels shown. They are servants.

8. Ps. 45:6, 7. The higher function of Christ. He is King.

10. Ps. 102:25–27. Christ shown to be Creator and Eternal. The writer refers the God of this passage to the Messiah, probably according to the general Jewish view.

13. Ps. 110:1. The place of divine honor, power, and victory allotted to Christ (see verse 3). Christ is thus the Son of God, worshipped by angels, ruling over all, having created all, and manifesting his divine sovereignty over his enemies.

The Argument of this Chapter. — "God has given unto us in these last days his grandest revelation by his Son, whose glory is far beyond that of all angels."

CHAPTER II.

1. We ought to be obedient to Christ Jesus, 5. and that because he vouchsafed to take our nature upon him, 14. as it was necessary.

1 THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip.
2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;
3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*;

1 THEREFORE we ought to give the more earnest heed to the things that were heard,
2 lest haply we drift away *from them*. For if the word spoken through angels proved stedfast, and every transgression and disobedience received a just recompense of
3 reward; how shall we escape, if we neglect so great salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard;

1. Therefore. Because the Son who speaks is greater than angels. **Lest haply.** Lest at any time.

2. The word spoken through angels. The Mosaic law (see Acts 7:53, Gal. 3:19). The lightnings of Sinai, like the flame in the bush (Exod. 3:2), may have been angelic appearances. Our conventional notion of angelic form must be set aside. **Transgression** proceeding from **disobedience. Recompense of reward.** An awkward and tautological phrase. The Greek word occurs only here, and in chap. 10:35, and chap. 11:26; in all which places, it receives this same translation. A personal noun of the same formation is found in chap. 11:6, and is translated simply "rewarder." So here the translation should be simply "reward."

3. We is emphatic. **Salvation.** The gospel of salvation. **The Lord** Jesus. **Confirmed unto us by them that heard.** The writer, therefore, did not hear Christ's teachings. This would suit the theory of Paul's authorship of the argument, and Apollos' authorship of the form.

4 God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.

9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

10 For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

11 For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren,

12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

4 God also bearing witness with them, both
by signs and wonders, and by manifold
powers, and by [1] gifts of the [2] Holy Ghost,
according to his own will.
5 For not unto angels did he subject [3] the
6 world to come, whereof we speak. But
one hath somewhere testified, saying,
What is man, that thou art mindful of
him?
Or the son of man, that thou visitest
him?
7 Thou madest him [4] a little lower than
the angels;
Thou crownedst him with glory and
honour,
[5] And didst set him over the works of
thy hands:
8 Thou didst put all things in subjection
under his feet.
For in that he subjected all things unto
him, he left nothing that is not subject to
him. But now we see not yet all things
9 subjected to him. But we behold him
who hath been made [4] a little lower than
the angels, *even* Jesus, because of the suffering of death crowned with glory and
honour, that by the grace of God he
10 should taste death for every *man*. For it
became him, for whom are all things, and
through whom are all things, [6] in bringing
many sons unto glory, to make the [7] author of their salvation perfect through
11 sufferings. For both he that sanctifieth
and they that are sanctified are all of one:
for which cause he is not ashamed to call
12 them brethren, saying,
I will declare thy name unto my brethren,
In the midst of the [8] congregation will
I sing thy praise.
13 And again, I will put my trust in him.
And again, Behold, I and the children

[1] Gr. *distributions.* [2] Or, *Holy Spirit:* and so throughout this book. [3] Gr. *the inhabited earth.* [4] Or, *for a little while lower.* [5] Many authorities omit *And didst . . . hands.* [6] Or, *having brought.* [7] Or, *captain.* [8] Or, *church.*

4. Gifts of the Holy Ghost, according to his own will. Rather (with margin), "distributions, according to God's will, of the Holy Ghost." God's will was the guide of the distribution.

5. The comparison with angels is again resumed. **The world to come.** The gospel dispensation. **Whereof we speak.** Of which we are speaking in this Epistle, contrasting it with the Mosaic dispensation.

6–8. Ps. 8: 4–6. This psalm declares the glory of man, as compared with his apparent feebleness and insignificance. That glory is only realized in the man Christ Jesus.

8. Universal rule is promised man. Yet we do not yet see this, as we look at mere man.

9. A little lower. Some would read, "for a little while lower;" and so in the psalm. In this case the Psalmist prophesies the temporary humiliation of the Messiah. But the *primâ-facie* suggestion of the phrase in the psalm is exaltation. We may, therefore, consider man as referred to in his paradisiacal state, and in the perfect character of Jesus yet in human limitations. A highly exalted humanity is indicated, which, after a course of suffering, was crowned with glory and honor. "Angels" is, in the Hebrew of this psalm, "gods," or "God." **That by the grace of God he should taste death for every man.** The whole of the preceding career was in order to man's salvation. He suffered death, and so came to glory, that, through both these events (in God's grace), he could be a Saviour. See for the latter event 1 Cor. 15: 17, "if Christ hath not been raised, your faith is vain." Here ends the new comparison with the angels (after the first chapter), showing that the gospel dispensation is subjected to Christ as the perfect man, and not to angels.

10. The reason why Christ, thus ruler, had to suffer. **Him, for whom are all things.** God. **The author of their salvation.** Christ. The Old Version is better, "captain." Christ is represented as marching at the head of his troops (the redeemed) into glory. And he is made a veteran (to use a military term) by his sufferings; thus becoming an example to his troops, to inspire them with courage. The word translated "make perfect," refers to the completeness of any thing. When it regards a man physically, it refers to his complete manhood, as distinct from boyhood. When it regards an officer, it refers to his complete adaptation to the office he holds.

11. This suffering was necessary to complete the oneness of Saviour and saved. Because they are both called sons of God. Hence Christ calls his people "brethren." Christ is the Sanctifier, for salvation and sanctification are indissolubly connected in the work of the divine grace. Christ came to save his people from their *sins*.

12. Ps. 22: 22. The congregation, or church (margin), is formed of Christ's brethren.

13. Isa. 8: 17, 18. The same who says, "I will put my trust in him" (Septuagint. The English Version reads,

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

15 And deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily he took not on *him the nature of* angels; but he took on *him* the seed of Abraham.

17 Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

14 which God hath given me. Since then the children are sharers in [1] flesh and blood, he also himself in like manner partook of the same; that through death he [2] might bring to nought him that [3] had the power of death, that is, the devil;
15 and [2] might deliver all them who through fear of death were all their lifetime sub-
16 ject to bondage. For verily not of angels doth he take hold, but he taketh hold of
17 the seed of Abraham. Wherefore it behoved him in all things to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make propitiation
18 for the sins of the people. [4] For [5] in that he himself hath suffered being tempted, he is able to succour them that are tempted.

[1] Gr. *blood and flesh.* [2] Or, *may.* [3] Or, *hath.* [4] Or, *For having been himself tempted in that wherein he hath suffered.* [5] Or, *wherein.*

"I will look for him"), also says, "Behold I and the children," etc. Christ thus shows himself to be like them, full of trust in God, ranking himself with them.

14. Flesh and blood. Human nature in its earthly condition. **The same** flesh and blood.

15. Fear of death. In its aspect as doom.

16. Another proof of our being nearer to Christ than are the angels; that is, that we are his brethren. **Take hold,** to rescue.

17. Wherefore. Because he takes hold of us to rescue us. The *mercy* of Christ had its full development in the human sympathy, learned by his humanity; and herein is our confidence in his *faithfulness.* His mercy stooped so low, that it now can omit nothing (see Rom. 5: 8–10). The object of all was man's rescue, and that rescue was in making a propitiation for sin.

18. The brotherly sympathy is emphasized, as enabling Christ to be the Saviour.

The Argument of this Chapter. — "As the revelation through Moses and the prophets, spoken to them *by angels,* was one with penalties for disobedience, much more is disobedience to the revelation made *by the Son* to be dreaded. For Christ, not angels, is at the head of the new dispensation as its king; and all the sufferings and humiliation he endured, were but his voluntary condescension to become like to men, whom he calls his brethren, and whose condition he assumed, so that he could be a sympathizing High Priest."

CHAPTER III.

1. Christ is more worthy than Moses, 7. therefore if we believe not in him, we shall be more worthy punishment than hardhearted Israel.

1 WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

2 Who was faithful to him that appointed him, as also Moses *was faithful* in all his house.

3 For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

4 For every house is builded by some *man;* but he that built all things *is* God.

5 And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

1 WHEREFORE, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, *even*
2 Jesus; who was faithful to him that [1] appointed him, as also was Moses in all [2] his
3 house. For he hath been counted worthy of more glory than Moses, by so much as he that [3] built the house hath more honour
4 than the house. For every house is [3] builded by some one; but he that [3] built
5 all things is God. And Moses indeed was faithful in all [2] his house as a servant, for a testimony of those things which were
6 afterward to be spoken; but Christ as a son, over [2] his house; whose house are we, if we hold fast our boldness and the glorying of our hope firm unto the end.

[1] Gr. *made.* [2] That is, *God's house.* See Num. 12: 7. [3] Or, *established.*

1. This Jesus, higher than the angels, and yet suffering as a man, is the Apostle or Ambassador of God to us, and the High Priest to guide us to God, whom we acknowledge ("of our confession"). Him it behooves us most carefully to consider.

2. House, in all this context, has the meaning of *household,* and not the building. Christ exactly fulfilled the divine will. In this he was faithful, as also Moses was, in the house of God, the Church of the living God (1 Tim. 3: 15).

3. That built the house. Rather, "*established* the house."

4. Builded — built. Established — established.

6. Christ as a son. The argument of verses 3–6 is this: "Christ is as far above Moses as the establisher of

7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do alway err in *their* heart; and they have not known my ways.

11 So I sware in my wrath, They shall not enter into my rest.)

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcases fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in because of unbelief.

7 Wherefore, even as the Holy Ghost saith,
To-day if ye shall hear his voice,
8 Harden not your hearts, as in the provocation,
Like as in the day of the temptation in the wilderness,
9 [1] Wherewith your fathers tempted *me* by proving *me*,
And saw my works forty years.
10 Wherefore I was displeased with this generation,
And said, They do alway err in their heart:
But they did not know my ways;
11 As I sware in my wrath,
[2] They shall not enter into my rest.
12 Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God:
13 but exhort one another day by day, so long as it is called To-day; lest any one of you be hardened by the deceitfulness
14 of sin: for we are become partakers [3] of Christ, if we hold fast the beginning of
15 our confidence firm unto the end: while it is said,
To-day if ye shall hear his voice,
Harden not your hearts, as in the provocation.
16 For who, when they heard, did provoke? nay, did not all they that came out of
17 Egypt by Moses? And with whom was he displeased forty years? was it not with them that sinned, whose [4] carcases fell in
18 the wilderness? And to whom sware he that they should not enter into his rest, but to them that were disobedient?
19 And we see that they were not able to enter in because of unbelief.

[1] Or, *Where.* [2] Gr. *If they shall enter.* [3] Or, *with.* [4] Gr. *limbs.*

the Church of God is above one of its servants (or as the head of the divine household is above a household servant); for God established the Church, and Christ is his Son and Representative, having the headship over the Church; while Moses was a servant, testifying to the coming Christ. **Our boldness** of faith.

7-11. Ps. 95: 7-11. A warning not to repeat the unbelief exhibited by Israel against Moses, as God's servant.

14. Confidence. As in 2 Cor. 9: 4, and 11: 17. The foundation of hope.

15. While it is said. For there is danger of hardening the heart.

16-18. All Israel provoked God, and he was displeased with them all as sinners; and, as disobedient, they failed of the rest of Canaan. The exceptions of Joshua and Caleb are not noticed.

19. Unbelief was the root of the disobedience, and its fatal results.

The Argument of this Chapter. — "Moses was faithful as a servant in a household, but Christ was faithful as a son in his Father's house. Let us be steadfast, then, in the faith, under this new dispensation, applying to ourselves the arguments and exhortations of the old dispensation, which are all the more forcible in this higher dispensation."

CHAPTER IV.

1. The rest of Christians is attained by faith. 12. The power of God's word. 14. By our high priest Jesus the Son of God, subject to infirmities, but not sin, 16. we must and may go boldly to the throne of grace.

1 Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it.

1 Let us fear therefore, lest haply, a promise being left of entering into his rest, any one of you should seem to have

1. Into his rest. The rest of Canaan was a type of the spiritual rest of the believer in the heavenly holiness. **To have come short of it.** To have deceived yourself, and have made a false profession, and so, when the consummation comes, to have failed in attaining the rest.

2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*.

3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works.

5 And in this *place* again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

8 For if Jesus had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

12 For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

2 come short of it. For indeed we have had [1]good tidings preached unto us, even as also they: but the word of hearing did not profit them, because [2]they were not
3 united by faith with them that heard. [3]For we which have believed do enter into that rest; even as he hath said,

As I sware in my wrath,
[4]They shall not enter into my rest:

although the works were finished from
4 the foundation of the world. For he hath said somewhere of the seventh *day* on this wise, And God rested on the seventh
5 day from all his works; and in this *place* again,

[4]They shall not enter into my rest.

6 Seeing therefore it remaineth that some should enter thereinto, and they to whom [5]the good tidings were before preached failed to enter in because of disobedience,
7 he again defineth a certain day, [6]saying in David, after so long a time, To-day, as it hath been before said,

To-day if ye shall hear his voice,
Harden not your hearts.

8 For if [7]Joshua had given them rest, he would not have spoken afterward of an-
9 other day. There remaineth therefore a
10 sabbath rest for the people of God. For he that is entered into his rest hath himself also rested from his works, as God
11 did from his. Let us therefore give diligence to enter into that rest, that no man fall [8]after the same example of disobedi-
12 ence. For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts
13 and intents of the heart. And there is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do.
14 Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our con-
15 fession. For we have not a high priest

[1] Or, *a gospel.* [2] Some ancient authorities read *it was.* [3] Some ancient authorities read *We therefore.* [4] Gr. *If they shall enter.* [5] Or, *the gospel was.* [6] Or, *To-day, saying in David, after so long a time, as it hath been, etc.* [7] Gr. *Jesus.* [8] Or, *into.* Gr. *in.*

2. They were not united by faith. This reading has the preponderating weight of authority, although it is the more difficult. We should expect "with the *things* heard," rather than "with *them* that heard." The only uncial supporting the reading of the Old Version is the Sinaitic.

3-11. This passage paraphrased is thus: "For believers are the only ones who enter into God's holy rest; and that this rest is really meant in David's reference, I thus prove: he said, 'As I sware in my wrath, they shall not enter into my rest;' but God's rest after creation cannot be meant, for that was past. Granted that the original threat had reference to Canaan, yet David's use of it in his time shows that the Canaan rest, into which Joshua guided Israel, cannot be meant. There remains therefore a rest for God's people; and, as it is called 'my rest' by God, it is to be a sabbatic rest,—a rest corresponding in its features of satisfaction and completeness with the rest God experienced after the works of creation. Let us therefore not fail of this rest by disobedience."

12. The word of God. As just quoted. It tells us not to harden our hearts, but to believe, that we may enter into rest. **The dividing of soul and spirit.** Separating between the animal instincts and passions on one side, and the higher spiritual life of truth on the other. **Of both joints and marrow**; sc., the dividing. Probably a proverbial phrase for a penetrating discrimination. **Quick to discern.** Rather, "able to discern." Here we insensibly slide from the *Word* to God himself. It is God, who, by his Word, shows his thoroughly discriminating power with the hearts of men.

13. God is here the subject. **Laid open.** The Greek word refers to the head bent back, and the neck exposed, as of the victim brought to be sacrificed.

14. The writer now goes back to the subject of chap. 3 : 1, the matter between being an exhibition of the danger of unbelief toward the gospel. **Hath passed through the heavens.** The material heavens, on his way to his throne (Acts 1: 9-11). **Our confession** or acknowledgment of him.

15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as *we are, yet* 16 without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help *us* in time of need.

15. In all points tempted like as we are. Then certainly not relying on his deity for strength, but upon his heavenly Father by faith (chap. 5: 7).

16. Boldness of faith. **Mercy** for us as sinners. **Grace to help** us as weak and needy. **To help us in time of need.** Literally, "for timely help."

The Argument of this Chapter.—"As it was unbelief and disobedience which caused the Israelites in the desert to fail in obtaining the promised rest, so unbelief and disobedience will keep us from our rest if we admit them to our hearts; for God and his Word have to do with our inward life. Let us, then, come to our sympathizing High Priest with confidence, and obtain his mercy and grace."

CHAPTER V.

1. The authority and honour of our Saviour's priesthood. 11. Negligence in the knowledge thereof is reproved.

1 For every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:

2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

6 As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec.

7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

8 Though he were a Son, yet learned he obedience by the things which he suffered;

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God an high priest after the order of Melchisedec.

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

1 For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both 2 gifts and sacrifices for sins: who can bear gently with the ignorant and erring, for that he himself also is compassed with in- 3 firmity; and by reason thereof is bound, as for the people, so also for himself, to 4 offer for sins. And no man taketh the honour unto himself, but when he is called 5 of God, even as was Aaron. So Christ also glorified not himself to be made a high priest, but he that spake unto him,

Thou art my Son,
This day have I begotten thee:

6 as he saith also in another *place*,

Thou art a priest for ever
After the order of Melchizedek.

7 Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him [1] from death, and having 8 been heard for his godly fear, though he was a Son, yet learned obedience by the 9 things which he suffered; and having been made perfect, he became unto all them that obey him the [2] author of eternal sal- 10 vation; named of God a high priest after the order of Melchizedek.

11 Of [3] whom we have many things to say, and hard of interpretation, seeing ye are

[1] Or, *out of*. [2] Gr. *cause*. [3] Or, *which*.

1–4. The high priest's characteristics given. (1) He stands between men and God. (2) He offers gifts (not expiatory) and sacrifices (expiatory). (3) He wears infirmity as a garment. (4) He offers for himself as well as for others. (5) He is called of God.

5. Christ was called of God. This answers to the fifth characteristic in the enumeration (Ps. 2: 7).

6. Ps. 110: 4.

7. Flesh — crying — tears. Here is the third characteristic, — Christ's infirmity. **That was able to save him from death.** Here is the fourth characteristic, — he offered for himself.

9. Having been made perfect. See chap. 2: 10. Having been perfected in all the conditions and accomplishments of his mediatorial and saving work. **He became unto all them that obey him.** Here is the first characteristic. **The author of eternal salvation.** Here is implied the second characteristic.

10. Named of God. Rather, "saluted by God." A very different idea from that in verse 4. There it is "appointed by God," but here it is "saluted by God" as High Priest in the completion of his work. **After the order of Melchizedek.** Not of any human line of priesthood.

11. Of whom. Melchizedek.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

12 become dull of hearing. For when by reason of the time ye ought to be teachers, ye have need again [1] that some one teach you the rudiments of the [2] first principles of the oracles of God; and are become such as have need of milk, and not of
13 solid food. For every one that partaketh of milk is without experience of the word
14 of righteousness; for he is a babe. But solid food is for [3] fullgrown men, *even* those who by reason of use have their senses exercised to discern good and evil.

[1] Or, *that* one *teach you which* be *the rudiments.* [2] Gr. *beginning.* [3] Or, *perfect.*

12, 13. The **milk** is the teaching of repentance, faith, etc. The **solid food** is the detailed glory of Christ's priesthood. Jewish prejudices had probably kept them babes in these higher truths.

The Argument of this Chapter. — "For our High Priest was constituted such by God, and was made perfect for his work through his own experience, and thus acknowledged as a complete High Priest by God."

CHAPTER VI.

1. He exhorteth not to fall back from the faith, 11. but to be stedfast, 12. diligent, and patient to wait upon God, 13. because God is most sure in his promise.

1 THEREFORE leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

4 For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

8 But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

1 WHEREFORE let us [1] cease to speak of the first principles of Christ, and press on unto [2] perfection; not laying again a foundation of repentance from dead
2 works, and of faith toward God, [3] of the teaching of [4] baptisms, and of laying on of hands, and of resurrection of the dead,
3 and of eternal judgement. And this will
4 we do, if God permit. For as touching those who were once enlightened [5] and tasted of the heavenly gift, and were made
5 partakers of the Holy Ghost, and [6] tasted the good word of God, and the powers of
6 the age to come, and *then* fell away, it is impossible to renew them again unto repentance; [7] seeing they crucify to themselves the Son of God afresh, and put
7 him to an open shame. For the land which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is also tilled,
8 receiveth blessing from God: but if it beareth thorns and thistles, it is rejected

[1] Gr. *leave the word of the beginning of Christ.* [2] Or, *full growth.* [3] Some ancient authorities read, even *the teaching of.* [4] Or, *washings.* [5] Or, *having both tasted of . . . and being made . . . and having tasted, etc.* [6] Or, *tasted the word of God that it is good.* [7] Or, *the while.*

1. Wherefore. Because ye ought to be eating solid food. **First principles,** the teaching of which is "milk" (chap. 5:12, 13). **Perfection.** Margin, "full growth" (chap. 5:14). The thoughts and considerations that belong to advanced Christians. **Foundation.** Same as "first principles" above.

2. Of the teaching of baptisms. Rather, "of baptisms, of instruction (catechetical)." **Of laying on of hands,** to communicate the miraculous gifts of the Holy Spirit.

3. And this treating of higher themes **will we do.** The writer begins this higher strain with chap. 7.

4. Enlightened. Having the light of God's mercy in Christ shine upon their understanding. **Tasted of the heavenly gift, and were made partakers of the Holy Ghost.** These two clauses are very closely united in the Greek, and should read, "having both tasted of the heavenly gift, and been made partakers of the Holy Ghost." The latter clause explains the former. Tasting the heavenly gift was being partakers of the miraculous powers conferred by the Holy Ghost. Simon Magus had such a privilege (Acts 8:13, 17). It was no proof of conversion.

5. Tasted the good word of God. Rather (as margin), "tasted the word of God as good." Found the pleasure of novelty in the gospel. **And the powers of the age to come.** Had some part in the forces put into operation for the propagation of the gospel. "The age to come" is the gospel dispensation (see chap. 2:5).

6. Fell away. Abandoned Christ and his Church. Such apostasy is final. They have looked into the very inner life of Christianity, and rejected it. Nothing now can convert them. **To themselves.** As far as they personally are concerned.

7, 8. The receivers and rejecters of grace compared to fruitful and thorn-bearing land respectively. **Whose end is to be burned.** The finality with that land, instead of a harvest-reaping, is a thorn-burning.

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife.

17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath:

18 That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

19 Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

20 Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.

and nigh unto a curse; whose end is to be burned.

9 But, beloved, we are persuaded better things of you, and things that [1]accompany
10 salvation, though we thus speak: for God is not unrighteous to forget your work and the love which ye shewed toward his name, in that ye ministered unto the
11 saints, and still do minister. And we desire that each one of you may shew the same diligence unto the [2]fulness of hope
12 even to the end: that ye be not sluggish, but imitators of them who through faith and patience inherit the promises.

13 For when God made promise to Abraham, since he could swear by none great-
14 er, he sware by himself, saying, Surely blessing I will bless thee, and multiplying
15 I will multiply thee. And thus, having patiently endured, he obtained the prom-
16 ise. For men swear by the greater: and in every dispute of theirs the oath is final
17 for confirmation. Wherein God, being minded to shew more abundantly unto the heirs of the promise the immutability of his counsel, [3]interposed with an oath:
18 that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before
19 us; which we have as an anchor of the soul, *a hope* both sure and stedfast and entering into that which is within the
20 veil; whither as a forerunner Jesus entered for us, having become a high priest for ever after the order of Melchizedek.

[1] Or, *are near to.* [2] Or, *full assurance.* [3] Gr. *mediated.*

11. May shew the same diligence, which you exhibit in your charitable labors. **unto** (or towards) the attainment of **the fulness of the hope even to the end.** They had shown Christian love. The writer wishes them to grow in divine knowledge, which would fill out their hope: for they were *sluggish* in their hearing.

12. Sluggish. Same word as that translated "dull" in chap. 5:11. **Patience.** Rather, "long-suffering." It refers to the enduring of adversity, and not to awaiting the promises; although this latter is implied.

13. Abraham is shown to be an example of long-suffering or patient endurance, such as they ought to exhibit in the fulness of hope.

14. This promise to Abraham was made immediately after the wonderful exhibition of his faith in offering up Isaac (Gen. 22:16).

15. Thus, after his patient endurance of this fierce trial, he obtained this precious promise from God.

17. Wherein. In conformity with which custom.

18. Two immutable things. The promise and the oath. **We,** "the heirs of the promise" (verse 17).

19. The veil, that concealed the "Holy of holies." Our Christian hope enters into heaven, of which the Holy of holies was a type.

20. The high priest entered the Holy of holies once a year (Lev. 16).

The Argument of this Chapter.—"Regarding Christ and Melchizedek compared, there is much that is hard to be understood; and although you are very sluggish in your growth in knowledge, and are not fitted to receive high doctrine, yet I will enunciate it. Although you are sluggish, you are not reprobates. But ye ought not to be sluggish, but imitate Abraham in confidence of faith and hope; for we rest on God's promise and oath, as did he."

CHAPTER VII.

1. Christ Jesus is a priest after the order of Melchisedec, 11. and so, far more excellent than the priests of Aaron's order.

1 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

1 For this Melchizedek, king of Salem, priest of God Most High, who met Abra-
ham returning from the slaughter of the
2 kings, and blessed him, to whom also

1. Melchizedek. See Gen. 14:18–20. **Salem.** Jerusalem (Ps. 76:2). Josephus says that Jerusalem was built by Melchizedek. This may be a true tradition. **The kings.** Gen. 14:9, 15.

2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

4 Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction the less is blessed of the better.

8 And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth.

9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loins of his father, when Melchisedec met him.

11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

Abraham divided a tenth part of all (being first, by interpretation, King of righteousness, and then also King of Salem, which
3 is, King of peace; without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God), abideth a priest continually.

4 Now consider how great this man was, unto whom Abraham, the patriarch, gave
5 a tenth out of the chief spoils. And they indeed of the sons of Levi that receive the priest's office have commandment to take tithes of the people according to the law, that is, of their brethren, though these have come out of the loins of Abra-
6 ham: but he whose genealogy is not counted from them hath taken tithes of Abraham, and hath blessed him that hath
7 the promises. But without any dispute
8 the less is blessed of the better. And here men that die receive tithes; but there one, of whom it is witnessed that he liveth.
9 And, so to say, through Abraham even Levi, who receiveth tithes, hath paid
10 tithes; for he was yet in the loins of his father, when Melchizedek met him.

11 Now if there was perfection through the Levitical priesthood (for under it hath the people received the law), what further need *was there* that another priest should arise after the order of Melchizedek, and not be reckoned after the order of Aaron?
12 For the priesthood being changed, there is made of necessity a change also [1] of the
13 law. For he of whom these things are said [2] belongeth to another tribe, from which no man hath given attendance at
14 the altar. For it is evident that our Lord hath sprung out of Judah; as to which tribe Moses spake nothing concerning
15 priests. And *what we say* is yet more abundantly evident, if after the likeness of Melchizedek there ariseth another

[1] Or, *of law.* [2] Gr. *hath partaken of.* See chap. 2:14.

2. King of righteousness. The interpretation of the Hebrew word "Melchi-zedek." **King of peace.** Salem is the Hebrew for peace. King of righteousness and king of peace are equivalent to the righteous and peaceable king, — the king whose sway is conspicuous for justice, and his kingdom conspicuous for peace.

3. Without father, without mother, without genealogy. Commentators explain this as meaning simply that his ancestry was not known; but not only the force of the re-iterated expressions, but also the two following statements, utterly forbid such an explanation. If it were intended to say that he had not a known pedigree, as the Aaronic priesthood had, then "without genealogy" would have been sufficient. Moreover, "without mother" would have been meaningless, for the women were not reckoned in the genealogies. **Having neither beginning of days nor end of life.** What can be plainer than the eternity of Melchizedek? Do we say of Prester John or Confucius (because we do not know their beginning nor death), that they had neither beginning of days nor end of life? **Made like,** in the inspired description, not to a man, but **unto the Son of God. Abideth a priest continually.** The subject is Melchizedek in the first verse. How can this perpetual priesthood of Melchizedek be predicated of a man? That Christ appeared in the Old-Testament times, we know (compare Isa. 6:1-10 with John 12:39-41). All the theophanies were appearances of the Son of God. Paul had forewarned us, in chap. 5:11, of things hard to be understood regarding Melchizedek; and here we have them. Melchizedek was none other than the Son of God, appearing, as perhaps a theophany of some months' or years' duration, to warn a wicked people, and to encourage his chosen Abraham. That he should be regarded with awe, and made king of a city, is agreeable to probability. Abraham rejoiced to see Christ's day; and he saw it, and was glad (John 9:56). Has not this remarkable saying of Christ an interpretation in Melchizedek?

5-8. Proofs of Melchizedek's superiority to the Aaronic priesthood and to Abraham, concluding with the emphatic words, "he liveth." Melchizedek continues to live, while Abraham and Aaron die.

11. Under it hath the people received the law. Hence the law is as temporary in its character as the Levitical priesthood. The priesthood having to be changed, the law had also to be changed.

13. He of whom these Melchizedekian **things are said;** i.e., Jesus.

15. And what we say, that our Lord could spring from another tribe than Levi, and yet be our High Priest, **is yet more abundantly evident, if,** as the Scripture says, **after the likeness of Melchizedek there ariseth another priest.**

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

17 For he testifieth, Thou *art* a priest for ever after the order of Melchisedec.

18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the bringing in of a better hope *did;* by the which we draw nigh unto God.

20 And inasmuch as not without an oath *he was made priest:*

21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec:)

22 By so much was Jesus made a surety of a better testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this *man*, because he continueth ever, hath an unchangeable priesthood.

25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

16 priest, who hath been made, not after the
law of a carnal commandment, but after
17 the power of an [1]endless life: for it is
witnessed *of him,*
Thou art a priest for ever
After the order of Melchizedek.
18 For there is a disannulling of a foregoing
commandment because of its weakness
19 and unprofitableness (for the law made
nothing perfect), and a bringing in there-
upon of a better hope, through which we
20 draw nigh unto God. And inasmuch as
it is not without the taking of an oath
21 (for they indeed have been made priests
without an oath; but he with an oath [2]by
him that saith [3]of him,
The Lord sware and will not repent
himself,
Thou art a priest for ever);
22 by so much also hath Jesus become the
23 surety of a better [4]covenant. And they
indeed have been made priests many in
number, because that by death they are
24 hindered from continuing: but he, because
he abideth for ever, [5]hath his priesthood
25 [6]unchangeable. Wherefore also he is able
to save [7]to the uttermost them that draw
near unto God through him, seeing he
ever liveth to make intercession for them.
26 For such a high priest became us, holy,
guileless, undefiled, separated from sin-
ners, and made higher than the heavens;
27 who needeth not daily, like those high
priests, to offer up sacrifices, first for his
own sins, and then for the *sins* of the
people: for this he did once for all, when
28 he offered up himself. For the law ap-
pointeth men high priests, having infirm-
ity; but the word of the oath, which was
after the law, *appointeth* a Son, perfected
for evermore.

[1] Gr. *indissoluble.* [2] Or, *through.* [3] Or, *unto.* [4] Or, *testament.* [5] Or, *hath a priesthood that doth not pass to another.* [6] Or, *inviolable.* [7] Gr. *completely.*

16. After the power of an endless life. The likeness of Christ to Melchizedek is said to be in this eternal life. See verse 17, as Ps. 110:4, quoted again to prove this.

19. A better hope than that of keeping the commandment; i.e., the Mosaic law.

The Argument of this Chapter. — "Melchizedek was before the law and Levitical priesthood, and greatly superior to that priesthood. Hence Christ, who was to come after the order of Melchizedek, and not after the order of Aaron, did away with the Levitical priesthood and its law."

CHAPTER VIII.

1. By the eternal priesthood of Christ the Levitical priesthood of Aaron is abolished. 7. And the temporal covenant with the fathers, by the eternal covenant of the gospel.

1 Now of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

1 [1]Now [2]in the things which we are saying the chief point *is this:* We have such a high priest, who sat down on the right hand of the throne of the Majesty in the
2 heavens, a minister of [3]the sanctuary, and of the true tabernacle, which the Lord

[1] Or, *Now to sum up what we are saying: We have, etc.* [2] Gr. *upon.* [3] Or, *holy things.*

1. Such a high priest as has been described in the preceding chapter. To "sit down on the right hand of the throne of the Majesty in the heavens" is to exercise the prerogatives of Deity. The Majesty of heaven is inconceivable and unapproachable. All his movements, as appreciable by us, are the actions of One sitting on the right hand of the throne.

2. Which the Lord pitched. That is, the Church, which is in Christ.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.

6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

7 For if that first *covenant* had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

3 pitched, not man. For every high priest
is appointed to offer both gifts and sacri-
fices: wherefore it is necessary that this
high priest also have somewhat to offer.
4 Now if he were on earth, he would not be
a priest at all, seeing there are those who
5 offer the gifts according to the law; who
serve *that which is* a copy and shadow of
the heavenly things, even as Moses is
warned *of God* when he is about to [1] make
the tabernacle: for, See, saith he, that thou
make all things according to the pattern
6 that was shewed thee in the mount. But
now hath he obtained a ministry the
more excellent, by how much also he is
the mediator of a better [2] covenant, which
hath been enacted upon better promises.
7 For if that first *covenant* had been fault-
less, then would no place have been sought
8 for a second. For finding fault with them,
he saith,

Behold, the days come, saith the Lord,
That I will [3] make a new [2] covenant
with the house of Israel and with the
house of Judah;
9 Not according to the [2] covenant that I
made with their fathers
In the day that I took them by the hand
to lead them forth out of the land of
Egypt;
For they continued not in my [2] covenant,
And I regarded them not, saith the
Lord.
10 For this is the [2] covenant that [4] I will
make with the house of Israel
After those days, saith the Lord;
I will put my laws into their mind,
And on their heart also will I write
them:
And I will be to them a God,
And they shall be to me a people:
11 And they shall not teach every man his
fellow-citizen,
And every man his brother, saying,
Know the Lord:
For all shall know me,
From the least to the greatest of them.
12 For I will be merciful to their iniquities,
And their sins will I remember no
more.
13 In that he saith, A new *covenant*, he hath
made the first old. But that which is be-
coming old and waxeth aged is nigh unto
vanishing away.

[1] Or, *complete*. [2] Or, *testament*. [3] Gr. *accomplish*. [4] Gr. *I will covenant*.

3. For. He is a minister, etc., to offer gifts and sacrifices; *for* every high priest is appointed to offer both gifts and sacrifices.

5. Exod. 25:40.

6. Mediator of a better covenant. Moses was mediator of a law-covenant (whose object, however, was gracious); but Jesus is Mediator of a promise-covenant, the legal scaffolding (in which Moses mediated) being taken down.

8. Finding fault with them. With Israel and Judah. **8–12.** Jer. 31:31–34. A clear prophecy of a new dispensation, in which grace would triumph.

The Argument of this Chapter. — "Christ is the perfect High Priest, not on earth, and of an earthly ritual, but in heaven, under a new covenant, which has taken the place of the old covenant."

CHAPTER IX.

1. The description of the rites and bloody sacrifices of the law, 11. far inferior to the dignity and perfection of the blood and sacrifice of Christ.

1 THEN verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

2 For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary.

3 And after the second veil, the tabernacle which is called the Holiest of all;

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5 And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God*.

7 But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation.

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

1 Now even the first *covenant* had ordinances of divine service, and its sanctu-
2 ary, *a sanctuary* of this world. For there was a tabernacle prepared, the first, wherein [1] *were* the candlestick, and the table, and [2] the shewbread; which is
3 called the Holy place. And after the second veil, the tabernacle which is called
4 the Holy of holies; having a golden [3] censer, and the ark of the covenant overlaid round about with gold, wherein [4] *was* a golden pot holding the manna, and Aaron's rod that budded, and the tables
5 of the covenant; and above it cherubim of glory overshadowing [5] the mercy-seat; of which things we cannot now speak
6 severally. Now these things having been thus prepared, the priests go in continually into the first tabernacle, accomplish-
7 ing the services; but into the second the high priest alone, once in the year, not without blood, which he offereth for himself, and for the [6] errors of the people:
8 the Holy Ghost this signifying, that the way into the holy place hath not yet been made manifest, while as the first taberna-
9 cle is yet standing; which *is* a parable for the time *now* present; according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make
10 the worshipper perfect, *being* only (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation.
11 But Christ having come a high priest of [7] the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of

[1] Or, are. [2] Gr. *the setting forth of the loaves.* [3] Or, *altar of incense.* [4] Or, is. [5] Gr. *the propitiatory.* [6] Gr. *ignorances.* [7] Some ancient authorities read *the good things that are to come.*

2. Read "For a tabernacle, to wit, the first, was prepared." In contrast to the second, mentioned in verse 3, and verse 7. What we call the tabernacle is here treated as two tabernacles (or tents), the outer and the inner; the latter being the "Holy of holies," the veil dividing them. For the tabernacle and its furniture, see Exod. 25 : 26.

3. The second veil. The first was at the door of the first tent.

4. A golden censer. Some read "the golden incense-altar," and consider it, although outside the veil, as belonging to the Holy of holies. Those who retain "golden censer" would suppose the high priest's censer to be kept there. If this is the right interpretation, we may suppose that the high priest could remove it, and return it on the Day of Atonement, the only day in which he could enter the "Holy of holies." In removing it, he may have drawn it under the veil by its chains, without himself entering the holiest place. We may also suppose that the incense-altar is not mentioned, because the censer sufficiently touches the matter of incense in the tabernacle. **A golden pot holding the manna** (Exod. 16 : 33). This golden pot and Aaron's rod were not kept in the ark after David's day : only the two tables of stone were left there (see 1 Kings 8 : 9). **Aaron's rod that budded.** Num. 17 : 10.

6. The first tabernacle. The outer sanctuary.

7. The second. The Holy of holies. **Once in the year.** On the Day of Atonement, the tenth day of Tisri (see Lev. 16). **Errors.** Margin, "ignorances." The special sacrifices were for known sins; but the sacrifices of the Day of Atonement were for the unknown sins, the depravity of our carnal nature.

8. The first tabernacle. This must have the same meaning as in verse 2. While the *outer sanctuary* existed in which the priests performed their service, there was a parabolic or symbolic teaching to the Israelites that their dispensation was imperfect. The new dispensation would come when the veil would be rent, and the Holy of holies entered by the priests (all believers). That would be the **time of reformation** (verse 10).

11, 12. Christ's spiritual priesthood and tabernacle set forth in opposition to the Jewish high priest and the earthly tabernacle just described. **Through the greater and more perfect tabernacle,** the spiritual church, with its spiritual services, **entered in once for all into the holiest place**; i.e., heaven. **Not of this creation.** Rather, with Old Version, "not of this building:" i.e., not of this earthly make. Christ went through the earthly experience of service and worship, and, with the passport of his own sacrificial blood, entered into heaven for himself and all his people.

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us.*

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

16 For where a testament *is*, there must also of necessity be the death of the testator.

17 For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first *testament* was dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

20 Saying, This *is* the blood of the testament which God hath enjoined unto you.

21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

12 this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal re-
13 demption. For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto
14 the cleanness of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse [1] your conscience from dead works to serve the
15 living God? And for this cause he is the mediator of a new [2] covenant, that a death having taken place for the redemption of the transgressions that were under the first [2] covenant, they that have been called may receive the promise of the
16 eternal inheritance. For where a [2] testament is, there must of necessity [3] be the
17 death of him that made it. For a [2] testament is of force [4] where there hath been death: [5] for doth it ever avail while he
18 that made it liveth? Wherefore even the first *covenant* hath not been dedicated
19 without blood. For when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book it-
20 self, and all the people, saying, This is the blood of the [2] covenant which God com-
21 manded to you-ward. Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner with the
22 blood. And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission.
23 It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly

[1] Many ancient authorities read *our.* [2] The Greek word here used signifies both *covenant* and *testament.* [3] Gr. *be brought.* [4] Gr. *over the dead.* [5] Or, *for it doth never . . . liveth.*

13. Exod. 16:3, 5, Num. 19:5-9. **13, 14.** The argument is, "how much more effectual is the thing signified in its action, than the sign in its symbolic sphere!" The sign is imperfect, even in its own sphere. The thing signified is perfect.

15. For this cause. Christ has to mediate a new covenant, for the first covenant did not provide for transgressions except *ritually.* So Christ's redemption through death is what the old covenant looked forward to.

16, 17. These verses explain why Christ had to die. To bring in the notion of a *testament* here, after the word διαθήκη has throughout the context been used as *covenant,* is unwarrantable. Moreover, the reasoning is absurd, thus, "Christ's blood had to be shed to establish the new covenant, BECAUSE *a man's testament is of no validity till he dies!!!*" If we consider that the rhetorical writer of the Epistle had a Latin form in mind, we may read the Greek with perfect sense and fitness, preserving every word in its legitimate meaning. The Latin would be thus: "*Ubi enim pactum est, mortem necesse est duci a pactore. Pactum enim super mortua confirmatum est; quia nunquam valet, dum vivunt, pactor.*" The English would be, "For where there is a covenant, there must also of necessity be introduced a death by the covenant-maker; for a covenant is confirmed upon dead victims, since the covenant-maker has no power while they live." The harshness is in the Greek having ὁ διαθέμενος immediately follow ζῇ, and yet agree with ἰσχύει, two words off. But that harshness, especially as seen through Latin eyes (as above), is nothing compared to the harshness and utter confusion of the argument produced by changing the meaning of διαθήκη.

18. Wherefore even the first covenant hath not been dedicated without blood. This could have no meaning unless the word διαθήκη in the last two verses is rendered "covenant."

19. Exod. 24:6-8.

22. No remission. No ritual remission. The writer shows that blood had to be shed to complete a covenant. The ritual covenant had the blood of bulls and goats shed, and so the benefits of the covenant were enjoyed by the offerers. The spiritual covenant has the blood of Christ shed (wherein was his moral suffering), and so the benefits of the spiritual covenant are enjoyed by believers. All covenants were ratified by the death of victims. The whole relation of God to the Jews being a covenant relation, the blood sprinkled on every article in the sanctuary, and on the worshippers, was this ratifying covenant-blood. The fundamental idea was God's satisfaction with sin punished, the victim representing the reception of the stroke of holy justice. After such satisfaction, God and the sinner are friends.

23. Copies which were *signs* or *tokens* to man of the heavenly things. That is the force of the Greek word.

24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment:

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

things themselves with better sacrifices
24 than these. For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for
25 us: nor yet that he should offer himself often; as the high priest entereth into the holy place year by year with blood not his
26 own; else must he often have suffered since the foundation of the world: but now once at the [1] end of the ages hath he been manifested to put away sin [2] by the
27 sacrifice of himself. And inasmuch as it is [3] appointed unto men once to die, and
28 after this *cometh* judgement; so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation.

[1] Or, *consummation.* [2] Or, *by his sacrifice.* [3] Gr. *laid up for.*

24. A holy place. A holiest place.

25. Nor has he entered heaven in order to offer himself often, etc. **Holy place.** Holiest place, or Holy of holies.

27, 28. First death, then judgment. So, first, Christ to save from death, and then Christ to perfect the salvation.

The Argument of this Chapter. — "In the tabernacle of the old covenant was the Holy of holies, where the high priest only appeared, and he only once a year; which fact foretokened the incomplete character of the old dispensation. The new covenant is complete, and into the Holy of holies, even heaven, Christ has entered permanently in our behalf; his death having been the means and pledge of this new covenant."

CHAPTER X.

1. The weakness of the law sacrifices. 10. The sacrifice of Christ's body once offered, 14. for ever hath taken away sins. 19. An exhortation to hold fast the faith, with patience and thanksgiving.

1 For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 But in those *sacrifices there is* a remembrance again *made* of sins every year.

4 For *it is* not possible that the blood of bulls and of goats should take away sins.

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

6 In burnt offerings and *sacrifices* for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

1 For the law having a shadow of the good *things* to come, not the very image of the things, [1] they can never with the same sacrifices year by year, which they offer continually, make perfect them that
2 draw nigh. Else would they not have ceased to be offered, because the worshippers, having been once cleansed, would have had no more conscience of sins?
3 But in those *sacrifices* there is a remem-
4 brance made of sins year by year. For it is impossible that the blood of bulls and
5 goats should take away sins. Wherefore when he cometh into the world, he saith,
Sacrifice and offering thou wouldest not,
But a body didst thou prepare for me;
6 In whole burnt offerings and *sacrifices*
for sin thou hadst no pleasure:
7 Then said I, Lo, I am come
(In the roll of the book it is written of
me)
To do thy will, O God.

[1] Some ancient authorities read *it can.*

1. Not the very image or object from which the shadow is cast. **Make perfect.** Complete the work of their salvation.

3. Year by year. The Day of Atonement is specially referred to, coming only once a year. Hence the "bulls and goats" are mentioned, and not lambs; because reference is had to the distinctive sin-offerings of that solemn day.

5-7. Quoted from Ps. 40: 6-8. When a sacred writer in the New Testament quotes from the Old, he generally quotes the Septuagint, or Greek version, made about two centuries before Christ, and very generally used among the Jews in connection with their Aramaic Targums; the old Hebrew being no longer a spoken language. In some places the Septuagint differs materially from the Hebrew (as here, in the words, "a body didst thou prepare for me," where the Hebrew has "ears hast thou digged for me"); but in such cases, so long as the alteration from the Hebrew does

8 Above when he said, Sacrifice and offering and
burnt offerings and *offering* for sin thou wouldest
not, neither hadst pleasure *therein;* which are
offered by the law;
9 Then said he, Lo, I come to do thy will, O
God. He taketh away the first, that he may es-
tablish the second.
10 By the which will we are sanctified through
the offering of the body of Jesus Christ once *for*
all.
11 And every priest standeth daily ministering
and offering oftentimes the same sacrifices, which
can never take away sins:
12 But this man, after he had offered one sacri-
fice for sins for ever, sat down on the right hand
of God;
13 From henceforth expecting till his enemies be
made his footstool.
14 For by one offering he hath perfected for ever
them that are sanctified.
15 *Whereof* the Holy Ghost also is a witness to
us: for after that he had said before,
16 This *is* the covenant that I will make with
them after those days, saith the Lord, I will put
my laws into their hearts, and in their minds will
I write them;
17 And their sins and iniquities will I remember
no more.
18 Now where remission of these *is, there is* no
more offering for sin.
19 Having therefore, brethren, boldness to enter
into the holiest by the blood of Jesus,
20 By a new and living way, which he hath
consecrated for us, through the veil, that is to say,
his flesh;
21 And *having* an high priest over the house of
God;
22 Let us draw near with a true heart in full
assurance of faith, having our hearts sprinkled
from an evil conscience, and our bodies washed
with pure water.
23 Let us hold fast the profession of *our* faith
without wavering; (for he *is* faithful that prom-
ised;)
24 And let us consider one another to provoke
unto love and to good works:

8 Saying above, Sacrifices and offerings and
whole burnt offerings and *sacrifices* for
sin thou wouldest not, neither hadst
pleasure therein (the which are offered
9 according to the law), then hath he said,
Lo, I am come to do thy will. He taketh
away the first, that he may establish the
10 second. [1] By which will we have been
sanctified through the offering of the body
11 of Jesus Christ once for all. And every
[2] priest indeed standeth day by day minis-
tering and offering oftentimes the same
sacrifices, the which can never take away
12 sins: but he, when he had offered one
sacrifice for [3] sins for ever, sat down on
13 the right hand of God; from henceforth
expecting till his enemies be made the
14 footstool of his feet. For by one offering
he hath perfected for ever them that are
15 sanctified. And the Holy Ghost also bear-
eth witness to us: for after he hath said,
16 This is the [4] covenant that [5] I will make
with them
After those days, saith the Lord;
I will put my laws on their heart,
And upon their mind also will I write
them;
then saith he,
17 And their sins and their iniquities will
I remember no more.
18 Now where remission of these is, there is
no more offering for sin.
19 Having therefore, brethren, boldness to
enter into the holy place by the blood of
20 Jesus, by the way which he dedicated for
us, a new and living way, through the
21 veil, that is to say, his flesh; and *having*
22 a great priest over the house of God; let
us draw near with a true heart in [6] fulness
of faith, having our hearts sprinkled from
an evil [7] conscience, and our body washed
23 with pure water: let us hold fast the con-
fession of our hope that it waver not; for
24 he is faithful that promised: and let us
consider one another to provoke unto love
25 and good works; not forsaking the assem-

[1] Or, *In.* [2] Some ancient authorities read *high priest.* [3] Or, *sins, for ever sat down, etc.* [4] Or, *testament.* [5] Gr. *I will covenant.* [6] Or, *full assurance.* [7] Or, *conscience: and having our body washed with pure water, let us hold fast.*

not affect the main truth for which the passage is quoted, the quotation is justifiable. The writer could not enter into a special criticism of the passage without directing attention away from his argument. It was enough that the passage contained the truth in its general purport. The fortieth psalm is a Messianic psalm, representing Christ humiliated and suffering, as he identifies himself with his people.

8. Here (as in verses 5 and 6) the four styles of offering are given, — "sacrifices" (peace-offerings), "offerings" (meat-offerings — unbloody gifts), "whole burnt-offerings" (burnt-offerings), and "sacrifices for sin" (sin-offerings). They represent the whole typical sacrificial system, which was to be done away in Christ, the Antitype.

10. The sanctification of the soul is through the sacrificial death ("offering") of Christ; because through it is the sinner justified, and so can become the residence of the Holy Ghost.

12. Sat down on the right hand of God. See on chap. 8 : 1.

13. For the quotation, see Ps. 110 : 1.

14. Perfected. See on verse 1.

16. Jer. 31 : 33, 34.

19. The holy place. Rather, "the holiest place."

20. Christ's flesh had to be rent before man could enter heaven. Hence, the veil, which divided the holiest place from the outer sanctuary, aptly represented the flesh, or earthly life, of Jesus, the rending of which gave entrance for all God's priests into the holiest (for all believers into heaven).

22. The way is opened, the great High Priest is our Friend and Mediator; so let us come to God's throne, the mercy-seat (see chap. 4 : 16) in full confidence. **And our body washed with pure water.** Not to be literally understood. The figure is that of a priest, first sprinkled with the blood at the brazen altar, and then washed at the laver, entering into the Holy of holies, through the outer sanctuary and rent veil. The translation of the figure, then, is the Christian believer, justified and *sanctified*, entering into full communion with God through Jesus Christ. There is no allusion whatever to baptism, except as baptism is another figurative rite, as was the use of the laver (see in Ps. 24 : 4, and Job 17 : 9, how "clean hands" stand for a *holy life*).

25 Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

28 He that despised Moses' law died without mercy under two or three witnesses:

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

30 For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

31 *It is* a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompence of reward.

36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come will come, and will not tarry.

38 Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

bling of ourselves together, as the custom of some is, but exhorting *one another*: and so much the more, as ye see the day drawing nigh.

26 For if we sin wilfully after that we have received the knowledge of the truth, there
27 remaineth no more a sacrifice for sins, but a certain fearful expectation of judgement, and a [1] fierceness of fire which shall devour
28 the adversaries. A man that hath set at nought Moses' law dieth without compassion on *the word of* two or three witnesses:
29 of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, [2] an unholy thing, and hath done despite unto the
30 Spirit of grace? For we know him that said, Vengeance belongeth unto me, I will recompense. And again, The Lord shall
31 judge his people. It is a fearful thing to fall into the hands of the living God.
32 But call to remembrance the former days, in which, after ye were enlightened, ye endured a great conflict of sufferings;
33 partly, being made a gazingstock both by reproaches and afflictions; and partly, becoming partakers with them that were so
34 used. For ye both had compassion on them that were in bonds, and took joyfully the spoiling of your possessions, knowing [3] that [4] ye yourselves have a better possession and an abiding one.
35 Cast not away therefore your boldness, which hath great
36 recompense of reward. For ye have need of patience, that, having done the will of God, ye may receive the promise.
37 For yet a very little while,
He that cometh shall come, and shall not tarry.
38 But [5] my righteous one shall live by faith:
And if he shrink back, my soul hath no pleasure in him.
39 But we are not [6] of them that shrink back unto perdition; but of them that have faith unto the [7] saving of the soul.

[1] Or, *jealousy*. [2] Gr. *a common thing*. [3] Or, *that ye have your own selves for a better possession*. [4] Some ancient authorities read *ye have for yourselves a better possession*. [5] Some ancient authorities read *the righteous one*. [6] Gr. *of shrinking back . . . but of faith*. [7] Or, *gaining*.

25. Exhorting one another. Engaging in mutual exhortations to stimulate and encourage Christian faith. **The day** of Christ's coming, in any of its several applications.

26. After — we have received the knowledge of the truth. The knowledge here is the thorough knowledge which reaches the conscience (ἐπίγνωσις). When the truth, thus touching the inner soul, is rejected, there can be no salvation, but only judgment, for the sinner.

29. The man, thus rejecting the grace of God in Christ, treads under foot the Son of God (despises Christ), counts the blood of the covenant, in which he had a formal status, unholy (makes sacred things profane), and does despite to, or insults, the gracious Spirit (rejects the converting and sanctifying power).

30. Deut. 32: 35, 36.

34. Spoiling. Robbery.

36. Ye may receive (or, "bring along with you") **the promise.** That is, that ye may enjoy the fulfilment of the promise. The promise is that of eternal blessedness in the Messiah, the same as that made to Abraham.

37, 38. Hab. 2: 3, 4.

The Argument of this Chapter. — "The incomplete character of the old ritual is seen in the repetition of the sacrifices; for the law only foreshadowed Christ, in whom sacrifices end, and by whose sacrifice all sin is forever remitted to those who put their trust in him. Let us, then, hold fast our confidence of hope and faith."

CHAPTER XI.

1. What faith is. 6. Without faith we cannot please God. 7. The worthy fruits thereof in the fathers of old time.

1 Now faith is the substance of things hoped for, the evidence of things not seen.

2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith *it is* impossible to please *him:* for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For he looked for a city which hath foundations, whose builder and maker *is* God.

11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

1 Now faith is [1]the assurance of *things*
hoped for, the [2]proving of things not
2 seen. For therein the elders had witness
3 borne to them. By faith we understand
that the [3]worlds have been framed by the
word of God, so that what is seen hath
not been made out of things which do
4 appear. By faith Abel offered unto God
a more excellent sacrifice than Cain,
through which he had witness borne to
him that he was righteous, [4]God bearing
witness [5]in respect of his gifts: and
through it he being dead yet speaketh.
5 By faith Enoch was translated that he
should not see death; and he was not
found, because God translated him: for
before his translation he hath had witness
borne to him that he had been well-pleas-
6 ing unto God: and without faith it is im-
possible to be well-pleasing *unto him:* for
he that cometh to God must believe that
he is, and *that* he is a rewarder of them
7 that seek after him. By faith Noah,
being warned *of God* concerning things
not seen as yet, moved with godly fear,
prepared an ark to the saving of his
house; through which he condemned the
world, and became heir of the righteous-
8 ness which is according to faith. By faith
Abraham, when he was called, obeyed to
go out unto a place which he was to re-
ceive for an inheritance; and he went out,
9 not knowing whither he went. By faith
he became a sojourner in the land of
promise, as in a *land* not his own, [6]dwell-
ing in tents, with Isaac and Jacob, the
10 heirs with him of the same promise: for
he looked for the city which hath the
foundations, whose [7]builder and maker is
11 God. By faith even Sarah herself received
power to conceive seed when she was past
age, since she counted him faithful who
12 had promised: wherefore also there sprang
of one, and him as good as dead, *so many*
as the stars of heaven in multitude, and

[1] Or, *the giving substance to.* [2] Or, *test.* [3] Gr. *ages.* [4] The Greek text in this clause is somewhat uncertain. [5] Or, *over his gifts.* [6] Or, *having taken up his abode in tents.* [7] Or, *architect.*

1. The assurance. Or, "confidence," as the word is translated in chap. 3:14, and in 2 Cor. 9:4, and 11:17. **The proving.** Or, "conviction," as the verb is translated in Tit. 1:9. This long episode on faith springs from the quotation from Habakkuk in chap. 10:38. The glorious promises are to be expected by a firm faith. The righteous man orders his whole life on this principle. Examples of such lives are now given, after the definition of faith in this verse.

2. The elders, or, as we should say, "the ancients," referring to the godly of the old church.

3. Notice the negative statement. Read, "By faith we understand that the ages were prepared by the word of God, so that the thing which is being seen has received its being not from things which are appearing." Nature did not produce nature.

4. A more excellent sacrifice. Rather, "a sacrifice of more meaning." Literally, "a more sacrifice." It had in it the Messianic thought, the suffering of a substitute. **God bearing witness.** Probably by sending fire from heaven to consume the sacrifice. **Through it.** Through this faith (see Gen. 4:4).

5. Before his translation he hath had witness borne. Some miraculous testimony borne to survivors. For Enoch, see Gen. 5:24.

7. By faith Noah. See Gen. 6:9.

8. By faith Abraham. Gen. 12:4.

9. With Isaac and Jacob. It may be contemporaneously. It probably, however, is intended consecutively (Gen. 12:7).

10. The city which hath the foundations. The only enduring home; i.e., heaven.

11. By faith even Sarah herself (Gen. 21:2), although she at first lacked faith, and laughed at God's promise (Gen. 18:12).

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things declare plainly that they seek a country.

15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.

16 But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten *son*,

18 Of whom it was said, That in Isaac shall thy seed be called:

19 Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.

22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's commandment.

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

29 By faith they passed through the Red sea as by dry *land:* which the Egyptians assaying to do were drowned.

30 By faith the walls of Jericho fell down, after they were compassed about seven days.

as the sand, which is by the seashore, innumerable.

13 These all died [1] in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and
14 pilgrims on the earth. For they that say such things make it manifest that they are seeking after a country of their own.
15 And if indeed they had been mindful of that *country* from which they went out, they would have had opportunity to re-
16 turn. But now they desire a better *country*, that is, a heavenly: wherefore God is not ashamed of them, to be called their God: for he hath prepared for them a city.
17 By faith Abraham, being tried, [2] offered up Isaac: yea, he that had gladly received the promises was offering up his only
18 begotten *son;* *even he* [3] to whom it was said, In Isaac shall thy seed be called:
19 accounting that God *is* able to raise up, even from the dead; from whence he did
20 also in a parable receive him back. By faith Isaac blessed Jacob and Esau, even
21 concerning things to come. By faith Jacob, when he was a dying, blessed each of the sons of Joseph; and worshipped,
22 *leaning* upon the top of his staff. By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment con-
23 cerning his bones. By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the
24 king's commandment. By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter;
25 choosing rather to be evil intreated with the people of God, than to enjoy the
26 pleasures of sin for a season; accounting the reproach of [4] Christ greater riches than the treasures of Egypt: for he looked
27 unto the recompense of reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him
28 who is invisible. By faith he [5] kept the passover, and the sprinkling of the blood, that the destroyer of the firstborn should
29 not touch them. By faith they passed through the Red sea as by dry land: which

[1] Gr. *according to.* [2] Gr. *hath offered up.* [3] Or, *of.* [4] Or, *the Christ.* [5] Or, *instituted.* Gr. *hath made.*

13. Not having received the promises. Not having carried the promises with them. That is, not having enjoyed the things promised.

16. A city. See verse 10.

17. Gen. 22 : 2. **Offered up,** as far as his faith was concerned.

18. Gen. 21 : 12.

19. In a parable. In an enacted parable, or typical representation. He received him from the dead, as far as the type demanded the action. "In a parable," is harsh; but "in a figure," is wrong.

20. Gen. 27 : 28, 39.

21. Gen. 48 : 5, 9.

22. Gen. 50 : 24. **Departure.** Gr., "Exodus."

23. Exod. 2 : 2.

24. Exod. 2 : 10–15.

26. The reproach of Christ. The reproach connected with the Messianic hope. **Recompense of reward.** See chap. 2 : 2.

27. Exod. 12 : 41.

28. Exod. 12 : 21.

29. Exod. 14 : 13.

31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of Gedeon, and *of* Barak, and *of* Samson, and *of* Jephthae; *of* David also, and Samuel, and *of* the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

36 And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment:

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

38 (Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

39 And these all, having obtained a good report through faith, received not the promise:

40 God having provided some better thing for us, that they without us should not be made perfect.

the Egyptians assaying to do were swal-
30 lowed up. By faith the walls of Jericho
fell down, after they had been compassed
31 about for seven days. By faith Rahab
the harlot perished not with them that
were disobedient, having received the
32 spies with peace. And what shall I more
say? for the time will fail me if I tell of
Gideon, Barak, Samson, Jephthah; of
33 David and Samuel and the prophets: who
through faith subdued kingdoms, wrought
righteousness, obtained promises, stopped
34 the mouths of lions, quenched the power
of fire, escaped the edge of the sword,
from weakness were made strong, waxed
mighty in war, turned to flight armies of
35 aliens. Women received their dead by a
resurrection: and others were [1]tortured,
not accepting [2]their deliverance; that
they might obtain a better resurrection:
36 and others had trial of mockings and
scourgings, yea, moreover of bonds and
37 imprisonment: they were stoned, they
were sawn asunder, they were tempted,
they were slain with the sword: they went
about in sheepskins, in goatskins; being
38 destitute, afflicted, evil intreated (of whom
the world was not worthy), wandering in
deserts and mountains and caves, and the
39 holes of the earth. And these all, having
had witness borne to them through their
40 faith, received not the promise, God hav-
ing [3]provided some better thing concern-
ing us, that apart from us they should not
be made perfect.

[1] Or, *beaten to death.* [2] Gr. *the redemption.* [3] Or, *foreseen.*

30. Josh. 6:20.

31. Josh. 6:25, and 2:1.

32. Judg. 6:11; 4:6; 13:24; 11:1; 2 Sam. 2:4; 1 Sam. 3:20. The presence of Samson's name in this list has made many doubt if the faith here illustrated can be a saving faith. Perhaps the true solution is in considering the faith to be the confidence in what God says in any particular instance, not thus being necessarily a saving faith. Most of the examples, however, would naturally be of those who were humble servants of God; while, perhaps, both Samson and Jephthah are noted as simply believing God in certain earthly emergencies, and there having signal deliverances. Certainly the faith described in verse 3 is not a saving faith. Saving faith is personal reliance on God's grace for the soul's salvation; and this faith always works by love (Gal. 5:6), in a godly life.

35. By a resurrection. That is, by a recovery from the very article of death; so that it was virtually a resurrection from the dead.

37. They were sawn asunder, they were tempted. There are many various readings here. It is a case where internal evidence is better than external. Probably the words should read, "they were sawn asunder, they were burned."

39. Received not the promise. See chap. 10:36, and chap. 11:13.

40. Should not be made perfect. Should not complete the family of faith. The "better thing," provided concerning us, is the incarnate Son of God.

The Argument of this Chapter. — "The Scriptures are full of examples of faith, to encourage us, especially when we note that we stand amid greater light than did the Fathers."

CHAPTER XII.

1. An exhortation to constant faith, patience, and godliness.
22. A commendation of the new testament above the old.

1 WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,

2 Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees;

13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

1 THEREFORE let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside [1]every weight, and the sin which [2]doth so easily beset us,
2 and let us run with patience the race that is set before us, looking unto Jesus the [3]author and perfecter of *our* faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of
3 God. For consider him that hath endured such gainsaying of sinners against [4]themselves, that ye wax not weary, fainting in
4 your souls. Ye have not yet resisted unto
5 blood, striving against sin: and ye have forgotten the exhortation, which reasoneth with you as with sons,

My son, regard not lightly the chastening of the Lord,
Nor faint when thou art reproved of him;

6 For whom the Lord loveth he chasteneth,
And scourgeth every son whom he receiveth.

7 [5]It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom *his* father chasteneth
8 not? But if ye are without chastening, whereof all have been made partakers,
9 then are ye bastards, and not sons. Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of [6]spirits, and
10 live? For they verily for a few days chastened *us* as seemed good to them; but he for *our* profit, that *we* may be partakers
11 of his holiness. All chastening seemeth for the present to be not joyous, but grievous: yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, *even the fruit* of right-
12 eousness. Wherefore [7]lift up the hands that hang down, and the palsied knees;
13 and make straight paths for your feet, that that which is lame be not [8]turned out of the way, but rather be healed.

[1] Or, *all cumbrance.* [2] Or, *doth closely cling to us.* Or, *is admired of many.* [3] Or, *captain.* [4] Many authorities, some ancient, read *himself.* [5] Or, *Endure unto chastening.* [6] Or, *our spirits.* [7] Gr. *make straight.* [8] Or, *put out of joint.*

1. So great a cloud of witnesses. As those just enumerated. Those that have passed out of our sight have sight of us. The word "compassed" shows that the word "witnesses" does not mean "witnesses to the truth," but means "witnesses of our running." **Lay aside every weight.** The figure of a runner at the games. **The sin which doth so easily beset us.** One of the "weights." Literally, the "well-stood-around sin." It is the sin around which many stand to admire. Hence we are confirmed in it.

2. Jesus, who begins and completes in us the life of faith, was himself an example of faith.

3. Gainsaying of sinners against themselves. That is, to their own injury. The other reading is better ("against himself"), and equally supported. It is more in accordance with the argument.

5, 6. Prov. 3:11, 12.

8. Whereof all true children **have been made partakers.** The "all" refers to the "every son" of verse 6.

9. Furthermore. A new argument. The first was, "God dealeth with us (in chastisement) as his sons." The second is, "God's chastening is for a far higher end than the chastening of an earthly parent, which we acknowledge to be good." **And live.** And have the true life, found in being partakers of his holiness.

12, 13. Taken from Isa. 35:3, and Prov. 4:26, 27. An exhortation to courage and circumspection.

14 Follow peace with all *men*, and holiness, without which no man shall see the Lord:
15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled;
16 Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.
17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.
18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,
19 And the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that the word should not be spoken to them any more:
20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:
21 And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)
22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,
23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,
24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.
25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven:
26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

14 Follow after peace with all men, and the sanctification without which no man
15 shall see the Lord: looking carefully [1] lest *there be* any man that [2] falleth short of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby
16 the many be defiled; [1] lest *there be* any fornicator, or profane person, as Esau, who for one mess of meat sold his own
17 birthright. For ye know that even when he afterward desired to inherit the blessing, he was rejected (for he found no place of repentance), though he sought it diligently with tears.
18 For ye are not come unto [3] *a mount* that might be touched, and that burned with fire, and unto blackness, and darkness,
19 and tempest, and the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that no word more
20 should be spoken unto them: for they could not endure that which was enjoined, If even a beast touch the mountain, it
21 shall be stoned; and so fearful was the appearance, *that* Moses said, I exceedingly
22 fear and quake: but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, [4] and to
23 [5] innumerable hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just
24 men made perfect, and to Jesus the mediator of a new [6] covenant, and to the blood of sprinkling that speaketh better [7] than
25 *that* of Abel. See that ye refuse not him that speaketh. For if they escaped not, when they refused him that warned *them* on earth, much more *shall not* we *escape*, who turn away from him [8] that *warneth*
26 from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more will I make to tremble not
27 the earth only, but also the heaven. And

[1] Or, *whether.* [2] Or, *falleth back from.* [3] Or, *a palpable and kindled fire.* [4] Or, *and to innumerable hosts, the general assembly of angels, and the church, etc.* [5] Gr. *myriads of angels.* [6] Or, *testament.* [7] Or, *than Abel.* [8] Or, *that* is *from heaven.*

14. Particulars of this circumspection. Peace with men, and holiness toward God, are closely united.

15. Falling behind in grace will allow the bitterness of sin to spring up. The allusion is to Deut. 29:18, where apostasy is referred to.

16. Esau sold spiritual privileges for sensual gratification. So act the fornicator and profane person.

17. Read without the parenthesis, "**for he found no place of repentance** in his father Isaac, **though he sought it** (the repentance) **diligently with tears.**"

18. The margin is evidently right here. There is no word for "mount" in the best MSS., and to insert it from verse 22 is very harsh. "Ye are not come to a palpable (material) and kindled fire, etc., but (verse 22) ye are come unto Mount Zion." Of course Mount Sinai is intended (see verse 20). **Blackness, and darkness.** There seems to be no difference in the meaning of the Greek words. The repetition of the idea in different words is intensive.

20. Exod. 19:13.

21. These words of Moses are nowhere found in the Old Testament. They are probably from a true tradition.

22. Mount Zion. Figuratively used for the Christian Church, the Zion of prophecy. **The city of the living God.** Compare 1 Tim. 3:15. **The heavenly Jerusalem.** In distinction from the earthly and material city. **Innumerable hosts of angels** watching over the Church (see Matt. 18:10; Heb. 1:14; 1 Cor. 11:10; Rev. 1:20).

23. General assembly. Gr., *panegyris.* A grand gathering together of all who are of one blood, the name given to the great Greek assemblies at Elis, etc., here given to Christ's Church. **The spirits of just men made perfect.** The spirits of the perfected just are watching the Church and its interests.

24. Blood of sprinkling. In allusion to the sprinkling of the sacrificial blood on the unclean in the Mosaic ritual. Abel's blood called for vengeance (Gen. 4:10). That was natural justice. Christ's blood calls for peace. This is supernatural mercy.

25. Him that speaketh. God, who speaks in the gospel of his Son. **Him that warned them.** Rather, "him that gave the divine responses to them;" i.e., Moses. **From him that warneth from heaven.** Rather, "From him that is from heaven;" i.e., Christ.

26. Then. At the Sinai revelations. The quotation is from Haggai 2:6. The prophecy is of Messiah's eternal kingdom in comparison with the temporary structure of the Jewish ritual ("the things that are shaken").

27 And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.
28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:
29 For our God *is* a consuming fire.

this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may
28 remain. Wherefore, receiving a kingdom that cannot be shaken, let us have [1] grace, whereby we may offer service well-pleas-
29 ing to God with [2] reverence and awe: for our God is a consuming fire.

[1] Or, *thankfulness.* [2] Or, *godly fear.*

29. Our God is a consuming fire. Reason for the "reverence and awe." The allusion is to Deut. 4:24.

The Argument of this Chapter. — "So let us be encouraged in our Christian course by these examples and witnesses, and by the example of Christ himself, remembering, that, as God's dear children, we must suffer chastisement, which shall have a happy result. For we are no longer under the law, but under the gospel, which, with greater privileges, also imposes greater responsibilities."

CHAPTER XIII.

1. Divers admonitions, as to charity, 4. to honest life, 5. to avoid covetousness, 7. to regard God's preachers, 9. to take heed of strange doctrines, 10. to confess Christ, 16, to give alms, 17. to obey governors, 18. to pray for the apostle. 20. The conclusion.

1 Let brotherly love continue.
2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.
3 Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.
4 Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.
5 *Let your* conversation *be* without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.
6 So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me.
7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation.
8 Jesus Christ the same yesterday, and to day, and for ever.
9 Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.
10 We have an altar, whereof they have no right to eat which serve the tabernacle.
11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.
12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.
13 Let us go forth therefore unto him without the camp, bearing his reproach.

1 Let love of the brethren continue.
2 Forget not to shew love unto strangers: for thereby some have entertained angels
3 unawares. Remember them that are in bonds, as bound with them; them that are evil intreated, as being yourselves also in
4 the body. *Let* marriage *be* had in honour among all, and *let* the bed *be* undefiled: for fornicators and adulterers God will
5 judge. [1] Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise
6 forsake thee. So that with good courage we say,

The Lord is my helper; I will not fear:
What shall man do unto me?

7 Remember them that had the rule over you, which spake unto you the word of God; and considering the issue of their
8 [2] life, imitate their faith. Jesus Christ *is* the same yesterday and to-day, *yea*, and
9 [3] for ever. Be not carried away by divers and strange teachings: for it is good that the heart be stablished by grace; not by meats, wherein they that [4] occupied theni-
10 selves were not profited. We have an altar, whereof they have no right to eat
11 which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the holy place [5] by the high priest *as an offering* for sin, are burned
12 without the camp. Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate.
13 Let us therefore go forth unto him with-
14 out the camp, bearing his reproach. For

[1] Gr. Let *your turn* of mind be *free.* [2] Gr. *manner of life.* [3] Gr. *unto the ages.* [4] Gr. *walked.* [5] Gr. *through.*

5. Josh. 1:5. What God says to Joshua, he says to every believer, *mutatis mutandis.* He treats all believers in the same way.

6. Ps. 118:6.

8, 9. Connect these two verses: Jesus Christ is always the same, therefore be not carried away by divers teachings.

10–13. The Jewish ritual prescribed that the bodies of the bullock and goat, whose blood was carried by the

14 For here have we no continuing city, but we seek one to come.

15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name.

16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.

17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.

18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

19 But I beseech *you* the rather to do this, that I may be restored to you the sooner.

20 Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

23 Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace *be* with you all. Amen.

¶ Written to the Hebrews from Italy by Timothy.

we have not here an abiding city, but we seek after *the city* which is to come.
15 Through him [1] then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to
16 his name. But to do good and to communicate forget not: for with such sacrifices
17 God is well pleased. Obey them that have the rule over you, and submit *to them:* for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with [2] grief: for this *were* unprofitable for you.
18 Pray for us: for we are persuaded that we have a good conscience, desiring to
19 live honestly in all things. And I exhort *you* the more exceedingly to do this, that I may be restored to you the sooner.
20 Now the God of peace, who brought again from the dead the great shepherd of the sheep [3] with the blood of the eternal
21 covenant, *even* our Lord Jesus, make you perfect in every good [4] thing to do his will, working in [5] us that which is well-pleasing in his sight, through Jesus Christ; to whom *be* the glory [6] for ever and ever. Amen.
22 But I exhort you, brethren, bear with the word of exhortation: for I have written
23 unto you in few words. Know ye that our brother Timothy hath been set at liberty; with whom, if he come shortly, I will see you.
24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.
25 Grace be with you all. Amen.

[1] Some ancient authorities omit *then*. [2] Gr. *groaning*. [3] Or, *by*. Gr. *in*. [4] Many ancient authorities read *work*. [5] Many ancient authorities read *you*. [6] Gr. *unto the ages of the ages*.

high priest into the Holy of holies, should be carried out of the camp as unclean, and there burned. Those bodies represented Christ, whose blood opened heaven. So, as long as the Jews held on to their ritual, they had no right to eat from an altar, which was with Jesus outside, and considered unclean. The ritual in this had a prophecy of its own temporary and incomplete character.

14. We have not here (in the ritual) **an abiding city, but we seek** the city to come, — the pure church in its full Messianic knowledge and ultimate glory.

15. Sacrifice of praise. Like the Jewish peace-offering used as a thank-offering (Lev. 7:12). It was the sacrifice that expressed the joy at the results of atonement.

The Argument of this Chapter. — "Act with love, courtesy, sympathy, purity, contentment, and regard for your superiors. Be not disturbed by ritualists; for Christ is our only sacrificial victim, of whom the ritualists cannot partake. Only act with Christian love and propriety."

THE GENERAL EPISTLE

OF

JAMES.

THIS Epistle was written by James, the son of Alphæus ("James the less," Mark 15: 40), — who was prominent among the apostles, and who was cousin to our Lord, — probably about the year 60. Some put it much earlier. It is directed to the Jewish Christians outside of Judæa (Hellenists), and urges them to avoid impatience, partiality, evil-speaking, strife, and worldly conduct.

[Many hold that James was literally brother of our Lord, and that he was not the apostle, the son of Alphæus.]

CHAPTER I.

1. We are to rejoice under the cross, 5. to ask patience of God, 13. and in our trials not to impute our weakness, or sins, unto him, 19. but rather to hearken to the word, to meditate in it, and to do thereafter. 26. Otherwise men may seem, but never be truly religious.

1 JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

2 My brethren, count it all joy when ye fall into divers temptations;

3 Knowing *this*, that the trying of your faith worketh patience.

4 But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.

6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

7 For let not that man think that he shall receive any thing of the Lord.

8 A double minded man *is* unstable in all his ways.

9 Let the brother of low degree rejoice in that he is exalted:

10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

1 JAMES, a [1]servant of God and of the Lord Jesus Christ, to the twelve tribes which are of the Dispersion, [2]greeting.

2 Count it all joy, my brethren, when ye
3 fall into manifold [3]temptations; knowing that the proof of your faith worketh pa-
4 tience. And let patience have *its* perfect work, that ye may be perfect and entire, lacking in nothing.

5 But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given
6 him. But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and
7 tossed. For let not that man think [4]that
8 he shall receive any thing of the Lord; a doubleminded man, unstable in all his ways.

9 But let the brother of low degree glory
10 in his high estate: and the rich, in that he is made low: because as the flower of
11 the grass he shall pass away. For the sun

[1] Gr. *bond-servant.* [2] Gr. *wisheth joy.* [3] Or, *trials.* [4] Or, *that a doubleminded man, unstable in all his ways, shall receive any thing of the Lord.*

1. The Dispersion. Gr., *Diaspora.* The name given to the Jews residing outside of Palestine. Of course, only the Christian Jews are addressed, who must have formed a large part of most of the churches at the first (compare chap. 2: 1. Also see 1 Pet. 1: 1).

2. Temptations. The word is used in the Seventy always for "testing," — that wherewith the truth of a thing is tested. Here, therefore, is intended every form of circumstance which gives opportunity for faith to be operative. It includes what we call "trials," but it includes far more.

3. The proof of your faith worketh patience. Rather, "the testing of your faith achieves patient endurance."

4. Patience. Patient endurance. **Perfect and entire, lacking in nothing.** Tautological emphasis.

6. Driven by the wind and tossed. Another tautology in the Greek, "driven with the wind and blown along."

8. A doubleminded man. Having his mind now on one side, and now on the other.

9. But, if you have the divine wisdom, do not be despondent on account of your earthly condition, but, rather, *let the brother who is low in the social scale glory in his exalted state,* which is his in Christ.

10. In that he is made low in the humbling processes of God's providence. He should rejoice in these as giving life to his soul.

11 For the sun is no sooner risen with a burning
heat, but it withereth the grass, and the flower
thereof falleth, and the grace of the fashion of it
perisheth: so also shall the rich man fade away in
his ways.
12 Blessed *is* the man that endureth temptation:
for when he is tried, he shall receive the crown of
life, which the Lord hath promised to them that
love him.
13 Let no man say when he is tempted, I am
tempted of God: for God cannot be tempted with
evil, neither tempteth he any man:
14 But every man is tempted, when he is drawn
away of his own lust, and enticed.
15 Then when lust hath conceived, it bringeth
forth sin: and sin, when it is finished, bringeth
forth death.
16 Do not err, my beloved brethren.
17 Every good gift and every perfect gift is from
above, and cometh down from the Father of
lights, with whom is no variableness, neither
shadow of turning.
18 Of his own will begat he us with the word of
truth, that we should be a kind of firstfruits
of his creatures.
19 Wherefore, my beloved brethren, let every
man be swift to hear, slow to speak, slow to
wrath:
20 For the wrath of man worketh not the right-
eousness of God.
21 Wherefore lay apart all filthiness and super-
fluity of naughtiness, and receive with meekness
the engrafted word, which is able to save your souls.
22 But be ye doers of the word, and not hearers
only, deceiving your own selves.
23 For if any be a hearer of the word, and not
a doer, he is like unto a man beholding his natural
face in a glass:
24 For he beholdeth himself, and goeth his way,
and straightway forgetteth what manner of man
he was.
25 But whoso looketh into the perfect law of
liberty, and continueth *therein*, he being not a for-
getful hearer, but a doer of the work, this man
shall be blessed in his deed.
26 If any man among you seem to be religious,
and bridleth not his tongue, but deceiveth his own
heart, this man's religion *is* vain.
27 Pure religion and undefiled before God and
the Father is this, To visit the fatherless and
widows in their affliction, *and* to keep himself
unspotted from the world.

ariseth with the scorching wind, and
withereth the grass; and the flower thereof
falleth, and the grace of the fashion of it
perisheth: so also shall the rich man fade
away in his goings.
12 Blessed is the man that endureth temp-
tation: for when he hath been approved,
he shall receive the crown of life, which
the Lord promised to them that love him.
13 Let no man say when he is tempted, I am
tempted [1]of God: for God [2]cannot be
tempted with [3]evil, and he himself tempt-
14 eth no man: but each man is [4]tempted,
when he is drawn away by his own lust,
15 and enticed. Then the lust, when it hath
conceived, beareth sin: and the sin, when
16 it is fullgrown, bringeth forth death. Be
17 not deceived, my beloved brethren. Every
good [5]gift and every perfect boon is from
above, coming down from the Father of
lights, with whom can be no variation,
neither shadow that is cast by turning.
18 Of his own will he brought us forth by
the word of truth, that we should be a
kind of firstfruits of his creatures.
19 [6]Ye know *this*, my beloved brethren.
But let every man be swift to hear, slow
20 to speak, slow to wrath: for the wrath
of man worketh not the righteousness of
21 God. Wherefore putting away all filthi-
ness and overflowing of [7]wickedness, re-
ceive with meekness the [8]implanted word,
22 which is able to save your souls. But be
ye doers of the word, and not hearers
23 only, deluding your own selves. For if
any one is a hearer of the word, and not
a doer, he is like unto a man beholding
24 [9]his natural face in a mirror: for he be-
holdeth himself, and goeth away, and
straightway forgetteth what manner of
25 man he was. But he that looketh into
the perfect law, the *law* of liberty, and *so*
continueth, being not a hearer that forget-
teth, but a doer that worketh, this man
26 shall be blessed in his doing. If any man
[10]thinketh himself to be religious, while he
bridleth not his tongue but deceiveth his
27 heart, this man's religion is vain. Pure
religion and undefiled before our God and
Father is this, to visit the fatherless and
widows in their affliction, *and* to keep
himself unspotted from the world.

[1] Gr. *from.* [2] Or, *is untried in evil.* [3] Gr. *evil things.* [4] Or, *tempted by his own lust, being drawn away* by it, *and enticed.* [5] Or, *giving.* [6] Or, *Know ye.* [7] Or, *malice.* [8] Or, *inborn.* [9] Gr. *the face of his birth.* [10] Or, *seemeth to be.*

11. The grace of the fashion of it. Rather, "the beauty of its countenance."

12. Crown of life. Compare Rev. 2 : 10; also, Matt. 19 : 28. See also Ps. 8 : 5, and Ps. 149 : 6–9.

13. When he is tempted. Here the word for "test" has evidently the meaning of our "tempt." It is the testing *with evil*, as it is afterward expressed. In this sense, God is neither tested, nor a tester. Evil has no power over God, and no alliance with him. As far as a test has an evil character, it gets this from the man himself.

14. Lust. Desire. **Enticed** by a bait.

15. The desire is not sin, but it produces sin; and sin's offspring is death.

17. Good gift — perfect boon. Another example of James's tautology. **The Father of lights.** If we read φωτῶν instead of φώτων, we have "Father of men." It is true that φώς (man) is a poetic word, but this passage is poetic. The "he brought us forth" (Old Version, "begat he us") of verse 18 responds to this interpretation. If we keep the usual reading, we may suppose that Christians, in their illumination, are the lights; and, as light was first created (Gen. 1), so they are the first fruits of the new creation. **Neither shadow that is cast by turning.** He not only does not change, but his very shadow never moves by his turning. Or, as Father of lights, he does not move, as does the sun, and make a shadow by moving.

18. We Christians should be a kind of firstfruits; i.e., a dedicated part (Lev. 23 : 10, 11). Or, as above.

19. The imperative seems the better rendering: "Know this fact, of God being the source of all good." **But,** on man's side, **let every man be swift to hear,** etc.

25. He who continues looking into God's perfect law of love receives the divine nature, in which there is no restraint from a condemning conscience. In this way the perfect law is a law of liberty.

27. Himself. Or, "one's self."

The Argument of this Chapter.—"Be patient under trials, confidently looking to God for wisdom, rejoicing in your spiritual growth in view of the perishing nature of earthly things, and knowing that no evil, but only good, is from God. With docile heart receive his Word, and seek to live a pure and helpful life."

CHAPTER II.

1. It is not agreeable to Christian profession to regard the rich, and to despise the poor brethren: 13. rather we are to be loving, and merciful: 14. and not to boast of faith where no deeds are, 17. which is but a dead faith, 19. the faith of devils, 21. not of Abraham, 25. and Rahab.

1 My brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons.

2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

7 Do not they blaspheme that worthy name by the which ye are called?

8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.

11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law of liberty.

13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

14 What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

1 My brethren, [1]hold not the faith of our
Lord Jesus Christ, *the Lord* of glory, with
2 respect of persons. For if there come
into your [2]synagogue a man with a gold
ring, in fine clothing, and there come in
3 also a poor man in vile clothing; and ye
have regard to him that weareth the fine
clothing, and say, Sit thou here in a good
place; and say to the poor man, Stand
thou there, or sit under my footstool;
4 [3]are ye not divided [4]in your own mind,
and become judges with evil thoughts?
5 Hearken, my beloved brethren; did not
God choose them that are poor as to the
world *to be* rich in faith, and heirs of the
kingdom which he promised to them that
6 love him? But ye have dishonoured
the poor man. Do not the rich oppress
you, and themselves drag you before the
7 judgement-seats? Do not they blas-
pheme the honourable name [5]by the
8 which ye are called? Howbeit if ye ful-
fil the royal law, according to the scrip-
ture, Thou shalt love thy neighbour as
9 thyself, ye do well: but if ye have respect
of persons, ye commit sin, being convicted
10 by the law as transgressors. For whoso-
ever shall keep the whole law, and yet
stumble in one *point*, he is become guilty
11 of all. For he that said, Do not commit
adultery, said also, Do not kill. Now if
thou dost not commit adultery, but killest,
thou art become a transgressor of the law.
12 So speak ye, and so do, as men that are
13 to be judged by a law of liberty. For
judgement *is* without mercy to him that
hath shewed no mercy: mercy glorieth
against judgement.
14 What doth it profit, my brethren, if a
man say he hath faith, but have not
15 works? can that faith save him? If a
brother or sister be naked, and in lack of

[1] Or, *do ye, in accepting persons, hold the faith . . . glory?* [2] Or, *assembly.* [3] Or, *do ye not make distinctions.* [4] Or, *among yourselves.* [5] Gr. *which was called upon you.*

1. With respect of persons. See Acts 10:34.

2. Your synagogue, now become a Christian church. **Vile clothing.** Rather, "soiled clothing."

4. Are ye not divided in your own mind? Rather, "are ye not divided (into classes) among yourselves?"

5, 6. The poor are generally God's rich, and the rich are generally persecutors of God's people.

8. Lev. 19:18.

10. An argument against the Judaizers. They forgot that the law demanded love to one's neighbor. **Guilty of all.** Liable with respect to all.

11. Exod. 20:13, 14. **The law,** regarded in its unity.

12. By a law of liberty. See on chap. 1:25. If we are to be judged by a law of liberty, we are to have in us the conditions of God's freemen: otherwise we shall be judged by the law of bondage.

13. For simple judgment belongs to such as, having showed no mercy, are not in the kingdom of mercy. The merciful dispensation in Christ rejoices over the dispensation of judgment in which every unbeliever is found.

14. The *name* "faith" is nothing. A true believer has the *life* of faith.

16 And one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?
17 Even so faith, if it hath not works, is dead, being alone.
18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.
19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.
20 But wilt thou know, O vain man, that faith without works is dead?
21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?
22 Seest thou how faith wrought with his works, and by works was faith made perfect?
23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.
24 Ye see then how that by works a man is justified, and not by faith only.
25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?
26 For as the body without the spirit is dead, so faith without works is dead also.

16 daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to
17 the body; what doth it profit? Even so faith, if it have not works, is dead in it-
18 self. [1] Yea, a man will say, Thou hast faith, and I have works: shew me thy faith apart from *thy* works, and I by my
19 works will shew thee *my* faith. Thou believest that [2] God is one; thou doest well: the [3] devils also believe, and shud-
20 der. But wilt thou know, O vain man, that faith apart from works is barren?
21 Was not Abraham our father justified by works, in that he offered up Isaac his son
22 upon the altar? [4] Thou seest that faith wrought with his works, and by works
23 was faith made perfect; and the scripture was fulfilled which saith, And Abraham believed God, and it was reckoned unto him for righteousness; and he was called
24 the friend of God. Ye see that by works a man is justified, and not only by faith.
25 And in like manner was not also Rahab the harlot justified by works, in that she received the messengers, and sent them
26 out another way? For as the body apart from the spirit is dead, even so faith apart from works is dead.

[1] Or, *But some one will say.* [2] Some ancient authorities read *there is one God.* [3] Gr. *demons.* [4] Or, *Seest thou . . . perfect?*

17. Is dead, and hence is no faith.

20. Wilt thou know by illustration? etc. Then follow the two examples of Abraham and Rahab.

24. And not only by faith. Or, "not by faith only." That is, not by a faith, which, being alone, proves itself no faith. This is perfectly consonant with Paul's declaration, "a man is justified by faith without the deeds of the law." The deeds of the law here are considered in themselves. The "works" by which a man is justified (in this twenty-fourth verse) are the *works of faith.*

The Argument of this Chapter. — "Show no partiality toward the rich and great, but keep the law of love, showing your faith to be true by its legitimate works in the service of God."

CHAPTER III.

1. We are not rashly or arrogantly to reprove others: 5. but rather to bridle the tongue, a little member, but a powerful instrument of much good, and great harm. 13. They who be truly wise be mild, and peaceable, without envying, and strife.

1 My brethren, be not many masters, knowing that we shall receive the greater condemnation.
2 For in many things we offend all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.
3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.
4 Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.
5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

1 Be not many teachers, my brethren, knowing that we shall receive [1] heavier
2 judgement. For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle
3 the whole body also. Now if we put the horses' bridles into their mouths, that they may obey us, we turn about their
4 whole body also. Behold, the ships also, though they are so great, and are driven by rough winds, are yet turned about by a very small rudder, whither the impulse of
5 the steersman willeth. So the tongue also is a little member, and boasteth great things. Behold, [2] how much wood is kin-

[1] Gr. *greater.* [2] Or, *how great a forest.*

1. A caution against a vain striving for the position of teachers in the Church. The responsibility is great. We shall receive greater condemnation if we teach, as well as act, falsely. From this verse to verse 12 inclusive, the thought is one. It refers to the responsibility of the teacher. He uses his tongue, — a member which has mighty power for evil, and which must, therefore, be carefully watched. The tongue, as a little member doing great things, is compared to the bit, the rudder, and the spark of fire.

3. Bridles. Bits.

6 And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

8 But the tongue can no man tame; *it is* an unruly evil, full of deadly poison.

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet *water* and bitter?

12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

13 Who *is* a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but *is* earthly, sensual, devilish.

16 For where envying and strife *is*, there *is* confusion and every evil work.

17 But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18 And the fruit of righteousness is sown in peace of them that make peace.

6 dled by how small a fire! And the tongue
is [1]a fire: [2]the world of iniquity among
our members is the tongue, which defileth
the whole body, and setteth on fire the
wheel of [3]nature, and is set on fire by
7 hell. For every [4]kind of beasts and birds,
of creeping things and things in the sea,
is tamed, and hath been tamed [5]by [6]man-
8 kind: but the tongue can no man tame;
it is a restless evil, *it is* full of deadly
9 poison. Therewith bless we the Lord and
Father; and therewith curse we men,
which are made after the likeness of God:
10 out of the same mouth cometh forth bless-
ing and cursing. My brethren, these
11 things ought not so to be. Doth the
fountain send forth from the same open-
12 ing sweet *water* and bitter? can a fig tree,
my brethren, yield olives, or a vine figs?
neither *can* salt water yield sweet.

13 Who is wise and understanding among
you? let him shew by his good life his
14 works in meekness of wisdom. But if ye
have bitter jealousy and faction in your
heart, glory not and lie not against the
15 truth. This wisdom is not *a wisdom* that
cometh down from above, but is earthly,
16 [7]sensual, [8]devilish. For where jealousy
and faction are, there is confusion and
17 every vile deed. But the wisdom that is
from above is first pure, then peaceable,
gentle, easy to be intreated, full of mercy
and good fruits, without [9]variance, with-
18 out hypocrisy. And the fruit of right-
eousness is sown in peace [10]for them that
make peace.

[1] Or, *a fire, that world of iniquity: the tongue is among our members that which, etc.* [2] Or, *that world of iniquity, the tongue, is among our members that which, etc.* [3] Or, *birth.* [4] Gr. *nature.* [5] Or, *unto.* [6] Gr. *the human nature.* [7] Or, *natural.* Or, *animal.* [8] Gr. *demoniacal.* [9] Or, *doubtfulness.* Or, *partiality.* [10] Or, *by.*

6. The tongue is called "the world of iniquity," as representing all evil. It is the mouth-piece of every vice.
The wheel of nature. The circuit of creation, the whole course of events.
7. Tamed (*bis*). Rather, "subdued."
8. Tame. Rather, "subdue."
13. In meekness of wisdom. In meekness that belongs to the divine wisdom.
17. Is first pure. Purity is its first quality, because this embraces all the other qualities. The other qualities, which bring Christians together, are in the service of a pure and spotless holiness.

The Argument of this Chapter. — "The responsibility of using the tongue is great, as the influence of the tongue is mighty. We are to avoid every thing bitter and violent, and seek that peace which the divine wisdom dictates."

CHAPTER IV.

1. We are to strive against covetousness, 4. intemperance, 5. pride, 11. detraction, and rash judgment of others: 13. and not to be confident in the good success of worldly business, but mindful ever of the uncertainty of this life, to commit ourselves and all our affairs to God's providence.

1 From whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members?

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.

1 Whence *come* wars and whence *come*
fightings among you? *come they* not
hence, *even* of your pleasures that war in
2 your members? Ye lust, and have not:
ye kill, and [1]covet, and cannot obtain: ye
fight and war; ye have not, because ye ask
3 not. Ye ask, and receive not, because ye
ask amiss, that ye may spend *it* in your

[1] Gr. *are jealous.*

1. Your pleasures. Subjectively considered.
3. Amiss. Rather, "wickedly."

4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

8 Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

10 Humble yourselves in the sight of the Lord, and he shall lift you up.

11 Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what *shall be* on the morrow. For what *is* your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye *ought* to say, If the Lord will, we shall live, and do this, or that.

16 But now ye rejoice in your boastings: all such rejoicing is evil.

17 Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

4 pleasures. Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself
5 an enemy of God. Or think ye that the scripture [1] speaketh in vain? [2] Doth the spirit which [3] he made to dwell in us long
6 unto envying? But he giveth [4] more grace. Wherefore *the scripture* saith, God resisteth the proud, but giveth grace
7 to the humble. Be subject therefore unto God; but resist the devil, and he will flee
8 from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye
9 doubleminded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.
10 Humble yourselves in the sight of the Lord, and he shall exalt you.
11 Speak not one against another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against the law, and judgeth the law: but if thou judgest the law, thou art not a doer of
12 the law, but a judge. One *only* is the lawgiver and judge, *even* he who is able to save and to destroy: but who art thou that judgest thy neighbour?
13 Go to now, ye that say, To-day or to-morrow we will go into this city, and spend a year there, and trade, and get
14 gain: whereas ye know not what shall be on the morrow. What is your life? For ye are a vapour, that appeareth for a little
15 time, and then vanisheth away. [5] For that ye ought to say, If the Lord will, we
16 shall both live, and do this or that. But now ye glory in your vauntings: all such
17 glorying is evil. To him therefore that knoweth to do good, and doeth it not, to him it is sin.

[1] Or, *saith in vain.* [2] Or, *The spirit which he made to dwell in us he yearneth for even unto jealous envy.* Or, *That spirit which he made to dwell in us yearneth* for us *even unto jealous envy.* [3] Some ancient authorities read *dwelleth in us.* [4] Gr. *a greater grace.* [5] Gr. *Instead of your saying.*

4. Ye adulteresses. Some think the feminine is here used for both sexes. Perhaps some special cases of sinful women in the Church were in the apostle's mind. The Old Version's reading is evidently an invention to get rid of a difficulty.

5. Speaketh in vain on the subject of the world's hatred to God. **Long unto envying,** as the worldly spirit does.

6. But he (the Spirit) **giveth more grace** than to allow such conduct, **wherefore** *he* (the Spirit) **saith,** etc. Prov. 3:34.

8. Doubleminded. See chap. 1:8.

9. Heaviness. Gloominess.

11. Speak not one against another. The Old Version is better, "Speak not evil one of another." The noun is found in Rom. 1:30 as "backbiters." **He that speaketh against a brother.** "He that speaketh evil of a brother." **Speaketh against the law** of love. **Judgeth the law.** Practically condemns the law, or, at least, feels himself competent to set it aside on occasion.

13. Go to now. Rather, in modern usage, "come now."

15. For that ye ought. Whereas ye ought.

17. That knoweth to do good, as ye all do.

The Argument of this Chapter.—"All strife is opposed to God's peace. Humble yourselves for your evil conduct, cease from evil-speaking and worldly confidence, which you know to be wrong."

CHAPTER V.

1. Wicked rich men are to fear God's vengeance. 7. We ought to be patient in afflictions, after the example of the prophets, and Job: 12. to forbear swearing, 13. to pray in adversity, to sing in prosperity: 16. to acknowledge mutually our several faults, to pray one for another, 19. and to reduce a straying brother to the truth.

1 Go to now, *ye* rich men, weep and howl for your miseries that shall come upon *you*.
2 Your riches are corrupted, and your garments are motheaten.
3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.
4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.
5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.
6 Ye have condemned *and* killed the just; *and* he doth not resist you.
7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.
8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.
9 Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.
10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.
11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.
12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation.

1 Go to now, ye rich, weep and howl for your miseries that are coming upon you.
2 Your riches are corrupted, and your gar-
3 ments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony [1]against you, and shall eat your flesh as fire. Ye have laid up
4 your treasure in the last days. Behold, the hire of the labourers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the
5 Lord of Sabaoth. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of
6 slaughter. Ye have condemned, ye have killed the righteous *one;* he doth not resist you.
7 Be patient therefore, brethren, until the [2]coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until [3]it
8 receive the early and latter rain. Be ye also patient; stablish your hearts: for the
9 [2]coming of the Lord is at hand. Murmur not, brethren, one against another, that ye be not judged: behold, the judge
10 standeth before the doors. Take, brethren, for an example of suffering and of patience, the prophets who spake in the
11 name of the Lord. Behold, we call them blessed which endured: ye have heard of the [4]patience of Job, and have seen the end of the Lord, how that the Lord is full of pity, and merciful.
12 But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but [5]let your yea be yea, and your nay, nay; that ye fall not under judgement.

[1] Or, *unto.* [2] Gr. *presence.* [3] Or, *he.* [4] Or, *endurance.* [5] Or, *let yours be the yea, yea, and the nay, nay.* Compare Matt. 5:37.

1. Go to. See on chap. 4:13.

2. Your riches are corrupted. The apostle graphically puts himself in the future.

3. A testimony against you, as showing the folly of your trust in them. **Shall eat your flesh;** i.e., shall, by the remorse caused you, consume your soul, as fire consumes flesh. "*Ye have laid up treasure in last days*" when they are of no use. It may be, however, "ye have laid up treasure of wrath to curse you in the last days."

4. Lord of Sabaoth. "Sabaoth" is the Hebrew for "hosts" (see Rom. 9:29). All God's agencies are his "hosts," which serve his holy will, and execute his justice.

5. In a day of slaughter, when ye should have been aiding the sufferers.

6. The righteous. This is scarcely to be referred to Christ, with whose death those whom James addressed had nothing to do. It is rather a special word for a general application. **He doth not resist you.** The present makes the picture more vivid. Perhaps this is impersonal, "ye are not resisted;" i.e., God gives you full liberty to act your worst.

7. The early and latter rain. The rain at sowing, and the rain at growing.

8. The coming of the Lord. This phrase must not be confined in its application to the judgment-day. That, undoubtedly, is its chief application; but it is used of every great crisis of punishment and salvation, as the destruction of the Jewish state and church, and personally to the crisis of the separation of soul and body. Here the exhortation is to be patient, and wait for the time when the Lord will punish the oppressors of the Church.

11. Patience. Patient endurance. **The end of the Lord.** The end which the Lord brings about through his chastisements.

12. Why is this about swearing inserted here? Because oaths are indicative of excitement, and they were to be calm and patient.

13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

16 Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

13 Is any among you suffering? let him pray. Is any cheerful? let him sing
14 praise. Is any among you sick? let him call for the elders of the church; and let them pray over him, [1] anointing him with
15 oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him.
16 Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its work-
17 ing. Elijah was a man of like [2] passions with us, and he prayed [3] fervently that it might not rain; and it rained not on the
18 earth for three years and six months. And he prayed again; and the heaven gave rain, and the earth brought forth her fruit.
19 My brethren, if any among you do err from the truth, and one convert him;
20 [4] let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.

[1] Or, *having anointed.* [2] Or, *nature.* [3] Gr. *with prayer.* [4] Some ancient authorities read *know ye.*

13. Prayer and praise are safe vents for keen feeling.

14, 15. This evidently refers to the apostolic day of miracles. It was only the elders, and they with oil, that could work the miracle. Those two facts show that it is not an injunction with regard simply to the prayer of faith. **If he have committed sins,** and by these has been brought to his sickness (compare 1 Cor. 11:30).

16. In its working. In its operation in the spiritual sphere, where it is a link in the chain of cause and effect.

17, 18. 1 Kings 17:1, and 18:1. Much was in the fact that he was a prophet, but much also was in the prayer.

20. Shall cover a multitude of sins in the man saved, by preventing the growth and maturity of many (see Prov. 10:12, where the antithesis shows us the meaning).

The Argument of this Chapter. — "The cruel rich men of the world shall suffer their just reward in due time. Let Christians be patient under their inflictions. Avoid impatience, even in language. Let your emotions have vent in a religious direction. Remember the power of prayer, and seek the salvation of souls."

THE FIRST EPISTLE GENERAL

OF

PETER.

THIS Epistle was written by the apostle Peter, at Babylon, probably about the year 67. It is addressed to the Jewish Christians in Asia Minor, urging them to a steadfast adherence to Christian duty under persecutions.

CHAPTER I.

1. He blesseth God for his manifold spiritual graces: 10. shewing that the salvation in Christ is no news, but a thing prophesied of old: 13. and exhorteth them accordingly to a godly conversation, forasmuch as they are now born anew by the word of God.

1 PETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

3 Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

1 PETER, an apostle of Jesus Christ, to the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia,
2 and Bithynia, according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.
3 Blessed *be* the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ
4 from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not
5 away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed
6 in the last time. Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in
7 manifold [1] temptations, that the proof of your faith, *being* more precious than gold that perisheth though it is proved by fire, might be found unto praise and glory and honour at the revelation of Jesus Christ:

[1] Or, *trials*.

1. Sojourners of the Dispersion. See on James 1: 1. **Pontus, Galatia, Cappadocia, Asia, and Bithynia.** These divisions probably embraced the whole of what was afterwards called Asia Minor. Pontus included Paphlagonia; and Asia (the province) probably included all the western and southern districts, as well as Phrygia.

2. God's foreknowledge, the Spirit's sanctifying power, and man's obedient reception of the sprinkling of Christ's blood, show the action of the triune God in man's salvation, and man's free action therein, in perfect concordance. The blood sprinkled on the worshipper represented the application to him of the results of the sacrifice. The Christian's faith receives such application of Christ's blood; and "obedience," here, is the obedience of that faith which thus receives it.

3. Begat us again. After our death in sin, gave us a new birth in Christ.

4. And that fadeth not away. Better, "and unfading."

5. Salvation. Used here, as in Rom. 13: 11, for the completed salvation in heaven (verse 4).

6. Wherein. In which condition of things. **Temptations.** Rather, "trials;" positions that have tested your faith.

7. The proof. The testing (see James 1: 2, 3, for a similar sentence; also compare James 1: 12). Read, "that the testing of your faith, being of greater value than the testing of gold, which (notwithstanding its test by fire) perishes, may result in your praise and glory and honor," etc.

8 Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory:

9 Receiving the end of your faith, *even* the salvation of *your* souls.

10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you:

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, Be ye holy; for I am holy.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear:

18 Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

8 whom not having seen ye love; on whom,
though now ye see him not, yet believing,
ye rejoice greatly with joy unspeakable and
9 [1] full of glory: receiving the end of your
faith, *even* the salvation of *your* souls.
10 Concerning which salvation the prophets
sought and searched diligently, who proph-
esied of the grace that *should come* unto
11 you: searching what *time* or what manner
of time the Spirit of Christ which was in
them did point unto, when it testified be-
forehand the sufferings [2] of Christ, and
12 the glories that should follow them. To
whom it was revealed, that not unto them-
selves, but unto you, did they minister
these things, which now have been an-
nounced unto you through them that
preached the gospel unto you [3] by the
[4] Holy Ghost sent forth from heaven;
which things angels desire to look into.
13 Wherefore girding up the loins of your
mind, be sober and set your hope perfectly
on the grace that [5] is to be brought unto
14 you at the revelation of Jesus Christ; as
children of obedience, not fashioning your-
selves according to your former lusts in
15 *the time of* your ignorance: but [6] like as
he which called you is holy, be ye your-
selves also holy in all manner of living;
16 because it is written, Ye shall be holy; for
17 I am holy. And if ye call on him as
Father, who without respect of persons
judgeth according to each man's work,
pass the time of your sojourning in fear:
18 knowing that ye were redeemed, not with
corruptible things, with silver or gold,
from your vain manner of life handed
19 down from your fathers; but with precious
blood, as of a lamb without blemish and
without spot, *even the blood* of Christ:
20 who was foreknown indeed before the
foundation of the world, but was mani-
fested at the end of the times for your
21 sake, who through him are believers in
God, which raised him from the dead, and
gave him glory; so that your faith and
22 hope might be in God. Seeing ye have
purified your souls in your obedience to
the truth unto unfeigned love of the

[1] Gr. *glorified.* [2] Gr. *unto.* [3] Gr. *in.* [4] Or, *Holy Spirit.* [5] Gr. *is being brought.* [6] Or, *like the Holy One which called you.*

8. This exquisite passage is translated with remarkable felicity. The Old Version is a little the finer. The Revision inserts "greatly" with "rejoice," so as to preserve the likeness to verse 6; but that was not necessary. "Whom not having seen ye love," is precisely the same in meaning as "whom having not seen ye love;" and the latter is smoother.

9. The salvation. Here it is the salvation as appreciated and appropriated by a present faith.

11. What time (chronologically), **or what manner of time** (as to circumstances).

12. By the Holy Ghost, in his power of inspiration and miracle-working. **To look into.** The word means, to stoop, so as to catch a glimpse. There is effort, but not labored investigation. The angels do not explore the mysteries of Christ, but they desire (so to speak) to peep into them.

13. Revelation of Jesus Christ. Here, as in verse 7, this means the revelation referred to in 2 Thess. 1:7, when Christ shall come to judge the world.

14. Children of obedience. Compare Eph. 2:2; 5:6; Col. 3:6. Those who are marked by their love of obedience.

16. Lev. 11:44; 19:2.

20. At the end of the times. At the close of the various periods assigned by God to precede the incarnation.

21. So that your faith and hope might be in God, that he would also raise you from the dead, and give you glory.

22. We may better read, "Seeing ye have purified your souls in your obedience to the truth, love one another from the heart fervently unto an unfeigned brotherly love."

22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently:

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

brethren, love one another [1] from the heart
23 fervently: having been begotten again, not of corruptible seed, but of incorruptible, through the word of [2] God, which
24 liveth and abideth. For,

All flesh is as grass,
And all the glory thereof as the flower of grass.
The grass withereth, and the flower falleth:
25 But the [3] word of the Lord abideth for ever.

And this is the [3] word of good tidings which was preached unto you.

[1] Many ancient authorities read *from a clean heart.* [2] Or, *God who liveth.* [3] Gr. *saying.*

23. The word of God carries the seed of truth into the conscience; and so the new man is begotten, who is as abiding as the Word.

24, 25. Isa. 40:6, 8.

The Argument of this Chapter — "Blessed be God for our hope experienced in the trial of our faith, and for the glorious privileges which we enjoy above former ages, through the light of the gospel. Let us, then, be holy, and full of love, according to God's eternal Word."

CHAPTER II.

1. He dehorteth them from the breach of charity: 4. shewing that Christ is the foundation whereupon they are built. 11. He beseecheth them also to abstain from fleshly lusts, 13. to be obedient to magistrates, 18. and teacheth servants how to obey their masters, 20. patiently suffering for well doing, after the example of Christ.

1 WHEREFORE laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

3 If so be ye have tasted that the Lord *is* gracious.

4 To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious,

5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

7 Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

9 But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

1 PUTTING away therefore all [1] wickedness, and all guile, and hypocrisies, and
2 envies, and all evil speakings, as newborn babes, long for the [2] spiritual milk which is without guile, that ye may grow thereby
3 unto salvation; if ye have tasted that the
4 Lord is gracious: unto whom coming, a living stone, rejected indeed of men, but
5 with God elect, [3] precious, ye also, as living stones, are built up [4] a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through
6 Jesus Christ. Because it is contained in [5] scripture,

Behold, I lay in Zion a chief corner stone, elect, [3] precious:
And he that believeth on [6] him shall not be put to shame.

7 [7] For you therefore which believe is the [8] preciousness: but for such as disbelieve,

The stone which the builders rejected,
The same was made the head of the corner;

8 and,

A stone of stumbling, and a rock of offence;

[9] for they [10] stumble at the word, being disobedient: whereunto also they were
9 appointed. But ye are an elect race, a royal priesthood, a holy nation, a people

[1] Or, *malice.* [2] Gr. *reasonable.* [3] Or, *honourable.* [4] Or, *a spiritual house for a holy priesthood.* [5] Or, *a scripture.* [6] Or, *it.* [7] Or, *In your sight.* [8] Or, *honour.* [9] Gr. *who.* [10] Or, *stumble, being disobedient to the word.*

2. As babes in Christ desire the appropriate spiritual food for babes, the simple facts of the gospel.

3. If ye have tasted. See Ps. 34:8.

4. See Ps. 118:22; also see on Eph. 2:20.

5. A spiritual house, to be a holy priesthood. The margin is preferable, "a spiritual house for a holy priesthood." The metaphor is then not marred.

6. Isa. 28:16. See Eph. 2:20.

7. Ps. 118:22.

8. Isa. 8:14. **Whereunto also they were appointed.** In full accordance with their own free will. For the expressions of this verse, see Isa. 43:20, 21, Exod. 19:5, 6, Deut. 7:6, Mal. 3:17 (Septuagint).

10 Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.

13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

16 As free, and not using *your* liberty for a cloke of maliciousness, but as the servants of God.

17 Honour all *men*. Love the brotherhood. Fear God. Honour the king.

18 Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.

19 For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God.

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22 Who did no sin, neither was guile found in his mouth:

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously:

24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

for *God's* own possession, that ye may shew forth the excellencies of him who called you out of darkness into his mar-
10 vellous light: which in time past were no people, but now are the people of God: which had not obtained mercy, but now have obtained mercy.
11 Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts,
12 which war against the soul; having your behaviour seemly among the Gentiles; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation.
13 Be subject to every [1] ordinance of man for the Lord's sake: whether it be to the
14 king, as supreme; or unto governors, as sent [2] by him for vengeance on evil-doers
15 and for praise to them that do well. For so is the will of God, that by well-doing ye should put to silence the ignorance of
16 foolish men: as free, and not [3] using your freedom for a cloke of [4] wickedness, but
17 as bondservants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.
18 [5] Servants, *be* in subjection to your masters with all fear; not only to the good
19 and gentle, but also to the froward. For this is [6] acceptable, if for conscience [7] toward God a man endureth griefs, suffering
20 wrongfully. For what glory is it, if, when ye sin, and are buffeted *for it*, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye shall take it patiently,
21 this is [6] acceptable with God. For hereunto were ye called: because Christ also suffered for you, leaving you an example,
22 that ye should follow his steps: who did
23 no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, threatened not; but committed [8] *himself* to him
24 that judgeth righteously: who his own self [9] bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose
25 [10] stripes ye were healed. For ye were going astray like sheep; but are now returned unto the Shepherd and [11] Bishop of your souls.

[1] Gr. *creation*. [2] Gr. *through*. [3] Gr. *having*. [4] Or, *malice*. [5] Gr. *Household-servants*. [6] Gr. *grace*. [7] Gr. *of*. [8] Or, his cause. [9] Or, *carried up . . . to the tree*. [10] Gr. *bruise*. [11] Or, *Overseer*.

10. See Hos. 2:23.

12. Good works. "Seemly works." Same adjective as that in the preceding clause. **The day of visitation.** Rather, "a day of visitation;" i.e., any such day (see Luke 19:44). The time when God specially forces the truth upon the attention of the unconverted.

13, 14. See on Rom. 13:1-6. **Them that do well.** Literally, "well-doers."

15. Put to silence. Literally, "muzzle." **The ignorance of foolish men** would declare the Christian faith to be hostile to government.

16. A cloke. Rather, "a veil."

17. Honor all men; especially love the brotherhood of Christians. Fear God. And if you ask about the monarch, who may be a tyrant, count him with the rest of mankind, and honor him.

18. Froward. Literally, "crooked."

21. Example. The word originally refers to those examples which were set for children learning to write.

22. Isa. 53:9.

24. Bare our sins. Or, "offered up our sins." See Heb. 7:27, and 13:15, for the same Greek word. **The tree.** The cross (Deut. 21:23). **By whose stripes,** etc. (Isa. 53:5).

25. Astray like sheep. Isa. 53:6.

The Argument of this Chapter.—"Let us lay aside evil, and seek a pure, spiritual diet, coming to Christ, the living stone, on whom we are built as living stones for a spiritual temple. Do, therefore, good works, and show proper subjection to authority of every kind, taking meekly all unjust treatment after the example of Christ."

CHAPTER III.

1. He teacheth the duty of wives and husbands to each other, 8. exhorting all men to unity and love, 14. and to suffer persecution. 19. He declareth also the benefits of Christ toward the old world.

1 LIKEWISE, ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

2 While they behold your chaste conversation *coupled* with fear.

3 Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

6 Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

7 Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

8 Finally, *be ye* all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous:

9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him eschew evil, and do good; let him seek peace, and ensue it.

12 For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* against them that do evil.

13 And who *is* he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousness' sake, happy *are ye:* and be not afraid of their terror, neither be troubled;

1 IN like manner, ye wives, *be* in subjection to your own husbands; that, even if any obey not the word, they may without the word be gained by the [1] behaviour of
2 their wives; beholding your chaste [1] be-
3 haviour *coupled* with fear. Whose *adorning* let it not be the outward adorning of plaiting the hair, and of wearing jewels
4 of gold, or of putting on apparel; but *let it be* the hidden man of the heart, in the incorruptible *apparel* of a meek and quiet spirit, which is in the sight of God of
5 great price. For after this manner aforetime the holy women also, who hoped in God, adorned themselves, being in subjec-
6 tion to their own [2] husbands: as Sarah obeyed Abraham, calling him lord: whose children ye now are, if ye do well, and are not [3] put in fear by any terror.
7 Ye husbands, in like manner, dwell with *your wives* according to knowledge, giving honour [4] unto the woman, as unto the weaker vessel, as being also joint-heirs of the grace of life; to the end that your prayers be not hindered.
8 Finally, *be* ye all likeminded, [5] compassionate, loving as brethren, tenderhearted,
9 humbleminded: not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called,
10 that ye should inherit a blessing. For,

He that would love life,
And see good days,
Let him refrain his tongue from evil,
And his lips that they speak no guile:
11 And let him turn away from evil, and
do good;
Let him seek peace, and pursue it.
12 For the eyes of the Lord are upon the
righteous,
And his ears unto their supplication:
But the face of the Lord is upon them
that do evil.

13 And who is he that will harm you, if ye
14 be zealous of that which is good? But and if ye should suffer for righteousness' sake, blessed *are ye:* and fear not their
15 fear, neither be troubled; but sanctify in your hearts Christ as Lord: *being* ready

[1] Or, *manner of life.* [2] Or, *husbands (as Sarah . . . ye are become), doing well, and not being afraid.* [3] Or, *afraid with.* [4] Gr. *unto the female vessel, as weaker.* [5] Gr. *sympathetic.*

1. In like manner, as we are to be subject to government, and servants are to be subject to masters.

2. Fear to offend propriety, a sensitiveness regarding duty.

3, 4. See 1 Tim. 2:9, 10.

4. But let it be the hidden man of the heart, etc. Rather, "but let the hidden man of the heart be adorned with the incorruptible apparel of a meek and quiet spirit."

6. And are not put in fear by any terror. And are not afraid from any fright at the world's mockery at your subjection.

7. Read, "ye husbands, in like manner (as the others must practise self-restraint), dwell with your wives as with the weaker feminine instrument (of God's gracious work), giving them honor as being joint-heirs of the grace of life (i.e., of the eternal life given by grace)."

10-12. Ps. 34:12-16.

14. But and if. But if even. **Fear not their fear, etc.** Taken from Isa. 8:12, 13. Do not partake of their fear; i.e., the fear which the wicked experience.

15 But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:
16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.
17 For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing.
18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:
19 By which also he went and preached unto the spirits in prison;
20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.
21 The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:
22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and
16 fear: having a good conscience; that, wherein ye are spoken against, they may be put to shame who revile your good
17 manner of life in Christ. For it is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing.
18 Because Christ also [1]suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but quickened in
19 the spirit; in which also he went and
20 preached unto the spirits in prison, which aforetime were disobedient, when the long-suffering of God waited in the days of Noah, while the ark was a preparing, [2]wherein few, that is, eight souls, were
21 saved through water: which also [3]after a true likeness doth now save you, *even* baptism, not the putting away of the filth of the flesh, but the [4]interrogation of a good conscience toward God, through the
22 resurrection of Jesus Christ; who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him.

[1] Many ancient authorities read *died*. [2] Or, *into which few, that is, eight souls, were brought safely through water.* [3] Or, *in the antitype.* [4] Or, *inquiry.* Or, *appeal.*

15. Fear. See on verse 2.

18. Being put to death, etc. Who though he was indeed slain, as far as his flesh was concerned, yet was made alive in the spirit (i.e., his spiritual existence).

19. The words "aforetime when," belong to the verbs "went and preached," and not only to the word "disobedient." So we read, "in which spiritual life (as opposed to a mere fleshly life, which is of small account) he aforetime went and preached to the imprisoned spirits who were disobedient, when the longsuffering of God waited in the days of Noah." The apostle is magnifying the spiritual life over the fleshly life, that the Christians may rise above their persecutions. So he mentions Christ as an example. He suffered in body; but his spiritual life was not slain, that same spiritual life in which he (through Noah) preached to the spirits of the antediluvians who were in the prison-house of sin (compare Isa. 42:7). **Spirits** are emphasized, as against bodies, throughout the passage.

20, 21. While the apostle is speaking of the preaching of Christ in Noah's day, he naturally thinks of the ark and its lesson. The water of the deluge, which washed away the sinners, and so purified the earth, bare up the ark, and saved Noah's family. So baptism (not the outward rite, as if the putting away of the filth of the flesh was intended, but the inward action of the Spirit, which produces the humble inquiry of a good conscience before God) saves us, while the same action of the divine Spirit sweeps away the rebellious into perdition. Only the few receive the preaching of Christ's spiritual life, and the spiritual baptism he bestows.

21. "Which water now in its antitype, baptism, saves you," etc. Here (as Paul, in Tit. 3:5) the sacred writer is careful to guard us against supposing the outward rite of baptism is intended. Baptism, with the apostles in their letters, is always (except where the circumstances call for a literal rendering, as in 1 Cor. 1:13–17) the baptism of the heart by the Holy Spirit. The Church early corrupted itself by referring it to the external rite.

The Argument of this Chapter.—"Wives, husbands, and all be circumspect in your conduct, so that, if ye suffer, it may be with pious hearts and quiet consciences, remembering the example of our suffering Lord, whose spiritual life only triumphed as his bodily life suffered. It is the spiritual life to which we should give heed."

CHAPTER IV.

1. He exhorteth them to cease from sin by the example of Christ, and the consideration of the general end that now approacheth: 12. and comforteth them against persecution.

1 FORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

1 FORASMUCH then as Christ suffered in the flesh, arm ye yourselves also with the same [1]mind; for he that hath suffered in
2 the flesh hath ceased [2]from sin; that [3]ye

[1] Or, *thought.* [2] Some ancient authorities read *unto sins.* [3] Or, *he no longer . . . his time.*

1. A resumption from chap. 3:18. "Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh . . . forasmuch then as Christ suffered in the flesh," etc. The last four verses of chap. 3 form a digression: 1st, to show how Christ's *spirit* was superior to his body, and, 2d, to show the power of the *spiritual* baptism. **Arm ye yourselves also with the same mind.**

2 That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

3 For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you:*

5 Who shall give account to him that is ready to judge the quick and the dead.

6 For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

9 Use hospitality one to another without grudging.

10 As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.

11 If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be reproached for the name of Christ, happy *are ye;* for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or *as* a thief, or *as* an evildoer, or as a busybody in other men's matters.

16 Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf.

no longer should live the rest of your time in the flesh to the lusts of men, but to the
3 will of God. For the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness,
lusts, winebibbings, revellings, carousings,
4 and abominable idolatries: wherein they think it strange that ye run not with *them* into the same [1]excess of riot, speaking
5 evil of *you:* who shall give account to him that is ready to judge the quick and the
6 dead. For unto this end [2]was the gospel preached even to the dead, that they might be judged according to men in the flesh, but live according to God in the spirit.
7 But the end of all things is at hand: be ye therefore of sound mind, and be sober
8 unto [3]prayer: above all things being fervent in your love among yourselves; for
9 love covereth a multitude of sins: using hospitality one to another without mur-
10 muring: according as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of
11 God; if any man speaketh, *speaking* as it were oracles of God; if any man ministereth, *ministering* as of the strength which God supplieth: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion [4]for ever and ever. Amen.
12 Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you:
13 but insomuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice
14 with exceeding joy. If ye are reproached [5]for the name of Christ, blessed *are ye;* because the *Spirit* of glory and the Spirit
15 of God resteth upon you. For let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler in other men's
16 matters: but if *a man suffer* as a Christian, let him not be ashamed; but let him

[1] Or, *flood.* [2] Or, *were the good tidings preached.* [3] Gr. *prayers.* [4] Gr. *unto the ages of the ages.* [5] Gr. *in.*

Have the same faith, courage, and readiness to suffer that Christ had. **He that hath suffered in the flesh hath ceased from sin.** This is not Christ (for then the Greek article would not have been put before the participle ὁ παθών), but any Christian. The sufferer from persecution (fined, scourged, imprisoned, or mutilated) has suffered only in the fleshly life, and for the reason that he has ceased from a sinful course (see verse 2).

3. May suffice. Rather, "*doth suffice.*"

5. Who. They who think it strange, etc. **Quick.** Living.

6. Even to the dead. To those who have been put to death in the persecution. **That they might be judged, etc.** A common form for "that, while they might be judged according to men in the flesh, yet they might live according to God in the spirit." The nothingness of the flesh in comparison with the spirit is here again emphasized.

7. The end of all things is at hand. By no means are we to suppose that Peter (or Paul) expected the judgment-day to be near them. They spoke as any Christian minister would now speak in view of the shortness of the earthly life. The end of all things is at hand, — that is, the end of all these earthly things (to which persecutions belong), — and so be ready for the higher spiritual life.

8. Love covereth a multitude of sins. See on James 5:20.

12. Think it not strange. They were probably undergoing their first persecution. From the time the Church of Christ was planted among them, to this time, they had been in quiet, probably for fifteen years; and they had supposed that outward prosperity would always be the lot of Christ's Church.

14. The last clause in the Old Version is omitted by the very common testimony, Aleph, A, and B on the side adopted by the Revisers, and K, L, P, on the other. In this case, the best cursives are with the former, as also the bulk of the versions. K is the Moscow Codex of the ninth century. L is the Codex Angelicus Romanus of the ninth century. P is the Porfirian palimpsest of the ninth century.

16. In this name of Christian.

17 For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19 Wherefore let them that suffer according to the will of God commit the keeping of their souls *to him* in well doing, as unto a faithful Creator.

17 glorify God in this name. For the time *is come* for judgement to begin at the house of God: and if *it begin* first at us, what *shall be* the end of them that obey not the
18 gospel of God? And if the righteous is scarcely saved, where shall the ungodly
19 and sinner appear? Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator.

17, 18. The objection of a faint-hearted Christian is answered. He has in mind the words of God as given by Ezekiel (chap. 9:6), "Begin (the destruction) at my sanctuary," and dreads God's visitation on his Church. The apostle answers, "Granted that judgment has begun at the house of God. This is merely temporary, and an affliction of the flesh. But what will be the end of our persecutors when their souls go down to eternal perdition? For we may say with the sacred writer (Prov. 11:31; Seventy), 'if the righteous is scarcely saved (with respect to earthly death), where shall the ungodly and sinner appear (at the final doom)?'" It is a comparison throughout of God's wholesome chastisements of his people and the penal doom of the wicked, that Christians might be encouraged amid persecution.

19. Wherefore. Because of your exalted position above your persecutors.

The Argument of this Chapter.—"Like Christ, be willing to suffer in the flesh, while your spirit is safe, remembering that you suffer because you have abandoned sin. In hope of your future glory, exercise your love and your varied gifts in God's name. Rejoice in your sufferings, and remember that your troubles are temporary and bodily; but those of your persecutors shall be eternal and spiritual."

CHAPTER V.

1. He exhorteth the elders to feed their flocks, 5. the younger to obey, 8. and all to be sober, watchful, and constant in the faith: 9. to resist the cruel adversary the devil.

1 THE elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

2 Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3 Neither as being lords over *God's* heritage, but being ensamples to the flock.

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder. Yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

7 Casting all your care upon him; for he careth for you.

8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

1 THE elders therefore among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be re-
2 vealed: Tend the flock of God which is among you, [1] exercising the oversight, not of constraint, but willingly, [2] according unto God; nor yet for filthy lucre, but of
3 a ready mind; neither as lording it over the charge allotted to you, but making
4 yourselves ensamples to the flock. And when the chief Shepherd shall be manifested, ye shall receive the crown of glory
5 that fadeth not away. [3] Likewise, ye younger, be subject unto the elder. Yea, all of you gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth grace to the humble.
6 Humble yourselves therefore under the mighty hand of God, that he may exalt
7 you in due time; casting all your anxiety
8 upon him, because he careth for you. Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about,
9 seeking whom he may devour: whom withstand stedfast in [4] your faith, knowing that the same sufferings are [5] accom-

[1] Some ancient authorities omit *exercising the oversight.* [2] Some ancient authorities omit *according unto God.* [3] Or, *Likewise . . . elder; yea, all of you one to another. Gird yourselves with humility.* [4] Or, *the.* [5] Gr. *being accomplished.*

1. Therefore. Because of this true view of your sufferings.

2. Exercising the oversight. Literally, "bishoping." **Filthy lucre.** Base gain.

5. Prov. 3:34.

8. Your adversary the devil. The first noun is equivalent to the Hebrew "Satan." The second is the "accuser," or "slanderer." Satan's enmity is carried on by accusations, which, if true in themselves, are falsely applied (Christ having made atonement). His "devouring" is where he can make good the accusation. Faith is, therefore, the resisting power to Satan.

9. Knowing that the same sufferings, etc. Rather read, "knowing that these very sufferings are being *completed* to your brotherhood in the world." The emphasis is on "completed." The "eternal glory" of the next verse is contrasted with these sufferings completed here.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

11 To him *be* glory and dominion for ever and ever. Amen.

12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

13 The *church that is* at Babylon, elected together with *you*, saluteth you; and *so doth* Marcus my son.

14 Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus. Amen.

plished in your [1] brethren who are in the
10 world. And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself [2] perfect, stablish, strength-
11 en [3] you. To him *be* the dominion [4] for ever and ever. Amen.

12 By Silvanus, [5] our faithful brother, as I account *him*, I have written unto you briefly, exhorting, and testifying that this is the true grace of God: stand ye fast
13 therein. [6] She that is in Babylon, elect together with *you*, saluteth you; and *so*
14 *doth* Mark my son. Salute one another with a kiss of love.

Peace be unto you all that are in Christ.

[1] Gr. *brotherhood.* [2] Or, *restore.* [3] Many ancient authorities add *settle.* [4] Gr. *unto the ages of the ages.* [5] Gr. *the.* [6] That is, The church, or, The sister.

12. Silvanus. See 1 Thess. 1 : 1.

13. She that is in Babylon. Generally understood to be the Church. Otherwise we should have to read, "elect together with me," and refer it to Peter's wife. **Mark.** The evangelist.

The Argument of this Chapter. — "Ye elders, be faithful examples to the people; and, ye people, be humble, faithful, and watchful against Satan."

THE SECOND EPISTLE GENERAL

OF

PETER.

THIS Epistle was probably written by the apostle Peter shortly after his First Epistle, and to the same persons. In it he urges to spiritual growth in view of the day of Christ's coming, and warns against false teachers.

CHAPTER I.

1. Confirming them in hope of the increase of God's graces, 5. he exhorteth them, by faith, and good works, to make their calling sure: 12. whereof he is careful to remember them, knowing that his death is at hand: 16. and warneth them to be constant in the faith of Christ, who is the true Son of God, by the eyewitness of the apostles beholding his majesty, and by the testimony of the Father, and the prophets.

1 SIMON Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

6 And to knowledge temperance; and to temperance patience; and to patience godliness;

7 And to godliness brotherly kindness; and to brotherly kindness charity.

8 For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ.

1 [1] SIMON Peter, a [2] servant and apostle of Jesus Christ, to them that have obtained [3] a like precious faith with us in the right-
2 eousness of [4] our God and Saviour Jesus Christ: Grace to you and peace be multi-
3 plied in the knowledge of God and of Jesus our Lord; seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called
4 us [5] by his own glory and virtue; whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of [6] the divine nature, having escaped from the corruption that is in the world
5 by lust. Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in *your* virtue
6 knowledge; and in *your* knowledge [7] temperance; and in *your* [7] temperance patience; and in *your* patience godliness;
7 and in *your* godliness love of the brethren; and in *your* love of the brethren love.
8 For if these things are yours and abound,

[1] Many ancient authorities read *Symeon*. [2] Gr. *bond-servant*. [3] Gr. *an equally precious*. [4] Or, *our God and* the *Saviour*. [5] Some ancient authorities read *through glory and virtue*. [6] Or, *a*. [7] Or, *self-control*.

1. A like precious faith. Rather, "an equal faith;" i.e., equal in honor. **Faith**, etc. Reliance upon Christ's righteousness.

2. Knowledge. An intimate heart-knowledge (ἐπιγνώσει). Such knowledge is the one source of peace.

3. Unto life and godliness. The only true life which is in godliness. **By his own glory and virtue.** By his own glorious excellency.

4. Whereby. By which glorious excellency. **Through these.** By accepting them in faith. **Partakers of the divine nature.** Compare Heb. 12: 10, "partakers of his holiness."

5. Virtue. Christian valor, or spiritual courage and bravery.

6. Temperance. Self-control. **Patience.** Patient endurance.

7. Love of the brethren. To avoid the exceeding awkwardness of "in your love of the brethren love," read "brotherly kindness" for "love of the brethren" (*bis*).

9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance;

14 Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me.

15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus
9 Christ. For he that lacketh these things is blind, [1] seeing only what is near, having forgotten the cleansing from his old sins.
10 Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall
11 never stumble: for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.
12 Wherefore I shall be ready always to put you in remembrance of these things, though ye know them, and are established
13 in the truth which is with *you*. And I think it right, as long as I am in this tabernacle, to stir you up by putting you in
14 remembrance; knowing that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto
15 me. Yea, I will give diligence that at every time ye may be able after my [2] decease to call these things to remembrance.
16 For we did not follow cunningly devised fables, when we made known unto you the power and [3] coming of our Lord Jesus Christ, but we were eye-witnesses of his
17 majesty. For he [4] received from God the Father honour and glory, when there [5] came such a voice to him from the excellent glory, This is my beloved Son, in
18 whom I am well pleased: and this voice we *ourselves* heard [6] come out of heaven, when we were with him in the holy mount.
19 And we have the word of prophecy *made* more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a [7] dark place, until the day dawn, and the
20 day-star arise in your hearts: knowing this first, that no prophecy of scripture is
21 of [8] private interpretation. For no proph-

[1] Or, *closing his eyes.* [2] Or, *departure.* [3] Gr. *presence.* [4] Gr. *having received.* [5] Gr. *was brought . . . by the majestic glory.* [6] Gr. *brought.* [7] Gr. *squalid.* [8] Or, *special.*

8. Unto the knowledge. Unto (or, as respects) the full knowledge (compare verses 2 and 3). The knowledge of God and of Christ is the foundation of a godly life. The apostle here says, that, if the qualities mentioned in verses 5–7 are exhibited, then the knowledge of God and Christ has not been in vain.

9. Is blind, seeing only what is near. The latter expression corrects the former; as a Christian, however weak, could not be called absolutely blind.

10. Wherefore. Because of this sad condition to which neglect will bring Christians. **To make your calling and election sure** in your own minds. **If ye do these things,** mentioned in verses 5–7. **Ye shall never stumble** in doubt.

11. Richly supplied. Referring to the "supply" of verse 5, etc. **The entrance into the eternal kingdom** is on this earth in this life. To those who cultivate the graces of verses 5–7, the entrance (the present experience of grace) will be peculiarly rich or sumptuous above that of the negligent Christian.

12. In the truth which is with you. "In the present truth;" i.e., in the truth of the gospel now made known.

14. As our Lord Jesus Christ signified unto me. See John 21:18, 19.

15. To call these things to remembrance. Or, "to make mention of these things."

16. The power and coming of our Lord Jesus Christ. The "coming" (παρουσία) here is certainly the first coming in the flesh, as Peter had seen it: hence the "power" is that which he exhibited in his ministry.

17. The transfiguration (Matt. 17:5). Peter, James, and John were the three witnesses of the transfiguration.

18. Holy mount. Made holy by the event. We know not what mountain it was. It certainly was *not* Tabor.

19. We have the word of prophecy made more sure. Rather, "we have the word of prophecy as a more sure testimony;" that is, more sure than any vision. **The day-star.** Gr., "Phosphorus." Lat., "Lucifer." The light-bringer. A name given to the planet Venus, as the morning-star heralding the sunrise. The Scriptures are the light to be used until the day of the heavenly dispensation opens. There will be a preliminary dawn, and shining of the morning-star, before that day fully opens with its sunrise.

20. Is of private interpretation. Rather, "is of its own interpretation;" i.e., is its own interpreter. No prophecy refers merely to the events of its own time, although it may have such a promise and subordinate reference, but it chiefly refers to Messiah and his times; for not man (verse 21), but God, whose plan of redemption centres in Christ, is the author of prophecy.

21 For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

ecy ever [1] came by the will of man: but men spake from God, being moved by the [2] Holy Ghost.

[1] Gr. *was brought.* [2] Or, *Holy Spirit.*

The Argument of this Chapter.—"Through the knowledge of Christ let your graces abound, and your reward shall be great in your peace and joy. I speak to you the truth of Christ, as testified to at the transfiguration, and in the prophecies of Scripture, to which you should give heed."

CHAPTER II.

1. He foretelleth them of false teachers, shewing the impiety and punishment both of them and their followers: 7. from which the godly shall be delivered, as Lot was out of Sodom: 10. and more fully describeth the manners of those profane and blasphemous seducers, whereby they may be the better known, and avoided.

1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

5 And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6 And turning the cities of Sodom and Gomorrha into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly;

7 And delivered just Lot, vexed with the filthy conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;)

9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities.

11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

1 But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in [1] destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruc-
2 tion. And many shall follow their lascivious doings; by reason of whom the way
3 of the truth shall be evil spoken of. And in covetousness shall they with feigned words make merchandise of you: whose sentence now from of old lingereth not,
4 and their destruction slumbereth not. For if God spared not angels when they sinned, but [2] cast them down to [3] hell, and committed them to [4] pits of darkness, to be
5 reserved unto judgement; and spared not the ancient world, but preserved Noah with seven others, [5] a preacher of righteousness, when he brought a flood upon
6 the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, having made them an example unto those
7 that should live ungodly; and delivered righteous Lot, sore distressed by the las-
8 civious life of the wicked (for that righteous man dwelling among them, in seeing and hearing, [6] vexed *his* righteous soul from day to day with *their* lawless deeds):
9 the Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto
10 the day of judgement; but chiefly them that walk after the flesh in the lust of defilement, and despise dominion. Daring, selfwilled, they tremble not to rail at
11 [7] dignities: whereas angels, though greater in might and power, bring not a railing

[1] Or, *sects of perdition.* [2] Or, *cast them into dungeons.* [3] Gr. *Tartarus.* [4] Some ancient authorities read *chains.* [5] Gr. *a herald.* [6] Gr. *tormented.* [7] Gr. *glories.*

1. This is intimately connected with the preceding chapter. Peter had just referred to the prophets of God who predicted the Messiah. This leads him to mention the false prophets, who, as in the Jewish church, so in the Christian, would pervert the truth. **Among the people.** The ancient Jews. **The Master that bought them.** The owner that bought them. He obtained ownership by buying them (see 1 Cor. 6:20, and 1 Pet. 1:18, 19).

3. Make merchandise of you. Deal in you as if you were merchandise, so as to make gain out of you.

4. Hell. Greek, "Tartarus." In Grecian poetry, the region of the condemned. It is treated here as a place of detention till judgment shall be pronounced.

6. An example unto those, etc. Rather, "an example (or type) *of* those," etc.

9. Under punishment, awaiting the final judgment.

10. In the lust of defilement. In polluted desire. **Daring, selfwilled.** Self-confident darers.

11. Whereas. Where; i.e., in the very case in which. **Against them.** Against these dignities. However wicked these dignities (such as the Roman emperor and his proconsuls) might be, the members of the church were not to rail at them; for not even the angels did this. The like passage in Jude (verse 9) shows that the angels avoided railing, even at Satan himself.

12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

13 And shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the day time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you;

14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

15 Which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bosor, who loved the wages of unrighteousness;

16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

18 For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error.

19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

21 For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

judgement against them before the Lord.
12 But these, as creatures without reason, born [1]mere animals [2]to be taken and destroyed, railing in matters whereof they are ignorant, shall in their [3]destroying
13 surely be destroyed, suffering wrong as the hire of wrong-doing: *men* that count it pleasure to revel in the day-time. spots and blemishes, revelling in their [4]love-
14 feasts while they feast with you; having eyes full of [5]adultery, and that cannot cease from sin; enticing unstedfast souls; having a heart exercised in covetousness;
15 children of cursing; forsaking the right way, they went astray, having followed the way of Balaam the *son* of [6]Beor, who
16 loved the hire of wrong-doing; but he was rebuked for his own transgression: a dumb ass spake with man's voice and
17 stayed the madness of the prophet. These are springs without water, and mists driven by a storm: for whom the black-
18 ness of darkness hath been reserved. For, uttering great swelling *words* of vanity, they entice in the lusts of the flesh, by lasciviousness, those who are just escap-
19 ing from them that live in error; promising them liberty, while they themselves are bondservants of corruption: for of [7]whom a man is overcome, of the same
20 is he also brought into bondage. For if, after they have escaped the defilements of the world through the knowledge of [8]the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them
21 than the first. For it were better for them not to have known the way of right-eousness, than, after knowing it, to turn back from the holy commandment deliv-
22 ered unto them. It has happened unto them according to the true proverb, The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire.

[1] Gr. *natural.* [2] Or, *to take and to destroy.* [3] Or, *corruption.* [4] Many ancient authorities read *deceivings.* [5] Gr. *an adulteress.* [6] Many ancient authorities read *Bosor.* [7] Or, *what.* [8] Many ancient authorities read *our.*

13. Revelling in their love-feasts. The other reading is better, "revelling in their deceits."
14. Children of cursing. See on 1 Pet. 1:14.
15. Balaam. Num. 22.
17. These false teachers.
22. Prov. 26:11. The Epistle of Jude bears many striking resemblances to this chapter, even in expression. The two apostles probably quoted from the same source under the Spirit's guidance.

The Argument of this Chapter. — "There are false teachers, who teach for gain, and pander to lust. God will destroy them, and those whom they seduce from the truth."

CHAPTER III.

1. He assureth them of the certainty of Christ's coming to judgment, against those scorners who dispute against it: 8. warning the godly, for the long patience of God, to hasten their repentance. 10. He describeth also the manner how the world shall be destroyed: 11. exhorting them, from the expectation thereof, to all holiness of life: 15. and again, to think the patience of God to tend to their salvation, as Paul wrote to them in his epistles.

1 THIS second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

6 Whereby the world that then was, being overflowed with water, perished:

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.

9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness,

12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

1 THIS is now, beloved, the second epistle that I write unto you; and in both of them I stir up your sincere mind by put-
2 ting you in remembrance; that ye should remember the words which were spoken before by the holy prophets, and the commandment of the Lord and Saviour
3 through your apostles: knowing this first, that [1] in the last days mockers shall come with mockery, walking after their own
4 lusts, and saying, Where is the promise of his [2] coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the crea-
5 tion. For this they wilfully forget, that there were heavens from of old, and an earth compacted out of water and [3] amidst
6 water, by the word of God; by which means the world that then was, being
7 overflowed with water, perished: but the heavens that now are, and the earth, by the same word have been [4] stored up for fire, being reserved against the day of judgement and destruction of ungodly men.
8 But forget not this one thing, beloved, that one day is with the Lord as a thou-sand years, and a thousand years as one
9 day. The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should
10 come to repentance. But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the [5] elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be [6] burned
11 up. Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in *all* holy living and god-
12 liness, looking for and [7] earnestly desiring the [2] coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the [5] elements shall melt
13 with fervent heat? But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteous-ness.
14 Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found in peace, without spot and

[1] Gr. *in the last of the days.* [2] Gr. *presence.* [3] Or, *through.* [4] Or, *stored with fire.* [5] Or, *heavenly bodies.* [6] The most ancient manuscripts read *discovered.* [7] Or, *hastening.*

2. Through your apostles. This asserts the divine inspiration of the apostles, and puts their teaching on a level with that of the Old-Testament prophets.

3. In the last days. In the Messianic dispensation.

4. His coming. Christ's coming to judgment.

5. Compacted out of water and amidst water. Referring to the originally liquid condition of the earth (see Gen. 1:6).

7. By the same word which made them (verse 5).

9. Concerning his promise to come in judgment. **As some count** it **slackness** on his part.

13. According to his promise. Isa. 65:17; 66:22.

15 And account *that* the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16 As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

18 But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

15 blameless in his sight. And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given to
16 him, wrote unto you; as also in all *his* epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unstedfast wrest, as *they do* also the other scriptures,
17 unto their own destruction. Ye therefore, beloved, knowing *these things* beforehand, beware lest, being carried away with the error of the wicked, ye fall from your
18 own stedfastness. But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him *be* the glory both now and [1] for ever. Amen.

[1] Gr. *unto the day of eternity.*

15. Is salvation. Has salvation as its object. **Wrote unto you.** Probably in epistles not preserved.

16. Wherein. In which epistles. **As they do also the other scriptures.** Then Paul's Epistles were already regarded as holy scriptures.

The Argument of this Chapter. — "Remember the prophecies of the earth's destruction and the new creation at Christ's coming, and that God delays the consummation in mercy to man. Prepare for that day by growing in the grace and knowledge of Christ."

THE FIRST EPISTLE GENERAL

OF

JOHN.

THIS Epistle was written by the apostle John, probably about A.D. 80, to the Christians of Asia Minor. He urges them to growth in the love of God, and the brethren, as being the children of God, separated from the evil world.

CHAPTER I.

1. He describeth the person of Christ, in whom we have eternal life, by a communion with God: 5. to which we must adjoin holiness of life, to testify the truth of that our communion and profession of faith, as also to assure us of the forgiveness of our sins by Christ's death.

1 THAT which was from the beginning, which
we have heard, which we have seen with our eyes,
which we have looked upon, and our hands have
handled, of the Word of life;
2 (For the life was manifested, and we have
seen *it*, and bear witness, and shew unto you that
eternal life, which was with the Father, and was
manifested unto us;)
3 That which we have seen and heard declare
we unto you, that ye also may have fellowship
with us: and truly our fellowship *is* with the
Father, and with his Son Jesus Christ.
4 And these things write we unto you, that your
joy may be full.
5 This then is the message which we have heard
of him, and declare unto you, that God is light,
and in him is no darkness at all.
6 If we say that we have fellowship with him,
and walk in darkness, we lie, and do not the truth:
7 But if we walk in the light, as he is in the
light, we have fellowship one with another, and
the blood of Jesus Christ his Son cleanseth us
from all sin.

1 THAT which was from the beginning,
that which we have heard, that which we
have seen with our eyes, that which
we beheld, and our hands handled, con-
2 cerning the [1]Word of life (and the life
was manifested, and we have seen, and
bear witness, and declare unto you the
life, the eternal *life*, which was with the
Father, and was manifested unto us);
3 that which we have seen and heard de-
clare we unto you also, that ye also may
have fellowship with us: yea, and our
fellowship is with the Father, and with
4 his Son Jesus Christ: and these things
we write, that [2]our joy may be fulfilled.
5 And this is the message which we have
heard from him, and announce unto you,
that God is light, and in him is no dark-
6 ness at all. If we say that we have fellow-
ship with him, and walk in the darkness,
7 we lie, and do not the truth: but if we
walk in the light, as he is in the light, we
have fellowship one with another, and the
blood of Jesus his Son cleanseth us from

[1] Or, *word*. [2] Many ancient authorities read *your*.

1. The beginning. Compare John 1: 1, and also chap. 2: 13, 14 of this Epistle. **That which we beheld.** This strengthens the preceding clause, "that which we have seen with our eyes." The seeing had been a prolonged gazing. **Concerning the Word of life.** That which John had seen in the flesh was the Word *made flesh*, not the essential Word of life. Hence here the phrase, "*concerning* the Word of life."

2. The life was manifested in the light of Christ's walk and teaching (see John 1: 4). The life is divine; and Christ, as the Word of life, brought the divine life down to earth, so that, through the human senses, man might appreciate and accept it.

3. The Father and the Son are so joined as to show but one essence.

4. Our joy. Rather, "your joy." The difference in Greek between "our" and "your" is so slight, that the internal want of the sentence should determine the reading, where MSS. differ, as here. A, C, K, P, and several versions, have "your."

5. God is light. Compare John 1: 4, 5, 7, 8, 9. The light which God is, and as which he shines, through Jesus Christ, on man, is moral perfection, or holiness. **Darkness** is, of course, the absence of holiness, or every thing which conflicts with it.

6. A profession of godliness with an unholy walk is a false profession, always accompanied by false conduct.

7. On the other hand, a true holy walk with God makes a Christian fellowship on earth, the blood of Christ being the efficient power, constantly operative (καθαριζει — present tense) in sanctifying us.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

8 all sin. If we say that we have no sin, we deceive ourselves, and the truth is not
9 in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteous-
10 ness. If we say that we have not sinned, we make him a liar, and his word is not in us.

8–10. We cannot truthfully deny the constant presence of sin, and the constant need of Christ's cleansing blood. If we do, **we deceive ourselves** on this point, **and** that because **the truth** on this point **is not in us.** But (verse 10) a denial of ever having sinned is a complete denial of all God's revelation, and shows that we never had his Word at all in us. A man may deny present sin, and be *a deluded Christian;* but, if he deny past sin, he is *no Christian at all.* Our sense of constant sin is relieved (verse 9) by our constant confession; the forgiveness and cleansing being constant, on the ground of Christ's faithfulness to his promise, and his strict conformity to divine justice in performing it (see Rom. 3 : 26).

The Argument of this Chapter. — "The divine life, as it was presented to our senses, we declare to others, that they can join us in the divine fellowship. The grand truth concerning it is, that the walk with God is one of holiness, as God is holy; our own sinfulness (which we cannot deny) being under a constant process of cleansing away, in conformity with the merciful and righteous covenant made good in Christ's blood."

CHAPTER II.

1. He comforteth them against the sins of infirmity. 3. Rightly to know God is to keep his commandments, 9. to love our brethren, 15. and not to love the world. 18. We must beware of seducers: 20. from whose deceits the godly are safe, preserved by perseverance in faith, and holiness of life.

1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith he abideth in him ought himself also so to walk, even as he walked.

7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

1 My little children, these things write I unto you, that ye may not sin. And if any man sin, we have an [1]Advocate with the Father, Jesus Christ the righteous:
2 and he is the propitiation for our sins; and not for ours only, but also for the
3 whole world. And hereby know we that we know him, if we keep his command-
4 ments. He that saith, I know him, and keepeth not his commandments, is a liar,
5 and the truth is not in him: but whoso keepeth his word, in him verily hath the love of God been perfected. Hereby know
6 we that we are in him: he that saith he abideth in him ought himself also to walk even as he walked.
7 Beloved, no new commandment write I unto you, but an old commandment which ye had from the beginning: the old commandment is the word which ye heard.

[1] Or, *Comforter.* Or, *Helper.* Gr. *Paraclete.*

1. Little children. An affectionate style of address to disciples or spiritual wards. It is used seven times by John in this Epistle. It is used only once besides in the New Testament, in John 13 : 33, where our Lord addresses his disciples.

2. The purpose of John's writing is to help the holiness of Christians, to assist them in the daily contest against sin, showing them that Jesus, as the *Righteous One,* is the constant defender of our cause in heaven. **Propitiation.** Means of appeasing. The word shows that Jesus removes an enmity between God and us. That enmity was the enmity between holiness and sin. God's enmity toward us was a holy enmity, and our enmity toward him was a sinful enmity. Christ has made God's pardon consistent with his holiness (and so God's enmity is gone), and he has given us the Holy Spirit (and so our enmity is gone). **And not for ours only, but also for the whole world.** The whole world can, if it will, be saved by Christ's propitiation (compare 1 Tim. 4 : 10).

3. THE FIRST ASSURING SIGN OF BEING IN FELLOWSHIP WITH GOD IN CHRIST. **Hereby know we that we know him.** The first "know" is the present, and the second is the perfect, of the Greek verb. We might more accurately render, "hereby we learn to know that we know him."

4. A profession of fellowship with God, with wilful disobedience of God's commands, is a false profession. There may be a converted heart, but there cannot be conscious fellowship. The truth on this point (see chap. 1 : 8, and note) is not in the man.

5. It is only in the *obedient* Christian that God's love works out its perfect work of happy fellowship. The Old Version rightly has a period at the end of this verse.

6. The professor of close union with God in Christ should certainly imitate Christ's life, which was one of obedience.

7. This commandment of obedience is no new commandment of the apostles. Christ himself gave it (see John 14 : 15, 21, 23; 15 : 10), and it was given by God **from the beginning** of revelation. **The word which ye heard.** The preached gospel.

8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

16 For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

8 Again, a new commandment write I unto you, which thing is true in him and in you; because the darkness is passing away,
9 and the true light already shineth. He that saith he is in the light, and hateth his brother, is in the darkness even until
10 now. He that loveth his brother abideth in the light, and there is none occasion of
11 stumbling in him. But he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.
12 I write unto you, *my* little children, because your sins are forgiven you for his
13 name's sake. I write unto you, fathers, because ye know him which is from the beginning. I write unto you, young men, because ye have overcome the evil one. [1] I have written unto you, little children,
14 because ye know the Father. [1] I have written unto you, fathers, because ye know him which is from the beginning. [1] I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil one.
15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in
16 him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vain-glory of life, is not of the Father,

[1] Or, *I wrote*.

8. A new commandment (see John 13:34). John repeats Christ's "new commandment" which he had recorded in his Gospel; i.e., to love one another as Christ loved us. The apostle goes on to show that this brotherly love, gauged by Christ's love to us, was new to the Church with the new revelation. **Which thing is true in him and in you.** Which has its true expression and fulfilment in your likeness to him. Compare the common Greek phrase, as found in John 2:4: "What have I to do with thee?" which in the Greek is, "What to me and to thee?" **Because the darkness is passing away, and the true light already shineth.** The new commandment gets its appositeness in the fact that the old dispensation is giving way to the new with the light of Christ's life (John 1:4) shining upon it.

9. He that saith he is in the light, and hateth his brother, is in the darkness. In chap. 1:6 we were taught that a profession of communion with God, while continuing in sin, was a false profession. Here we are taught that a profession of holiness, while indulging hatred toward a brother, is a false profession. One may say, "I walk with God." But the objection is urged, "You are walking in sin." Then he may reply, "But you are mistaken. I am walking in holiness." The objection then comes, "You cannot be walking in holiness, for you hate your brother."

10. Love of the brethren, as such, is afterward (chap. 3:14) shown to be a sign of fellowship with God. Such a lover of a Christian brother dwells in a sphere of holiness, in the light of which he does not stumble.

11. The opposite case from that in verse 10.

12-14. The strophical arrangement of these verses may be better seen by a different arrangement.

1. I write unto you, my little children, because your sins are forgiven you for his name's sake.
   a. I write unto you, fathers, because ye know him which is from the beginning.
   b. I write unto you, young men, because ye have overcome the evil one.
2. I have written unto you, little children, because ye know the Father.
   a. I have written unto you, fathers, because ye know him which is from the beginning.
   b. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil one.

The apostle wrote to the Church, to increase the joy and graces of believers (chap. 1:4, and 2:1), and therefore could only write to them as forgiven children of the Father. Because they were such, he wrote to them. He would never have written such an epistle, so full of inward experience of the divine life, to the world. In particular, the superior *knowledge* of the older Christians, and the superior *vigor* of the younger Christians, encouraged him in writing to them, from which knowledge and vigor he looked for that increase of joy and graces, to promote which was his highest object. The persons addressed are not divided into three classes, — little children, fathers, and young men. Both the order and the sense forbid that. They are divided into *two* classes, — fathers and young men. The title "little children" belongs to all alike, as disciples of John (see verse 1). The difference in the tense, as seen in the two strophes (I write — I have written), is the difference between a general statement and a special one (referring to this particular Epistle).

15. For this use of "the world" as synonymous with *the system of godlessness*, see John 17:9-16.

16. All that is in the world. The contents of the world (i.e., man estranged from God — the system of godlessness) are carnal desire (lust of the flesh), cultivated through the senses (lust of the eyes), and inducing a reckless, selfish life (the vain glory of life). All this is not of God. In no sense did God produce it.

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

19 They went out from us, but they were not of us: for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.

20 But ye have an unction from the Holy One, and ye know all things.

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son hath the Father also.*

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised us, *even* eternal life.

26 These things have I written unto you concerning them that seduce you.

27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

17 but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18 Little children, it is the last hour: and as ye heard that antichrist cometh, even now have there arisen many antichrists; whereby we know that it is the last hour.

19 They went out from us, but they were not of us: for if they had been of us, they would have continued with us: but *they went out*, that they might be made mani-

20 fest [1] how that they all are not of us. And ye have an anointing from the Holy One,

21 [2] and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and [3] be-

22 cause no lie is of the truth. Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, *even* he that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father: he that confesseth the

24 Son hath the Father also. As for you, let that abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also shall

25 abide in the Son, and in the Father. And this is the promise which he promised [4] us,

26 *even* the life eternal. These things have I written unto you concerning them that

27 would lead you astray. And as for you, the anointing which ye received of him abideth in you, and ye need not that any one teach you; but as his anointing teacheth you concerning all things, [5] and is true, and is no lie, and even as it taught you,

28 [6] ye abide in him. And now, *my* little children, abide in him; that, if he shall be manifested, we may have boldness, and not be ashamed [7] before him at his [8] com-

29 ing. If ye know that he is righteous, [9] ye know that every one also that doeth righteousness is begotten of him.

[1] Or, *that not all are of us.* [2] Some very ancient authorities read *and ye all know.* [3] Or, *that.* [4] Some ancient authorities read *you.* [5] Or, *so it is true, and is no lie; and even as, etc.* [6] Or, *abide ye.* [7] Gr. *from him.* [8] Gr. *presence.* [9] Or, *know ye.*

18. The last hour (or time), spoken of in the prophets (see Isa. 2:2). **As ye heard.** Matt. 24:5. A proof that Matthew's Gospel was already in the churches. **Many antichrists.** These antichrists denied Christ's divinity (verses 22–24). They were forerunners of the great antichrist, in whom this would be a distinguishing trait (ἀντίχριστος ἔρχεται . . . ὁ ἀντίχριστος, verses 18, 22). These early antichrists set Christ aside for ceremonial righteousness and pantheistic abstractions. The great antichrist set Christ aside for saints, angels, and the Virgin Mary.

20. And. John uses "and," as the Hebrews use "wav," with varied force. It is here equivalent to "but," as the Old Version gives it. The emphatic "ye" in the Greek makes this evident. **An anointing from the Holy One.** The Holy One is Christ (Acts 3:14). Just as the high priest Zadok anointed Solomon to be king (1 Kings 1:34), so Christ, our High Priest, anoints us to reign with him. **Ye know all things.** All things necessary to keep you from the power of antichrist.

22. That denieth the Father and the Son. As the next verse shows, a denial of the Son is a denial of the Father, who has testified of him.

23. He that confesseth the Son hath the Father also. This gives the divine glory to Christ. Confessing him is all that is asked of the soul.

24. A protest against the new notions which were being introduced into the Church, the early elements of Gnosticism.

27. The anointing which ye received of him (Christ). See on verse 20.

28. Abide in him. Do that which I have taken for granted ye would do. **If he shall be manifested.** Here, and in chap. 3:2, we see clearly a merging of ἐὰν into ὅταν. John had no doubts of Christ's manifestation. The meaning is, "whenever he shall be manifested."

29. If ye know—ye know. Different words in Greek. "If ye have become aware that he is righteous, ye know that," etc. The knowledge by faith of God as the Righteous One, reveals to us that our righteousness must come from him. Note how the Father and the Son are intermingled in these verses. The *manifestation* (in verse 28) is of the Son, but the phrase "begotten of him" (in verse 29) must refer to the Father.

The Argument of this Chapter.—"Our native sinfulness is overcome in Christ daily; and we are assured of our fellowship with him by our keeping his commandments, chief among which is the commandment to love one another as Christ loved us. The experienced and the strong need the word of exhortation; and hence such are urged to avoid the snares of the world and the false teachings of antichrists, and to abide firmly in Christ, who has anointed them."

CHAPTER III.

1. He declareth the singular love of God towards us, in making us his sons: 3. who therefore ought obediently to keep his commandments, 11. as also brotherly to love one another.

1 BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God, and it doth not yet appear what ye shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins; and in him is no sin.

6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

11 For this is the message that ye heard from the beginning, that we should love one another.

12 Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you.

1 BEHOLD what manner of love the Father hath bestowed upon us, that we should be called children of God: and *such* we are. For this cause the world knoweth us not, because it knew him not.
2 Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if [1] he shall be manifested, we shall be like him; for we shall
3 see him even as he is. And every one that hath this hope *set* on him purifieth
4 himself, even as he is pure. Every one that doeth sin doeth also lawlessness: and
5 sin is lawlessness. And ye know that he was manifested to [2] take away sins; and in
6 him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not
7 seen him, neither [3] knoweth him. *My* little children, let no man lead you astray: he that doeth righteousness is righteous,
8 even as he is righteous: he that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the Son of God manifested, that he might destroy
9 the works of the devil. Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin,
10 because he is begotten of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither
11 he that loveth not his brother. For this is the message which ye heard from the beginning, that we should love one an-
12 other: not as Cain was of the evil one, and slew his brother. And wherefore slew he him? Because his works were evil, and his brother's righteous.
13 Marvel not, brethren, if the world hat-

[1] Or, *it.* [2] Or, *bear sins.* [3] Or, *hath known.*

1. And such we are. This addition to the Old Version is supported overwhelmingly by both MSS. and Versions, as well as Fathers. We are not only *called* children of God, but we *are* children of God. The world cannot understand us till it understand Christ.

2. If he shall be manifested. See note on chap. 2:28. **We shall be like him; for we shall see him even as he is.** This doctrine of assimilation by contact with the Lord underlies the whole Epistle (see chap. 1:1-3, 6, 7; 2:6; 5:12).

3. And every one that hath this hope set on him (i.e., Christ, to be manifested) seeks to become like Christ in purity.

4. The sinner is at the opposite pole of life.

6. Whosoever abideth in him sinneth not. The Christ-life is a pure life. It is mingled, while we are here, with the world-life. The one is the "new man," the other the "old man." If we look at the Christ-life side of the Christian, he "sinneth not." He is, therefore, called a saint, in distinction from the unbeliever, who is a sinner. **Whosoever sinneth,** is "every sinner," as contrasted with the believer.

7, 8. The only alternative to the fatherhood of God is the fatherhood of the Devil (see John 8:44).

9. Whosoever is begotten of God doeth no sin. Explained under verse 6. **Because his** (God's) **seed abideth in him.** The spiritual life implanted in him by the Holy Ghost makes his life that of a saint.

10. Neither he that loveth not his brother. A resumption of the thought in chap. 2:11. From that verse the apostle had been showing the oppositions between Christ and Antichrist, saints and sinners. Now he returns to the injunction that we are to love one another.

11. From the beginning. How fond is John of this phrase! See chap. 1:1; 2:7, 13, 14, 24; 3:8. Here it refers to the beginning of their Christian experience.

12. And **not** be **as Cain was,** who was **of the evil one.** The apostle divides all men into two hostile camps, — the evil and the righteous.

14 We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death.

15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, *then* have we confidence toward God.

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

14 eth you. We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in
15 death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.
16 Hereby know we love, because he laid down his life for us: and we ought to lay
17 down our lives for the brethren. But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the
18 love of God abide in him? *My* little children, let us not love in word, neither with the tongue; but in deed and truth.
19 Hereby shall we know that we are of the truth, and shall [1]assure our heart before
20 him, whereinsoever our heart condemn us; because God is greater than our heart,
21 and knoweth all things. Beloved, if our heart condemn us not, we have boldness
22 toward God; and whatsoever we ask, we receive of him, because we keep his commandments, and do the things that are
23 pleasing in his sight. And this is his commandment, that we should [2]believe in the name of his Son Jesus Christ, and love one another, even as he gave us com-
24 mandment. And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us.

[1] Gr. *persuade.* [2] Gr. *believe the name.*

14. The second assuring sign of being in fellowship with God in Christ (see chap. 2: 3). The love of the brethren, as such, is not natural, but gracious.

16. Hereby know we love, etc. Christ is the example of love, as Cain is the example of hate.

17. The world's goods. The world's means of living. **The love of God.** Love like God's, as Christ exhibited it.

18. Not, for "not only," as so often (see e.g., John 6: 27).

19. A restatement of the second proof, given in verse 14. **19, 20. Whereinsoever our heart condemn us.** The Old Version is better, joining this with what follows, and reading, "For if our heart condemn us, God is greater than our heart," etc. (Read in the apodosis, γινώσκομεν ὅτι μείζων ἐστὶν ὁ θεὸς κ.τ.λ.) We need to assure our hearts before God, because, if our hearts know our condemnation, God certainly knows it. That which shall satisfy our hearts must therefore be what will satisfy God.

21. It is only as our heart's sense of condemnation is removed, that we have boldness toward God; for the condemnation was the divine condemnation.

22. The condition of a reconciled soul is pictured.

23. Love of the brethren is the offspring of faith in the name of Jesus Christ. This love is especially commanded, so that, in loving, we both show a Christian affection, and we show Christian obedience.

24. And hereby we know, etc. The third assuring sign of being in fellowship with God in Christ (see chap. 2: 3, and 3: 14). The Spirit, recognized as correcting our errors, and changing our affections, and prompting us to deeds of love, is a testimony to our renewal. Thus the three proofs (closely united to one another) are, — (1) obedience to Christ, (2) love of the brethren, (3) spiritual desires.

The Argument of this Chapter. — "God's love to us begets a purifying hope, and makes clear the distinction between the righteous and the sinner. Our love for the brethren, and our spiritual desires, are marks of our union with Christ, by which we may assure our hearts before God."

CHAPTER IV.

1. He warneth them not to believe all teachers, who boast of the Spirit, but to try them by the rules of the catholick faith: 7. and by many reasons exhorteth to brotherly love.

1 BELOVED, believe not every spirit, but try the spirits, whether they are of God: because many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

5 They are of the world: therefore speak they of the world, and the world heareth them.

6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not knoweth not God; for God is love.

9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world.

1 BELOVED, believe not every spirit, but prove the spirits, whether they are of God: because many false prophets are
2 gone out into the world. Hereby know ye the Spirit of God: every spirit which confesseth that Jesus Christ is come in
3 the flesh is of God: and every spirit which [1]confesseth not Jesus is not of God: and this is the *spirit* of the antichrist, whereof ye have heard that it cometh; and now it is in the world already.
4 Ye are of God, *my* little children, and have overcome them: because greater is he that is in you than he that is in the
5 world. They are of the world: therefore speak they *as* of the world, and the world
6 heareth them. We are of God: he that knoweth God heareth us; he who is not of God heareth us not. By this we know the spirit of truth, and the spirit of error.
7 Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God.
8 He that loveth not knoweth not God; for
9 God is love. Herein was the love of God manifested [2]in us, that God hath sent his only begotten Son into the world, that
10 we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the pro-
11 pitiation for our sins. Beloved, if God so loved us, we also ought to love one an-
12 other. No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us:
13 hereby know we that we abide in him, and he in us, because he hath given us of
14 his Spirit. And we have beheld and bear witness that the Father hath sent the Son

[1] Some ancient authorities read *annulleth Jesus*. [2] Or, *in our case*.

1-3. Prove the spirits. From speaking of the spiritual affections given by God to the renewed heart, the apostle naturally turns to the subject of external spiritual *charismata*, which professed to have the same origin, but which were sometimes mere deceptions. Many professed to be prophets, and spoke to the Church, who were merely charlatans. They were to be probed by gaining their statements concerning Christ. Had he come in the flesh, or not? If they say, "Yes," they are divine spirits (i.e., the person speaking was under divine impulse); but, if they say "No," the message is not divine, but belongs to that anti-Christian force which already shows itself, and will be developed into fearful proportions.

4. Them; i.e., the false prophets (verse 1). **He that is in you.** God. **He that is in the world.** The Devil.

6. By this. By the confession of Christ, and the hearing of God's people. **The spirit of truth, and the spirit of error.** The apostle constantly adverts to the dual division of the race. The Church and the world, truth and error, the children of God and the children of the Devil, are clearly set in opposition to one another.

7. The apostle now returns to his main theme, that brotherly love, which is the main proof of a divine renewal, the other two (keeping Christ's commandments, and having his Spirit) being both really resolvable into this, Christ's commandment being "to love one another," and his Spirit being the Spirit of love. **7-9.** All true love comes from a divine source. Man, in his sinful state, has lost love. The semblance of it which he has is either passion, sentiment, or disposition; but the real love is a self-denying principle, which acts not blindly, but with open eye.

9-11. The best and highest example of love is God's act in sending Christ into the world. **Only begotten.** See John 1:14, 18, and 3:16, 18. **Propitiation.** See chap. 2:2.

12. "No man hath seen God at any time; but when we see God-given graces in our brethren, which bring them to the likeness of God, we love them, and love God in them. For, as God is really in us, we, in loving one another, exhibit our love to him" (compare verse 20). **His love is perfected in us.** The love which God has for us has its perfect work in assimilating us to him.

13. His Spirit thus given is a witness of our union with him. It is the same thought as in chap. 3:24.

14. Besides this inward witness, there is the outward witness of the apostle who saw Christ in the flesh.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

19 We love him, because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And this commandment have we from him, That he who loveth God love his brother also.

15 *to be* the Saviour of the world. Whosoever shall confess that Jesus is the Son of God,
16 God abideth in him, and he in God. And we know and have believed the love which God hath [1] in us. God is love; and he that abideth in love abideth in God, and
17 God abideth in him. Herein is love made perfect with us, that we may have boldness in the day of judgement; because as
18 he is, even so are we in this world. There is no fear in love: but perfect love casteth out fear, because fear hath punishment: and he that feareth is not made perfect in
19 love. We love, because he first loved us.
20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, [2] can-
21 not love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also.

[1] Or, *in our case.* [2] Many ancient authorities read *how can he love God whom he hath not seen?*

15. The two facts are connected, Christ's coming and the Spirit's indwelling. If we accept Jesus, God by his Spirit dwells in us.

16. And we know. The *we* is emphatic, as in verse 14. We (i.e., John, the apostle) have made full experience of this fact of God's love and the divine communion. **God is love; and he that abideth in love abideth in God.** See note on verses 7-9.

17. Herein. In this knowledge of God's presence in us. **Is love made perfect**; i.e., is God's love to us made complete in its effects. We consciously walk with God. **As he is, even so are we in this world.** We are by this mutual indwelling identified with God, and so fear nothing on leaving this world for the judgment (see the glorious twenty-fourth psalm, where the righteous man enters heaven in the name of the King of glory!).

18. There is no fear of death and judgment in the loving condition established by God, but God's love perfected in us drives away all fear. He that feareth has not been thoroughly wrought upon by the love of God.

19. Our love is altogether the product of God's love to us.

20. The same sentiment as in chap. 2:9, "Being in the light (of God's holiness)," and "loving God," representing the same state. **Cannot love God whom he hath not seen.** If a man does not love holiness as exemplified in a visible Christian life, he cannot love the holiness of the invisible God.

21. Besides all these arguments for brotherly love, drawn from the presence of God in the soul, and from the spirit of love given us, there is this also, that God has commanded it.

The Argument of this Chapter. — "We are to be cautious regarding the testimony of the Spirit, for there are those who forge such testimony. A true love to one another is our best sign, for it shows we have admitted God's love into our hearts."

CHAPTER V.

1. He that loveth God loveth his children, and keepeth his commandments: 3. which to the faithful are light, and not grievous. 9. Jesus is the Son of God, able to save us, 14. and to hear our prayers, which we make for ourselves, and for others.

1 WHOSOEVER believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

1 WHOSOEVER believeth that Jesus is the Christ is begotten of God: and whosoever loveth him that begat loveth him also that
2 is begotten of him. Hereby we know that we love the children of God, when we love God, and do his commandments.
3 For this is the love of God, that we keep his commandments: and his command-
4 ments are not grievous. For whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome

1. Continuation of the argument for brotherly love. The believer is God's child, and loves his Father. Hence he will love God's children.

2. The child of God loves God, keeps his commandments, and loves the brethren. The presence of any one of these characteristics proves the presence of the others.

3. Keeping God's commandments is the very flow of love to him. **His commandments are not grievous,** or "heavy" (see Matt. 11:30).

4. It is by a divine faith that we are able to keep his commandments, overcoming the world which would make us disobedient.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

8 And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

12 He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

17 All unrighteousness is sin: and there is a sin not unto death.

18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

5 the world, *even* our faith. And who is he
that overcometh the world, but he that
believeth that Jesus is the Son of God?
6 This is he that came by water and blood,
even Jesus Christ; not [1]with the water
only, but [1]with the water and [1]with the
blood. And it is the Spirit that beareth
witness, because the Spirit is the truth.
8 For there are three who bear witness, the
Spirit, and the water, and the blood: and
9 the three agree in one. If we receive the
witness of men, the witness of God is
greater: for the witness of God is this,
that he hath borne witness concerning his
10 Son. He that believeth on the Son of
God hath the witness in him: he that
believeth not God hath made him a liar;
because he hath not believed in the wit-
ness that God hath borne concerning his
11 Son. And the witness is this, that God
gave unto us eternal life, and this life is
12 in his Son. He that hath the Son hath
the life; he that hath not the Son of God
hath not the life.
13 These things have I written unto you,
that ye may know that ye have eternal
life, *even* unto you that believe on the
14 name of the Son of God. And this is the
boldness which we have toward him, that,
if we ask any thing according to his will,
15 he heareth us: and if we know that he
heareth us whatsoever we ask, we know
that we have the petitions which we have
16 asked of him. If any man see his broth-
er sinning a sin not unto death, [2]he shall
ask, and *God* will give him life for them
that sin not unto death. There is [3]a sin
unto death: not concerning this do I say
17 that he should make request. All un-
righteousness is sin: and there is [3]a sin
not unto death.
18 We know that whosoever is begotten of
God sinneth not; but he that was begotten

[1] Gr. *in.* [2] Or, *he shall ask and shall give him life,* even *to them, etc.* [3] Or, *sin.*

5. And who is he that overcometh the world, but he that believeth, etc. This question is an emphasis of the preceding statement, "this is the victory that hath overcome the world, even our faith." He that believeth = he that hath faith. In the Greek the πίστις and πιστεύων show the relation of the two sentences. The overcoming of the world is necessary to the enjoying of this love which is the theme of the Epistle, and for this victory faith in Christ is necessary. The apostle now treats of that faith.

6. By water and blood. The "by" and the "with" (Greek διὰ and ἐν) of this verse are certainly synonymous. The rhetoric proves it. It is hyper-purism to make a difference. The Old Version is right. The "water" is the cleansing of the Holy Spirit, the real baptism. The "blood" is the expiation by the sacrificial death. The blood is emphasized; for, without that, there could have been no water, no cleansing by the Holy Ghost.

7. The Spirit is a witness that Jesus Christ came to expiate and cleanse. The Spirit has given this testimony in the written Word and in the apostolic gifts. The seventh verse of the Old Version is justly omitted. It is found in only two Greek MSS., — one of the fifteenth, and the other of the sixteenth century. It was evidently a Latin interpolation of the fourth century.

8. The three witnesses. **The Spirit** (God's Word and revelation), **the water** (the cleansed soul), **the blood** (the freed conscience). **The three agree in one.** Literally, "are unto the one." That is, they all point the same way, — to Christ.

10. In him. Better, with the Old Version, "in himself." The argument of verses 9 and 10 is this. God's witness by his Word and Spirit is ample (that is, his witness to Christ). And to this external witness is added (in the believer) the internal witness of the cleansed soul and freed conscience. Now, he who does not believe in Christ makes God a liar; because God has testified in his Word that eternal life is for us in Christ, and the unbeliever rejects the testimony. The believer has true life. The unbeliever has not.

13. That ye may know. It is one thing to be saved, and another thing *to know it.* Some believers do not know it.

15. We have the petitions. Rather, "We have the things which we have asked," etc. Our faith knows that we have them, even if our eyes cannot see them.

16. There is a limit to intercessory prayer. The sin unto death is the rejection of the Holy Spirit (see Matt. 12:31).

18. See on chap. 3:9. The Epistle ends as it began, showing the world of wickedness, and God entering it in Jesus Christ, and so presenting holiness to man for his reception.

19 *And* we know that we are of God, and the whole world lieth in wickedness.

20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

21 Little children, keep yourselves from idols. Amen.

of God keepeth [1]him, and the evil one
19 toucheth him not. We know that we are of God, and the whole world lieth in the
20 evil one. And we know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God,
21 and eternal life. *My* little children, guard yourselves from idols.

[1] Or, *himself*.

The Argument of this Chapter.—"Our condition of love depends upon faith; and the testimony for this faith is threefold, having one external and two internal elements,—the Spirit in the Word, the cleansed soul, the freed conscience. Be bold in recognizing and using your privileges."

THE SECOND EPISTLE

OF

JOHN.

1. He exhorteth a certain honourable matron, with her children, to persevere in Christian love and belief, 8. lest they lose the reward of their former profession: 10, and to have nothing to do with those seducers that bring not the true doctrine of Christ Jesus.

1 THE elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;
2 For the truth's sake, which dwelleth in us, and shall be with us for ever.
3 Grace be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.
4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.
5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.
6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.
7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.
8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

1 THE elder unto the elect lady and her children, whom I love in truth; and not I only, but also all they that know the
2 truth; for the truth's sake which abideth in us, and it shall be with us forever:
3 Grace, mercy, peace shall be with us, from God the Father, and from Jesus Christ, the Son of the Father, in truth and love.
4 I rejoice greatly that I have found *certain* of thy children walking in truth, even as we received commandment from the
5 Father. And now I beseech thee, lady, not as though I wrote to thee a new commandment, but that which we had from the beginning, that we love one another.
6 And this is love, that we should walk after his commandments. This is the commandment, even as ye heard from the
7 beginning, that ye should walk in it. For many deceivers are gone forth into the world, *even* they that confess not that Jesus Christ cometh in the flesh. This is
8 the deceiver and the antichrist. Look to yourselves, that ye [1]lose not the things which [2]we have wrought, but that ye re-

[1] Or, *destroy*. [2] Many ancient authorities read *ye*.

1. It is probable that the Greek word Κυρία, translated "lady," should be left untranslated as a proper name. *Cyria*. Just as the Third Epistle is written to Gaius, this one is written to a faithful and prominent woman in the Church, whose name was Cyria. The date of the Epistle may be conjectured to be about the same as that of the First Epistle (compare verses 5, 6, 7, 9, with 1 John 2: 7; 4: 1–3; 2: 24). **Truth.** This word, five times used in the first four verses (compare 1 John 1: 6, 8; 2: 21, 27; 3: 18; 4: 6), does not mean truth in the abstract, nor concrete truth indiscriminately, but the truth which the gospel brings to the soul of man, — saving and sanctifying truth. It is the truth which (verse 2) abideth in us, and shall be with us forever. The "elder" is, of course, the apostle John. The style shows it, and tradition confirms it.

2. For the truth's sake. Christians love one another because of the truth in them.

3. Grace, mercy, peace. See on 1 Tim. 1: 2. **With us.** This is so wholly unapostolic that we may safely discard MS. authority, and say "with you." "Us" and "you" are constantly interchanged by mistake in copying Greek. It was peculiarly easy to make the mistake here from the preceding "with us."

4. Of thy children. Cyria was evidently dwelling with at least two children at her home (verses 1 and 10). The apostle was dwelling at some distant place, where at least two other children and her sister were residing (verses 4 and 13). **Even as we received commandment from the Father.** See Deut. 8: 6, and compare Ps. 86: 11.

5. Lady. Rather, "Cyria." See on verse 1. **5–6.** See 1 John 2: 7, 8. The old commandment and the new (1 John 2: 8) are all one. Obedience is in love.

7. See 1 John 4: 1–3.

8. A full reward in the future world, where there will be gradations in reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed:

11 For he that biddeth him God speed is partaker of his evil deeds.

12 Having many things to write unto you, I would not *write* with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full.

13 The children of thy elect sister greet thee. Amen.

9 ceive a full reward. Whosoever [1] goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the
10 Father and the Son. If any one cometh unto you, and bringeth not this teaching, receive him not into *your* house, and give
11 him no greeting: for he that giveth him greeting partaketh in his evil works.

12 Having many things to write unto you, I would not *write them* with paper and ink: but I hope to come unto you, and to speak face to face, that your joy may be
13 fulfilled. The children of thine elect sister salute thee.

[1] Or, *taketh the lead.*

9. Whosoever goeth onward (before) as a leader. The meaning is, that even though a man is a teacher in the Church, if he ignores the Christ-centre of theology, he is outside of the divine knowledge, and hence has not close fellowship with God. **The same hath both the Father and the Son.** That is, he has a full and intimate knowledge of both. He has fellowship (1 John 1: 3) with the Father and the Son.

10, 11. If any one (i.e., a teacher) **cometh unto you, and bringeth not this teaching.** Any welcoming of a false teacher will be an indorsement of his teachings: hence we might welcome an unbeliever cordially, when we could not welcome a believer who was teaching hurtful doctrine (compare, for a similar distinction, 1 Cor. 5: 9–12).

The Argument of this Chapter. — "Walking in truth is walking in Christ. Beware of the false teachers who would teach any other doctrine, and have no relations of intimacy with them."

THE THIRD EPISTLE

OF

JOHN.

He commendeth Gaius for his piety, 5. and hospitality 7. to true preachers: 9. complaining of the unkind dealing of ambitious Diotrephes on the contrary side, 11. whose evil example is not to be followed: 12. and giveth special testimony to the good report of Demetrius.

1 THE elder unto the well beloved Gaius, whom I love in the truth.

2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4 I have no greater joy than to hear that my children walk in truth.

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:

7 Because that for his name's sake they went forth, taking nothing of the Gentiles.

8 We therefore ought to receive such, that we might be fellowhelpers to the truth.

9 I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.

1 THE elder unto Gaius the beloved, whom I love in truth.

2 Beloved, I pray that in all things thou mayest prosper and be in health, even as
3 thy soul prospereth. For I [1]rejoiced greatly, when brethren came and bare witness unto thy truth, even as thou
4 walkest in truth. Greater [2]joy have I none than [3]this, to hear of my children walking in the truth.

5 Beloved, thou doest a faithful work in whatsoever thou doest toward them that
6 are brethren and strangers withal; who bare witness to thy love before the church: whom thou wilt do well to set forward on
7 their journey worthily of God: because that for the sake of the Name they went forth, taking nothing of the Gentiles.
8 We therefore ought to welcome such, that we may be fellow-workers with the truth.

9 I wrote somewhat unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not.
10 Therefore, if I come, I will bring to remembrance his works which he doeth, prating against us with wicked words: and not content therewith, neither doth he himself receive the brethren, and them that would he forbiddeth, and casteth
11 *them* out of the church. Beloved, imitate not that which is evil, but that which is

[1] Or, *rejoice greatly, when brethren come and bear witness.* [2] Some ancient authorities read *grace.* [3] Or, *these things, that I may hear.*

1. The elder. See 2 John 1. **Gaius.** The Greek for *Caius*, a very common Roman name. It is possible that this Gaius was the one with whom Paul staid at Corinth, perhaps thirty or forty years before, and to whose hospitality he refers (Rom. 16: 23). **Truth.** Six times the word occurs in this short Epistle (see on 2 John 1).

5. Brethren and strangers withal. Evidently preachers of the gospel, on their way to distant fields.

6. Who bare witness, either by letter or orally, on their return from missionary tours.

7. For the sake of the Name. Compare Acts 4: 7, 10, 12. **They went forth** to preach the gospel.

8. The welcoming of gospel preachers to one's hospitality is co-working with Christ.

9. I wrote somewhat unto the church, regarding these missionaries: **but Diotrephes, who loveth to have the preeminence among them, receiveth us not**; i.e., does not allow of our interference. The church intended is, doubtless, the church of the place where Gaius dwelt. The apostle had written one letter before, in behalf of these journeying brethren, to the church in that place; but Diotrephes had thwarted its object. So he writes now to Gaius. Who Diotrephes was, we only know from this passage.

10. I will bring to remembrance in the way of apostolic punishment. Diotrephes had forbidden obedience to the apostolic letter, and excommunicated those who disregarded his prohibition. This shows how, in the apostolic day, the one-man power showed itself in local churches. Diotrephes was probably a chief presbyter, and gradually increased his power till it became a tyranny.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

12 Demetrius hath good report of all *men*, and of the truth itself: yea, and we *also* bear record; and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak face to face. Peace *be* to thee. *Our* friends salute thee. Greet the friends by name.

good. He that doeth good is of God: he
12 that doeth evil hath not seen God. Demetrius hath the witness of all *men*, and of the truth itself: yea, we also bear witness; and thou knowest that our witness is true.
13 I had many things to write unto thee, but I am unwilling to write *them* to thee
14 with ink and pen: but I hope shortly to see thee, and we shall speak face to face. Peace *be* unto thee. The friends salute thee. Salute the friends by name.

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12. Demetrius, of whom we know nothing beyond what is here stated, was probably an open opposer of Diotrephes. Or, he may have been the bearer of this letter to Gaius. **And of the truth itself:** i.e., and by the successes of the truth under his efforts.

14. By name. Gr., κατ' ὄνομα, "name by name;" i.e., every one of them.

The Argument of this Chapter. — "Rejoicing in your hospitality to the Christian teachers, I urge you to continue in this good way. But I shall use my apostolic power against Diotrephes, who has opposed these teachers, as well as myself."

THE GENERAL EPISTLE

OF

JUDE.

THE date of the Epistle of Jude is wholly uncertain. Any date from A.D. 65 to A.D. 80 might be equally defended. It greatly resembles the second chapter of 2 Peter, and the internal evidence proves that both drew from a common source. The Epistle is a warning against the false teachers who were beginning to swarm in the Church.

He exhorteth them to be constant in the profession of the faith. 4. False teachers are crept in to seduce them: for whose damnable doctrine and manners horrible punishment is prepared: 20. whereas the godly, by the assistance of the Holy Spirit, and prayers to God, may persevere, and grow in grace, and keep themselves, and recover others out of the snares of those deceivers.

1 JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called:

2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

1 JUDAS, a [1] servant of Jesus Christ, and brother of James, [2] to them that are called, beloved in God the Father, and
2 kept for Jesus Christ: Mercy unto you and peace and love be multiplied.
3 Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered
4 unto the saints. For there are certain men crept in privily, *even* they who were of old set forth unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying [3] our only Master and Lord, Jesus Christ.
5 Now I desire to put you in remembrance, though ye know all things once for all, how that [4] the Lord, having saved a people out of the land of Egypt, [5] afterward de-
6 stroyed them that believed not. And angels which kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgement of the great day.

[1] Gr. *bond-servant.* [2] Or, *to them that are beloved in God the Father, and kept for Jesus Christ,* being *called.* [3] Or, *the only Master, and our Lord Jesus Christ.* [4] Many very ancient authorities read *Jesus.* [5] Gr. *the second time.*

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1. Judas. As the apostle is known as "Jude," and as "Judas" is the name almost exclusively identified with the traitor, and, moreover, as the superscription retains "Jude" here, it is better to retain *Jude* here, although the Greek is "Judas." He was an apostle, son of Alphæus, and brother of James (see James 1:1). The order of the Old Version is better in this verse.

2. The salutation is peculiar. Not "Grace and peace," nor "Grace, mercy, and peace," but "Mercy, peace, and love," where the love is the love of the brethren.

3. When anxious to write you, my writing necessarily took the form of arousing you against false teachers.

4. Who were of old set forth unto this condemnation. The present conduct of these false teachers was part of their condemnation, a judicial hardening of their hearts. We see by this verse how the false teachers of the apostolic day, who dishonored Christ by their early Gnostic dreams, were incited to error by their sensual appetites.

5. Once for all. The historic knowledge is sufficient once for all, but one may need reminding. **The Lord.** The true reading here is evidently "Jesus" (compare 1 Cor. 10:4, 9). Jude gives three examples of God's punishing rebels, — first, Israel; secondly, evil angels; thirdly, the cities of the plain.

7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

8 Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.

9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage.

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

7 Even as Sodom and Gomorrah, and the cities about them, having in like manner with these given themselves over to fornication, and gone after strange flesh, are set forth [1]as an example, suffering the
8 punishment of eternal fire. Yet in like manner these also in their dreamings defile the flesh, and set at nought dominion,
9 and rail at [2]dignities. But Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgement, but said, The Lord rebuke thee.
10 But these rail at whatsoever things they know not: and what they understand naturally, like the creatures without reason, in these things are they [3]destroyed.
11 Woe unto them! for they went in the way of Cain, and [4]ran riotously in the error of Balaam for hire, and perished in the
12 gainsaying of Korah. These are they who are [5]hidden rocks in your love-feasts when they feast with you, shepherds that without fear feed themselves; clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked
13 up by the roots; wild waves of the sea, foaming out their own [6]shame; wandering stars, for whom the blackness of dark-
14 ness hath been reserved for ever. And to these also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came
15 with [7]ten thousands of his holy ones, to execute judgement upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him.
16 These are murmurers, complainers, walking after their lusts (and their mouth speaketh great swelling *words*), shewing respect of persons for the sake of advantage.
17 But ye, beloved, remember ye the words which have been spoken before by the

[1] Or, *as an example of eternal fire, suffering punishment.* [2] Gr. *glories.* [3] Or, *corrupted.* [4] Or, *cast themselves away through.* [5] Or, *spots.* [6] Gr. *shames.* [7] Gr. *his holy myriads.*

7. The cities about them. Admah and Zeboim. See Gen. 10:19; Deut. 29:23; Hos. 11:8.

8. In their dreamings. In their vain Gnostic theories. These false teachers in the Church showed the same contempt for law, order, and decency which had marked the three cases enumerated. Rebellion against God's laws is seen especially in carelessness regarding the natural distinctions of right and wrong.

9. Michael the archangel. See Dan. 10:13, 21, and 12:1; also Rev. 12:7. The "archangel" may be the lord of the angels, himself an angel in a high sense (see Mal. 3:1), and hence the Son of God. **The body of Moses** may be the Jewish church, as the Christian church is called the body of Christ. We should then have here a reference to the vision of Zechariah (Zech. 3:1, 2), where Jehovah says to Satan, who is acting as adversary to the high priest (representing the Jewish church), "the Lord rebuke thee, O Satan." That Jehovah, who manifested himself to his prophets, was the Son of God, we cannot doubt. The argument here is a contrast between the false, sensual teachers who dealt their curses right and left, and the Lord himself (or his angels), who would not use railing, even against the great enemy of the truth.

10. They rail at spiritual truth, and such truth as they know in the ordinary intelligence and carnal natures becomes a snare to them.

11. Cain, Balaam, and Korah, as representing cruel anger, low lust for gain, and proud envy, are given as types of these depraved teachers. **Perished.** Spiritually perished, as Korah did physically.

12. A succession of epithets, put together with a strong poetic force. When they are in your company as Christians, they are as hidden rocks to a sailing ship, as waterless clouds driven by the wind, as autumn trees without fruit and plucked up, as the foaming waves, as the darting meteors plunging into darkness. By these five similes, their utter emptiness and their dangerous character are described. They make great show and loud talk, and accomplish nothing but the destruction of souls.

14. How the apostle obtained this prophecy of Enoch, we know not. To say that he took it from the so-called "Book of Enoch" is gratuitous. To suppose that Jude would quote a book so manifestly of a post-Maccabæan period (even if it were extant at all in Jude's time) as if it were the work of the antediluvian Enoch, is simply absurd. The quotation shows (with apostolical authority) that God's Word was given through his prophets to the antediluvians.

17. The words which have been spoken before, etc. See 2 Pet. 3:3.

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves, sensual, having not the Spirit.

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have compassion, making a difference:

23 And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.

24 Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy,

25 To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

18 apostles of our Lord Jesus Christ; how
that they said to you, In the last time
there shall be mockers, walking after
19 [1] their own ungodly lusts. These are they
who make separations, [2] sensual, having
20 not the Spirit. But ye, beloved, building
up yourselves on your most holy faith,
21 praying in the Holy Spirit, keep yourselves
in the love of God, looking for the mercy
of our Lord Jesus Christ unto eternal life.
22 [3] And on some have mercy, [4] who are in
23 doubt; and some save, snatching them out
of the fire; and on some have mercy with
fear; hating even the garment spotted by
the flesh.
24 Now unto him that is able to guard you
from stumbling, and to set you before the
presence of his glory without blemish in
25 exceeding joy, to the only God our Saviour,
through Jesus Christ our Lord, *be* glory,
majesty, dominion and power, before all
time, and now, and [5] for evermore. Amen.

[1] Gr. *their own lusts of ungodlinesses.* [2] Or, *natural.* Or, *animal.* [3] The Greek text in this passage (*And . . . fire*) is somewhat uncertain. [4] Or, *while they dispute* with you. [5] Gr. *unto all the ages.*

19. Who make separations in the Church. **Sensual, having not the Spirit.** To use the technical words, "having a psychic and not a pneumatic soul;" that is, having a soul like that of the animals rather than like that of the angels.

20, 21. The antidote is faith, prayer, love, and hope.

22, 23. The best reading seems to be that of the Alexandrian and Ephraim MSS., "and some refute who contend, and some save," etc. **With fear.** With carefulness not to make a mistake. **Hating even the garment spotted by the flesh.** A natural hyperbole.

24, 25. This grand doxology is a most apostolic and fitting termination to the Epistles. It is scarcely by an accident that this Epistle is placed last.

THE REVELATION

OF

ST. JOHN THE DIVINE.

THIS marvellous book established itself early in the canon, and contains internal evidence of its divine character. The external evidence is also ample. It was undoubtedly the work of John, the apostle and evangelist (and of no other John), and probably written in the last decade of the first century. Some, however, would suppose it written before the destruction of Jerusalem. It contains the most comforting assurances to the saints of God amid the most sublime pictures of the Divine Providence and the fearful movements of sin. As preliminary to detailed comments on the Apocalypse, it may be well to record a few principles of interpretation, and an outline of the interpretation itself.

1. It is well to study this neglected book. "Blessed is he that readeth, and they that hear the words of the prophecy!" This promise is not nullified because some have exhibited much folly in endeavoring to interpret the book.

2. It is a highly symbolic book, and its language intensely figurative. Any literal rendering should be avoided.

3. Isaiah, Ezekiel, Daniel, and Zechariah are to be studied with it, as containing much of the same imagery, and referring to the same subjects.

4. Images are to be systematically and uniformly interpreted; that is, they are to fit the context: and they are, like the letters of an alphabet, to have substantially the same meaning wherever found.

5. The Apocalypse is a prophetic history, containing "the things which are, and the things which shall come to pass hereafter."

6. It is not in accordance with the analogy of prophecy, that individual men (however great in the world's esteem) should be intended by any image in the book. We are rather to look for systems of thought and action, and for the different movements of the Church as a mundane force.

7. It is also in accordance with the analogy of prophecy, and with the grandeur of the book, to look upon the Apocalypse as far-reaching, and not as a prophecy exhausting itself within a few years.

8. It is antecedently probable that such part of the Apocalypse as has been fulfilled may be detected, and to that part chief study should be given.

9. As regards the interpretation itself, we may consider the second and third chapters (the letters to the churches) as no exception to the symbolic character of the book. Coming in between the symbolism of the first chapter and that of the fourth, it is not likely to be literal. Moreover, the fact that only seven churches should be selected out of proconsular Asia, when we know that there were others (and probably very many others) in that province, is itself a hint of the symbolism, the number seven being undoubtedly a mystic number.

10. We may also consider the seven letters, the seven seals, the seven trumpets, and the seven vials (bowls), as synchronous. The indications of synchronism between the trumpets and vials are very prominent. This would lead to the more general notion, even if we did not find clear outward marks.

11. Specifically, we give the following outline of the view taken in this commentary:—

	A.D.
First Period	30–130.
Second Period	130–330.
Third Period	330–730.
Fourth Period	730–1530.
Fifth Period	1530–1990 ?
Sixth Period	1990–2990 ?
Seventh Period	2990–3000 ?

In this whole prophetic history, two great events are pre-eminent, — the career of Antichrist and the Millennium. The career of Antichrist (pictured in the prophesying in sackcloth of the two witnesses, in the woman in the wilderness, in the two beasts, and in the scarlet woman) lasts through the fourth and fifth periods. The Millennium follows in the sixth. The seventh is the short prelude to the judgment-day.

The order in the book is as follows:—

1. *Introduction to the seven letters*, chap. 1.
2. *The seven letters*, chap. 2, 3.
3. *Introduction to the seven seals*, chap. 4, 5.
4. *The seven seals*, chap. 6, 7, and 8 (1).
5. *Introduction to the seven trumpets*, chap. 8 (2–6).
6. *The seven trumpets*, chap. 8, 9, 10, 11 (including the episode of the little book, and the two witnesses between the sixth and seventh trumpet).
7. The woman and dragon, chap. 12.
8. The two beasts, chap. 13.

9. The triumph of the saints, chap. 14.
10. *Introduction to the seven bowls*, chap. 15.
11. *The seven bowls*, chap. 16.
12. Babylon and its destruction, chap. 17, 18, 19.
13. The Millennium and judgment, chap. 20.
14. The heavenly city, chap. 21, 22.

CHAPTER I.

4. John writeth his revelation to the seven churches of Asia, signified by the seven golden candlesticks. 7. The coming of Christ. 14. His glorious power and majesty.

1 THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John:
2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.
3 Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

4 JOHN to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;
5 And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,
6 And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.
7 Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

1 THE Revelation of Jesus Christ, which God [1] gave him to shew unto his [2] servants, *even* the things which must shortly come to pass: and he sent and signified [3] *it* by his angel unto his servant John;
2 who bare witness of the word of God, and of the testimony of Jesus Christ, *even* of
3 all things that he saw. Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things which are written therein: for the time is at hand.

4 JOHN to the seven churches which are in Asia: Grace to you and peace, from him which is and which was and [4] which is to come; and from the seven Spirits
5 which are before his throne; and from Jesus Christ, *who is* the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and [5] loosed us from our sins
6 [6] by his blood; and he made us *to be* a kingdom, *to be* priests unto his God and Father; to him *be* the glory and the do-
7 minion [7] for ever and ever. Amen. Behold, he cometh with the clouds; and every eye shall see him, and they which

[1] Or, *gave unto him, to shew unto his servants the things, etc.* [2] Gr. *bond-servants:* and so throughout this book. [3] Or, them. [4] Or, *which cometh.* [5] Many authorities, some ancient, read *washed.* [6] Gr. *in.* [7] Gr. *unto the ages of the ages.* Many ancient authorities omit *of the ages.*

I. INTRODUCTION TO THE SEVEN LETTERS.

Introduction to the whole book. — **1–3.** Notice the chain of connection, — God, Jesus Christ, angel, John, servants. God speaks through Christ to men, but angels and apostles are Christ's agents. **The things which must shortly come to pass.** This does not mean that they were to be completed shortly, but that they must be operative shortly. The words show that the prophecy is historical. The phrase "revelation of Jesus Christ" sometimes means his own appearing, as in 1 Pet. 1 : 13. Here it is truth made known by him, as in Gal. 1 : 12.

2. The word of God and the testimony of Jesus Christ are the same. The testimony given by Jesus to John is the revelation God gave to Jesus (compare verse 9, also chap. 12 : 17, and 20 : 4; also see John 17 : 7, 8, and 15 : 15). In chap. 19 : 10, it is called the spirit of prophecy; that is, it is the work of the prophetic spirit. **Of all things that he saw.** This modifies the other expression. John bare witness of what Christ testified, so far as he saw it.

3. A special blessing given to the student of the Apocalypse. **He that readeth, and they that hear.** The one reader and many hearers, of the days when books were few and costly. **Keep the things.** Carefully observe them. **The time is at hand.** The time referred to in this prophecy.

4. To the seven churches which are in Asia. The proconsular province of Asia in John's day possessed certainly many more churches than seven, such as those of Troas, Colossæ, and Hierapolis. The selection of seven (a mystic number) is a mark of symbolism. Three is the divine number: four is the human number. The combinations of 3 and 4 — that is, 7 and 12 — are the redemption numbers, the numbers connected with the reconciliation of earth and heaven. The seven churches stand for the *whole* church in *all* its history. To it is the Revelation addressed. **The seven Spirits which are before his throne.** Compare chap. 3 : 1, and 4 : 5; also Zech. 4 : 2, 10. The seven Spirits is the one Holy Spirit in the seven churches, causing their light to shine like the seven lamps of the seven candlesticks. This presence of the Spirit in the Church is said to be *before his throne* (directly under God's regal sway).

5. The faithful witness of these truths to John (see verses 1, 2). **The firstborn of the dead.** Christ was the first of our race who arose from death, and entered heaven in the body. Enoch and Elijah never died, and the other saints did not enter heaven in the body. **Loosed us.** This seems to be better supported than "washed us." The words are very nearly alike in Greek.

6. To be a kingdom, to be priests. Undoubtedly the true reading. The reference is to Exod. 19 : 6, "Ye shall be unto me a kingdom of priests."

7. The final coming of our Lord is brought before the prophet's mind, as his soul is lifted with a sense of Christ's

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength.

pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen.

8 I am the Alpha and the Omega, saith [1]the Lord God, [2]which is and which was and [3]which is to come, the Almighty.

9 I John, your brother and partaker with you in the tribulation and kingdom and patience *which are* in Jesus, was in the isle that is called Patmos, for the word of
10 God and the testimony of Jesus. I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a
11 trumpet saying, What thou seest, write in a book, and send *it* to the seven churches; unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto
12 Laodicea. And I turned to see the voice which spake with me. And having turned
13 I saw seven golden [4]candlesticks; and in the midst of the [4]candlesticks one like unto [5]a son of man, clothed with a garment down to the foot, and girt about at
14 the breasts with a golden girdle. And his head and his hair were white as white wool, *white* as snow; and his eyes were as
15 a flame of fire; and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of
16 many waters. And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in

[1] Or, *the Lord, the God.* [2] Or, *he which.* [3] Or, *which cometh.* [4] Gr. *lamp-stands.* [5] Or, *the Son of man.*

glory, and our glory in him. **He cometh with the clouds.** See Dan. 7:13. **They which pierced him.** Zech. 12:10. **Shall mourn over him.** Again the reference is to Zech. 12:10. Every coming of Christ is accompanied by conviction, and either penitence or remorse, on the part of his former enemies.

8. This verse is spoken by Christ coming in the clouds. **The Alpha and Omega.** Explained in chap. 22:13, as "the first and the last," and "the beginning and the end." Alpha and Omega are the first and last letters of the Greek alphabet. The alphabet of human redemption may here be meant, of which Christ is the Alpha in his humiliation and death, and the Omega in his final reception of his own to heaven; he being in the same race as his own, just as Alpha and Omega are in the same alphabet with the other letters.

9. The book fairly begins here. **In the tribulation and kingdom and patience.** In the present tribulation, the future kingdom, and the patience with which the one is borne for the other. **Patmos.** A small island in the Ægean Sea (archipelago), south of Samos, and about sixty miles south-west of Ephesus. John was banished to this island toward the close of Domitian's reign, A.D. 95. **For the word of God, etc.** See verse 2.

10. I was in the Spirit. Or, "I was in spirit." That is, I was outside of my fleshly life, having my spiritual life perfectly sensible to spiritual phenomena put before it. **The Lord's day.** The day of our Lord's resurrection, the day especially of his commemoration, the Christian sabbath. The Jewish sabbath was also called "of the Lord thy God" (Exod. 20:10). It was the Lord's Day to the old Church, as the Christian sabbath is the Lord's Day to the new Church. The precise time cannot be kept alike everywhere, when the Church, leaving its narrow quarters in Palestine, extends through the earth. The contemporaneousness of time is not now an object, but only the holy use of a regular seventh.

11. The seven churches. See verse 4. The seven towns lie along the perpendicular and hypothenuse of a right-angled triangle, beginning with Ephesus at the south-west; Pergamos being the junction of the perpendicular and hypothenuse, and the base running from Laodicea to Ephesus, almost due west about a hundred miles. The entire circuit is about three hundred and fifty miles.

12. Seven golden candlesticks. The one golden candlestick (with its seven lamps) of the temple being here seen as separated into seven golden candlesticks.

13. With a garment down to the foot. The robe of the ephod (Exod. 39:22), implying the ephod above it. **A golden girdle.** The curious girdle of the ephod (Exod. 39:5). It was as High Priest that Jesus here appears.

14. And his head and his hair. That is, "his head as it appeared from his hair." The white hair denoted wisdom. **As a flame of fire.** Representing a searching and thorough knowledge.

15. His feet like unto burnished brass. The word is uncertain, but is probably rightly rendered. See Dan. 10:6 for this and the preceding simile, and Dan. 7:9 for the wool-white hair. The identification of this "Son of man" with the "Ancient of days" and the "man clothed in linen" of Dan. 10, is marked. **His voice as the voice of many waters.** See Ezek. 43:2. The solemn grandeur in the sound of a Niagara is represented.

16. Seven stars. In verse 20 we see they are the angels of the seven churches. Angels in this book are divine messengers. There is no reason why in this place they should be any thing else. That the presbyter or bishop of a church was ever called its "angel" in the first age is without any foundation. After that interpretation was given to the word in this portion of the Revelation, the Church historians adopted the word in this sense. Malachi (2:7) proves nothing. The reproof contained in the letters is reproof of the *churches* over which the angels of the Lord were guardians, and not reproof of the angels. The angels are addressed as representatives of the churches under

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

17 his strength. And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last, and the Living
18 one; and I [1] was dead, and behold, I am alive [2] for evermore, and I have the keys of
19 death and of Hades. Write therefore the things which thou sawest, and the things which are, and the things which shall
20 come to pass hereafter; the mystery of the seven stars which thou sawest [3] in my right hand, and the seven golden [4] candlesticks. The seven stars are the angels of the seven churches; and the seven [4] candlesticks are seven churches.

[1] Gr. *became.* [2] Gr. *unto the ages of the ages.* [3] Gr. *upon.* [4] Gr. *lamp-stands.*

their ward. This view is the only consistent view, and was held by Origen and Jerome. **A sharp two-edged sword.** Christ's sword is his Word. Compare Isa. 49 : 2, where the Messiah's mouth is likened to a sharp sword. Also compare Eph. 6 : 17, Heb. 4 : 12; also compare chap. 2, verse 16, of this book. The sword has two edges, because it cuts two ways, in condemnation, or in penitent conviction. **His countenance, etc.** Compare Matt. 17 : 2.

18. The keys of death and of Hades. Death and Hades are the enemies of man and of Christ. Christ came to save man from sin, and from that death and mournful Hades which were the consequences of sin. Christ having the keys of Death and Hades betokens that fact. He can open the door of Death and Hades, and let their prisoners out. Death and Hades very naturally represent (in this figurative book) all that opposes Christ, and keeps man in sin.

19. The things which thou sawest are divided into what were existing when John wrote, and what were to come to pass thereafter.

20. The mystery. The hidden meaning. In this vision John is standing at the door of the tabernacle, and sees the high priest among the seven candlesticks (the one Jewish Church having become the many, yet affiliated, Christian churches). There the High Priest, who is the Son of God and Son of man, in his constant care of the Church, sends to the Church, through John, the story of its errors and its hopes.

CHAPTER II.

What is commanded to be written to the angels, that is, the ministers of the churches of 1. Ephesus, 8. Smyrna, 12. Pergamos, 18. Thyatira; and what is commended, or found wanting in them.

1 Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless I have *somewhat* against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

1 To the angel of the church in Ephesus write;

These things saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden
2 [1] candlesticks: I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them which call themselves apostles, and they are not,
3 and didst find them false; and thou hast patience and didst bear for my name's
4 sake, and hast not grown weary. But I have *this* against thee, that thou didst
5 leave thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I come to thee, and will move thy [2] candlestick out
6 of its place, except thou repent. But this thou hast, that thou hatest the works of

[1] Gr. *lamp-stands.* [2] Gr. *lamp-stand.*

II. THE SEVEN LETTERS.

First Letter. — **1. Ephesus.** The principal city of the province of Asia, a commercial seaport, and the centre of the worship of Artemis (Diana). Christ is described in this first letter as in his *general* capacity, the guardian of the churches. It is the appropriate description for the beginning.

2. I know thy works. This is the beginning of each epistle, except the second and third (those to Smyrna and Pergamum). The evidence in favor of reading it in the Smyrna letter is very strong. That the Pergamum letter alone should omit it is not likely. The strophic character of these seven letters supports the retention of the phrase in each. It is a reminder to the church, that he who speaks is the one who is qualified to speak by his knowledge.

2, 3. The patience and purity of the church are praised. They bore evil treatment, but would not bear evil men.

4, 5. There was, nevertheless, a decline from the first devotion, which called for a renewal or revival.

6. The purity of the church was seen in its determined opposition to the Nicolaitans, who were false Christians

6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

13 I know thy works, and where thou dwellest, *even* where Satan's seat *is:* and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

7 the Nicolaitans, which I also hate. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the [1] Paradise of God.

8 And to the angel of the church in Smyrna write;

These things saith the first and the last,

9 which [2] was dead, and lived *again:* I know thy tribulation, and thy poverty (but thou art rich), and the [3] blasphemy of them which say they are Jews, and they are not, but are a synagogue of Satan.

10 Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; [4] and ye shall have [5] tribulation ten days. Be thou faithful unto death,

11 and I will give thee the crown of life. He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt of the second death.

12 And to the angel of the church in Pergamum write;

These things saith he that hath the

13 sharp two-edged sword: I know where thou dwellest, *even* where Satan's throne is: and thou holdest fast my name, and didst not deny my faith, even in the days [6] of Antipas my witness, my faithful one, who was killed among you, where Satan

14 dwelleth. But I have a few things against thee, because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed

[1] Or, *garden:* as in Gen. 2:8. [2] Gr. *became.* [3] Or, *reviling.* [4] Some ancient authorities read *and may have.* [5] Gr. *a tribulation of ten days.* [6] The Greek text here is somewhat uncertain.

teaching a careless and sensual life. It is supposed that they receive their name from Nicolas of Antioch, one of the seven (Acts 6:5). Verses 14, 15, show the character of their error. Paul constantly warned the churches against incipient Gnosticism, a mixing of Judaism and Indian theosophy and Greek philosophy with Christianity. Here the church is warned against the incipent worldliness of believers, a mingling of the church with the world, a practical antinomianism. Both of these errors were marked with impure lives.

7, 8. The final strain of each letter. It consists of two parts, — the summons to hear, and the promise made to the overcomer. In the first three letters the summons comes before the promise, but in the last four it comes afterward. The reason for this change is not apparent. The first promise concerns restoration to Eden (Gen. 2:8, and 3:22).

This Ephesus church represents (with, perhaps, a local meaning on the surface) the first or apostolic age of the Church, pure in its character, patiently awaiting the glowing future, and yet gradually losing its zeal. Ephesus (from ἐφίεμαι) would mean "earnest desire," and the name is prophetically apposite.

Second Letter. — **8. Smyrna.** The important seaport lying north of Ephesus. This second letter describes Christ in his final condition, the *last* as well as first, the one *living again*, although before dead. This forms the last part of the description of Christ in chap. 1, as in the preceding letter we had the first part of that description.

9, 10. External poverty and persecution are the marks of this church. In the persecution they have to bear the taunts of false brethren ("which say they are Jews, and are not"). **I will give thee, etc.** The promise partly anticipated, put before the summons, showing (as it were) an eagerness to uphold the courage of the persecuted. **The crown of life.** The crown here, as in chap. 3:11, and James 1:12, and elsewhere in the Epistles, is not the regal crown, but the victor's crown. The imagery is from the games (see 1 Cor. 9:25).

11. This second promise concerns the escape from the second death of those who are peculiarly exposed to the first death. The "second death" is afterward explained (chap. 20:14, and 21:8) as the eternal misery of God's enemies.

The Smyrna church represents the second period of the Church's history, the martyr period, which we may terminate at A.D. 330. Being a period of persecution, no words of reproof are used toward the church, but only words of encouragement. The word *Smyrna* means "myrrh," the emblem of the dead.

Third Letter. — **12. Pergamum.** The once famous capital of Attalus, north of Smyrna. Christ is here described as having the sharp two-edged sword, because the church needed severe reproof.

13. Satan's throne. The seat of imperial power. **Antipas.** Undoubtedly, like Jezebel in verse 20, a symbolic name. It means, "he that is opposed to all," and describes the earnest Christian who is opposed to all the world. There were such who fell as martyrs in the Pergamum church.

14. Balaam in Hebrew, and *Nicolas* in Greek, mean the same thing: and the names are used here for the same sensual teachings, as we see by verse 15, which identifies the Nicolaitans with the Balaamites (see on verse 6).

15 So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*.

18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first.

20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication; and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

25 But that which ye have *already* hold fast till I come.

15 to idols, and to commit fornication. So
hast thou also some that hold the teaching of the Nicolaitans in like manner.
16 Repent therefore; or else I come to thee
quickly, and I will make war against
17 them with the sword of my mouth. He
that hath an ear, let him hear what the
Spirit saith to the churches. To him that
overcometh, to him will I give of the hidden manna, and I will give him a white
stone, and upon the stone a new name
written, which no one knoweth but he
that receiveth it.
18 And to the angel of the church in Thyatira write:
These things saith the Son of God, who
hath his eyes like a flame of fire, and his
19 feet are like unto burnished brass: I know
thy works, and thy love and faith and
ministry and patience, and that thy last
20 works are more than the first. But I have
this against thee, that thou sufferest [1] the
woman Jezebel, which calleth herself a
prophetess; and she teacheth and seduceth
my servants to commit fornication, and to
21 eat things sacrificed to idols. And I gave
her time that she should repent; and she
willeth not to repent of her fornication.
22 Behold, I do cast her into a bed, and them
that commit adultery with her into great
tribulation, except they repent of [2] her
23 works. And I will kill her children with
[3] death; and all the churches shall know
that I am he which searcheth the reins
and hearts: and I will give unto each one
24 of you according to your works. But to
you I say, to the rest that are in Thyatira,
as many as have not this teaching, which
know not the deep things of Satan, as they
say; I cast upon you none other burden.
25 Howbeit that which ye have, hold fast
26 till I come. And he that overcometh, and

[1] Many authorities, some ancient, read *thy wife*. [2] Many ancient authorities read *their*. [3] Or, *pestilence*.

16. The Nicolaitan element was growing. The church was becoming worldly. Christ's sword (his holy Word) would cut into the church, and divide it. There would be a great, formal, worldly part, and a small, hidden, godly part. The Word would produce this.

17. The victor is promised the secret of the Lord, as against the open worldliness of the church. **Hidden manna.** The manna hidden in the ark (Heb. 9:4). That is, spiritual food unknown to the mass of nominal Christians. The **white stone** is probably the *tessera hospitalis*. Half the stone (or "astragalus") was held by the host, and half by the guest. It was a secret passport of friendship. The **new name** is probably the name of Christ conferred upon the true believer, and written on the white stone. This figure is another form of expressing the secret religious life of the age.

The Pergamum church represents the third period of the Church's history, extending to A.D. 730, when Leo the Isaurian removed Germanus, and abolished image-worship, making a final division between Rome and the East, which was confirmed twenty-five years later by Pope Stephen, 2d, becoming a temporal prince, and assuming universal authority. This period was one of a thoroughly worldly plan and policy for the Church. It was a powerful engine of state, and used for state purposes. Its external system was very complete.

The name *Pergamum* means a citadel or tower, and aptly designates the Church in its regular human appointments at this period of its outward prosperity, but prevailing worldliness.

Fourth Letter.—**18. Thyatira** on the Lycus, south-east of Pergamum, now Ak-hissar. Christ is described by the emblems of his knowledge and power, as able to see the hypocrisy of this church, and punish it for its sins.

19. The good existing in the church is first commended,—love and faith exhibited in service and patient endurance, this righteous element even becoming stronger toward the close of the period.

20. As Jezebel was the introducer of idolatry and sensuality in worship into Israel, so the sensual and worldly influences corrupting the Church are called by her name. As she is called a prophetess, these influences are shown to come from ecclesiastical sources.

22. Into a bed of sickness. The tribulation and death promised began with the Reformation when the Papal church began to die. Its death will occur at the Millennium.

24. The rest. Those that have not been partakers of the sensuality and worldliness of the church. **The deep things of Satan.** Compare "the deep things of God" in 1 Cor. 2:10.

26. The promise is authority and rule to the victor. The spiritual portion of the church should at last become dominant.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

28 And I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

he that keepeth my works unto the end, to him will I give authority over the
27 nations: and he shall rule them with a rod of [1]iron, as the vessels of the potter are broken to shivers; as I also have re-
28 ceived of my Father: and I will give him
29 the morning star. He that hath an ear, let him hear what the Spirit saith to the churches.

[1] Or, *iron; as vessels of the potter, are they broken.*

28. The morning star represents the early anticipations of the coming relief. We naturally think of Wickliffe, Huss, Savonarola, etc.

The word *Thyatira* is a feminine form of θυητής and means a soothsaying priestess. See Athen. 12, 40, in a quotation from Phœnix the Colophonian; compare θυηπολος in Eurip. Iph. Aul., 746 (751). The word fitly marks the priestly domination by ecclesiastical arts of the Church of the Middle Ages from A.D. 730 to A.D. 1530 (Diet of Augsburg).

CHAPTER III.

2. The angel of the church of Sardis is reproved, 3. exhorted to repent, and threatened if he do not repent. 8. The angel of the church of Philadelphia 10. is approved for his diligence and patience. 15. The angel of Laodicea rebuked, for being neither hot nor cold, 19. and admonished to be more zealous. 20. Christ standeth at the door and knocketh.

1 And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

1 And to the angel of the church in Sardis write;

These things saith he that hath the seven Spirits of God, and the seven stars:
I know thy works, that thou hast a name
2 that thou livest, and thou art dead. Be thou watchful, and stablish the things that remain, which were ready to die: for I have [1]found no works of thine fulfilled
3 before my God. Remember therefore how thou hast received and didst hear; and keep *it*, and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour
4 I will come upon thee. But thou hast a few names in Sardis which did not defile their garments: and they shall walk with
5 me in white; for they are worthy. He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith to the churches.
6
7 And to the angel of the church in Philadelphia write;

[1] Many ancient authorities read *not found thy works.*

Fifth Letter. — **1. Sardis.** The famous capital of the old Lydian monarchy, in the valley of the Hermus, east of Smyrna. Christ is described as holding the seven stars (just as in the First Letter). He is also described as having the seven Spirits, which is equivalent to walking amid the seven golden candlesticks; for the seven Spirits are the spiritual lights of each church (candlestick), and Christ is in each phrase described as caring for the churches. We find that the *sevens* of Scripture are divided into *four* and *three*. Hence these last *three* letters begin with a description of our Lord, similar to that at the beginning of the first *four*. **1, 2.** The characteristic of the Sardian church is a brilliant name, and a dead or dying spirituality.

5. The victor shall, amid general disowning of the nominal church by God, be acknowledged in marked contrast by the heavenly powers.

The word *Sardis* is a form of σαρδώ and σάρδιον, and means the sard, sardius, sard-onyx, or sardine stone, a many-colored brilliant, aptly representing the noble name of the Reformation church, protesting against the errors of the mediæval or Thyatira church. But this church has belied its name. It is largely a dead church with a name of life. If A.D. 730 be a correct date for the beginning of the Thyatira church, then A.D. 1990 will be the end of the Sardian church; i.e., twelve hundred and sixty years afterward.

Sixth Letter. — **7. Philadelphia.** A city south-east of Sardis, and farther up the valley. Christ is described as the holy and true antitype of Eliakim (Isa. 22: 22), who should have the royal authority set upon him. The phrase regarding opening and shutting, simply represents the absolute power given him, as illustrated in the next verse. Eliakim superseded the false Shebna, and so the church of Philadelphia follows the church of Sardis.

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and none shall shut, and
8 that shutteth, and none openeth: I know thy works (behold, I have [1]set before thee a door opened, which none can shut), that thou hast a little power, and didst keep my word, and didst not deny my name.
9 Behold, I give of the synagogue of Satan, of them which say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved
10 thee. Because thou didst keep the word of my patience, I also will keep thee from the hour of [2]trial, that *hour* which is to come upon the whole [3]world, to [4]try them
11 that dwell upon the earth. I come quickly: hold fast that which thou hast, that
12 no one take thy crown. He that overcometh, I will make him a pillar in the [5]temple of my God, and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from
13 my God, and mine own new name. He that hath an ear, let him hear what the Spirit saith to the churches.
14 And to the angel of the church in Laodicea write;
These things saith the Amen, the faithful and true witness, the beginning of the
15 creation of God: I know thy works, that
16 thou art neither cold nor hot: I would thou wert cold or hot. So because thou art lukewarm, and neither hot nor cold, I
17 will spew thee out of my mouth. Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and
18 naked: I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and *that* the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou
19 mayest see. As many as I love, I reprove and chasten: be zealous therefore, and
20 repent. Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will
21 sup with him, and he with me. He that

[1] Gr. *given.* [2] Or, *temptation.* [3] Gr. *inhabited earth.* [4] Or, *tempt.* [5] Or, *sanctuary:* and so throughout this book.

8–10. The characteristics of the Philadelphian church are faithfulness and patience, with a sense of God's love. False professors (which say they are Jews, and they are not) will no longer contend with the Church, but will humbly honor it. "The hour of trial," in verse 10, may have special reference to the final attack upon the Church by Gog and Magog, just before the judgment-day.

12. The victor is to be a permanent ornament to the everlasting Church, bearing three names upon him, — God, Jerusalem, Christ, — the source, the state, and the means of salvation.

The word *Philadelphia* means "brotherly love," and represents the Church in its millennial condition. If we make the thousand years of the twentieth chapter literal (which is very doubtful), we should have A.D. 2990 as the end of the Millennium.

Seventh Letter. — **14. Laodicea.** South-east of Philadelphia, at the head waters of the Mæander. Christ is described as the beginning (or *principium*) of the entire creation, and thus the faithful and true witness (compare chap. 1:1; 2:5). In the closing letter, it is appropriate to speak of the certainty of all the prophecies. **Amen.** This Hebrew word, meaning "*firm*," is really translated here by the next phrase, "the faithful and true witness."

15–18. The characteristic of the Laodicean church is utter indifference. It is in fearful spiritual need, and does not know it.

20. Christ continually endeavors to arouse it.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.
22 He that hath an ear, let him hear what the Spirit saith unto the churches.

overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his
22 throne. He that hath an ear, let him hear what the Spirit saith to the churches.

21. The victor is promoted to be an assessor with Christ.

The word *Laodicea* means "the judgment of the people," and represents, perhaps, the last ten years of the church's history, A.D. 2990–3000, when an indifference, like that which preceded the Deluge, will be followed by the final judgment; or the whole period may be that of the final judgment.

CHAPTER IV.

2. John seeth the throne of God in heaven. 4. The four and twenty elders. 6. The four beasts full of eyes before and behind. 10. The elders lay down their crowns, and worship him that sat on the throne.

1 AFTER this I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.
2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and *one* sat on the throne.
3 And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald.
4 And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.
5 And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.
6 And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.
7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

1 AFTER these things I saw, and behold, a door opened in heaven, and the first voice which I heard, *a voice* as of a trumpet speaking with me, one saying, Come up hither, and I will shew thee the things which must [1]come to pass hereafter.
2 Straightway I was in the Spirit: and behold, there was a throne set in heaven,
3 and one sitting upon the throne; and he that sat *was* to look upon like a jasper stone and a sardius: and *there was* a rainbow round about the throne, like an em-
4 erald to look upon. And round about the throne *were* four and twenty thrones: and upon the thrones *I saw* four and twenty elders sitting, arrayed in white garments;
5 and on their heads crowns of gold. And out of the throne proceed lightnings and voices and thunders. And *there were* seven lamps of fire burning before the throne, which are the seven Spirits of
6 God; and before the throne, as it were a glassy sea like unto crystal; and in the midst of the throne, and round about the throne, four living creatures full of
7 eyes before and behind. And the first creature *was* like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth

[1] Or, *come to pass. After these things straightway, etc.*

III. INTRODUCTION TO THE SEVEN SEALS.

1. After these things. The phrase seems to mark speedy succession (see chap. 7:1; 18:1; 19:1). **The first voice which I heard.** See chap. 1:10. That voice he now hears again. It is the voice of the angel guide. **Come up hither.** John, therefore (in spirit), ascends into heaven through the open door. He had been just within the door of the outer sanctuary during the first vision, looking at the High Priest by the golden candlestick (or candlesticks). Now he advances into the inner sanctuary, which represented heaven. The ark and cherubim are exalted into the glorious furniture of heaven, which he beholds and describes.

2. In the Spirit. See on chap. 1:10.

3. Jasper stone and a sardius. The jasper was, probably, the diamond. The sardius was a brilliant, many-colored gem. Perhaps the glory and the many-colored (πολυποίκιλος) wisdom of God (see Eph. 3:10) are represented by these. **Rainbow.** Representing the promise of salvation. **Like an emerald.** The green tint of freshness and vigor predominated.

4. Four and twenty elders, representing the Church pre-Christian (12) and post-Christian (12) in its triumph (with "crowns of gold").

5. Lightnings—voices—thunders. Lightnings and thunders that have a voice. Fearful events that have a meaning. The seven lamps of fire are identified with the seven Spirits. The one Holy Spirit supplies each church (see on chap. 3:1). The contents of the outer sanctuary are drawn within the veil.

6. A glassy sea. The laver of the tabernacle, and "sea" of Solomon's temple. Even that which was without the outer sanctuary is drawn within the veil. Heaven contains the principles of the conversion and the godly life on earth. This glassy sea represents the truth of God in its cleansing power (see John 15:3; 17:17). **In the midst**

8 And the four beasts had each of them six wings about *him;* and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

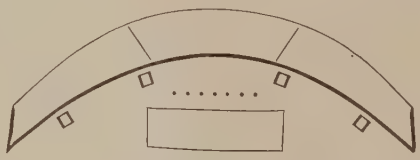
10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

8 creature *was* like a flying eagle. And the four living creatures, having each one of them six wings, are full of eyes round about and within: and they have no rest day and night, saying, Holy, holy, holy, *is* the Lord God, the Almighty, which was
9 and which is and [1] which is to come. And when the living creatures shall give glory and honour and thanks to him that sitteth on the throne, to him that liveth [2] for ever
10 and ever, the four and twenty elders shall fall down before him that sitteth on the throne, and shall worship him that liveth [2] for ever and ever, and shall cast their
11 crowns before the throne, saying, Worthy art thou, our Lord and our God, to receive the glory and the honour and the power: for thou didst create all things, and because of thy will they were, and were created.

[1] Or, *which cometh.* [2] Gr. *unto the ages of the ages.*

of the throne, and round about the throne. The throne may be imagined a semicircular divan, like an Oriental throne; thus:—



The monarch sits in the centre. The oblong before him is the glassy sea. Between it and the throne are the seven lamps. The four little squares represent the four living creatures, who are in the midst of the throne, and yet stationed at intervals round about the throne. **Four living creatures.** The same as the cherubim of the tabernacle and temple, and as the seraphim of Isaiah. The cherubim of Ezekiel are the same. They represent the ideal Church (on earth) in its whole history. First, the Christian church of this dispensation, as a lion in strength, the Lion of the tribe of Judah being denoted. Secondly, the Jewish church, patient as an ox in bearing its burdens. Thirdly, the Adamic and Noachic church, wherein God wore "the face of a man" in speaking to his people. Fourthly, the Millennial church, in its soaring elevation as a flying eagle. In Ezekiel (chap. 1:10), the order is the Adamic, the Christian, the Jewish, the Millennial (i.e., the two first of the two series, pre-Christian and post-Christian, and the two last). The order here is the natural order, — the present, those past, and the one future. **Full of eyes.** Watchful unto obedience.

8. Six wings. See Isa. 6:2. Representing modesty, reverence, and activity. They are ever praising, and paying homage to, God.

9, 10. The worship of the living creatures and the elders is connected. The ideal Church on earth and the glorified Church in heaven have but one and the same life.

CHAPTER V.

1. The book sealed with seven seals: 9. which only the Lamb that was slain is worthy to open. 12. Therefore the elders praise him, 9. and confess that he redeemed them with his blood.

1 And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

1 And I saw [1] in the right hand of him that sat on the throne a book written within and on the back, close sealed with
2 seven seals. And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose the
3 seals thereof? And no one in the heaven, or on the earth, or under the earth, was able to open the book, or to look thereon.

[1] Gr. *on.*

1. Seven seals. The book contains the elements of the final judgment. That judgment will not be proclaimed till all the seven seals are broken which now seal the book. The seals are seven, to correspond with the seven periods, — periods of the history of God's Church.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14 And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

4 And I wept much, because no one was found worthy to open the book, or to look
5 thereon: and one of the elders saith unto me, Weep not: behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome, to open the book and the
6 seven seals thereof. And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the [1] seven Spirits of God, sent
7 forth into all the earth. And he came, and he [2] taketh *it* out of the right hand of
8 him that sat on the throne. And when he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints.
9 And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood *men* of every tribe, and tongue, and peo-
10 ple, and nation, and madest them *to be* unto our God a kingdom and priests; and
11 they reign upon the earth. And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and
12 thousands of thousands; saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and hon-
13 our, and glory, and blessing. And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, *be* the blessing, and the honour, and the glory, and the dominion, [3] for ever and ever.
14 And the four living creatures said, Amen. And the elders fell down and worshipped.

[1] Some ancient authorities omit *seven*. [2] Gr. *hath taken*. [3] Gr. *unto the ages of the ages*.

5. A Lion is promised. A Lamb appears. So Israel expected a great man in the world's estimate, — a man who would create great disturbance in the earth by his wars and conquests. But there came a carpenter's son, who was put to death. The **Root of David** means "of the root of David" (compare Isa. 11 : 1, 10), a familiar Hebraism (see chap. 22 : 16).

6. As though it had been slain. With the marks of its slaughter, perhaps the wound and blood. **Seven horns.** Redemptive power. **Seven eyes.** The redemptive spirit.

8. Harp. Praise. **Bowls.** Prayer. **Incense.** Christ's merits. The bowls are the prayers of the saints (compare chap. 8 : 3). The incense is added to the prayers of the saints.

9. Didst purchase. The Old Version rightly has, "didst purchase *us*." The omission of "us" is in the face of the Sinaitic, Vatican, and Porfirian Codices. The change to "them" in the next verse is easily explained. The use of the words "tribe" and "tongue" and "people" and "nation" leads to a change of pronoun.

11. The number here is "myriads of myriads, and thousands of thousands," 100,000,000+; i.e., a vast, innumerable throng.

CHAPTER VI.

1. The opening of the seals in order, and what followed thereupon, containing a prophecy to the end of the world.

1 AND I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny, and *see* thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

1 AND I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a
2 voice of thunder, Come.[1] And I saw, and behold, a white horse, and he that sat thereon had a bow; and there was given unto him a crown: and he came forth conquering, and to conquer.
3 And when he opened the second seal, I heard the second living creature saying,
4 Come.[1] And another *horse* came forth, a red horse: and to him that sat thereon it was given to take [2] peace from the earth, and that they should slay one another: and there was given unto him a great sword.
5 And when he opened the third seal, I heard the third living creature saying, Come.[1] And I saw, and behold, a black horse; and he that sat thereon had a
6 balance in his hand. And I heard as it were a voice in the midst of the four living creatures saying, A [3] measure of wheat for a [4] penny, and three measures of barley for a [4] penny; and the oil and the wine hurt thou not.
7 And when he opened the fourth seal, I heard the voice of the fourth living crea-
8 ture saying, Come.[1] And I saw, and behold, a pale horse: and he that sat upon him, his name was Death; and Hades followed with him. And there was given unto them authority over the fourth part of the earth, to kill with sword, and with

[1] Some ancient authorities add *and see.* [2] Some ancient authorities read *the peace of the earth.* [3] Gr. *chœnix*, a small measure. [4] See marginal note on Matt. 18:28.

IV. THE SEVEN SEALS.

The First Seal.—**1.** The four living creatures mark the first four seals as peculiar, by calling the seer to behold the contemporaneous sign. We have seen that the first four periods trace the progress of the evil in the Church to its greatest magnitude. The first four seals are therefore closely allied.

2. And I saw. Not in the book, but before the eye, contemporaneously with the breaking of the seal, denoting the first period. The white horse is an emblem of prosperous times, times of spiritual purity. Christ is on the horse, fighting and conquering. The first period of the Church was that of success.

The Second Seal.—**4.** The red horse marks a bloody period. Christ on the horse, recognized as the Church's guide (according to his promise, Matt. 10:34), brings the sword. In the first period, the gospel conquered the hearts of men. In the second, this rapid conquest excited human jealousies and enmities, and brought bloodshed.

The Third Seal.—**5.** The black horse denotes famine. He upon the horse shows, by the balance and the high price of food, that the famine exists. It is the famine of the Word (Amos 8:11). Under the growing worldliness and formality of the imperial Church, the word of God was neglected.

6. A measure of wheat for a penny. Literally, "a *choenix* of wheat for a *denarius;*" that is, about a quart of wheat for seventeen cents. The denarius was an ordinary day's wages of the laborer; so, in the case presented, the laborer's entire wages are used to buy a quart of wheat daily, which is not a quarter of a day's supply for one man. Yet this must suffice for him and his family. The barley, which is a cheaper grain, because a more certain crop, is sold at three quarts for a day's wages. **The oil and the wine hurt thou not.** There are precious experiences in the higher life of God's saints, which are preserved amid the general spiritual destitution of the Church. The Church at large may find very little wheat and barley of God's truth for its spiritual nourishment; but the oil and wine of spiritual comfort and joy, which the devoted ones possess, cannot be harmed.

The Fourth Seal.—**8.** The pale horse represents the livid, death-like character of the mediæval period of the Church's history. Christ no longer sits on the horse. He is not recognized as the Church's guide. A man has taken Christ's place. He is called Christ's vicegerent, but usurps Christ's title and work. He is *Anti*christ (i.e., one of the many forms of the general antichrist). He is (spiritually) "Death," as Christ is "Life." **Hades**; i.e., the unseen powers opposed to the truth in the service of this "Death." The lies of masses, penance, purgatory, absolution, indulgence, etc., help form this troop of Hades. **Over the fourth part of the earth.** That is, a fourth part for each form of destruction, the **sword, famine, death** (pestilence), and **beasts.** Figurative language for a general deadly influence over the whole Roman-empire area (i.e., Europe), with every form of spiritual poison.

The Fifth Seal.—**9.** The living creatures no longer call. The horses disappear. The first four seals were homogeneous. They represented the growth of evil in the Church, to its consummation. Now we have a different series of three. The martyrs of preceding ages under Christ's shelter (underneath the altar) are seen.

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled.

12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; and who shall be able to stand?

famine, and with [1] death, and by the wild beasts of the earth.

9 And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held:
10 and they cried with a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?
11 And there was given them to each one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, which should be killed even as they were, should [2] be fulfilled.
12 And I saw when he opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as
13 blood; and the stars of the heaven fell unto the earth, as a fig tree casteth her unripe figs, when she is shaken of a great
14 wind. And the heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of
15 their places. And the kings of the earth, and the princes, and the [3] chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the moun-
16 tains; and they say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne,
17 and from the wrath of the Lamb: for the great day of their wrath is come; and who is able to stand?

[1] Or, *pestilence*. [2] Some ancient authorities read *have fulfilled* their course. [3] Or, *military tribunes*. Gr. *chiliarchs*.

10. They ask why the punishment of the Church's oppressors does not arrive.

11. In their purity and spiritual prosperity they are to wait for only a little time, till their number be increased. This indicates the present period of the Church, which is a period between Antichrist's triumph and Antichrist's destruction.

The Sixth Seal. — **12.** The destruction comes in this seal. It is the opening of the Millennium. The earthquake denotes a complete revolution in civil affairs. The sun, moon, and stars are the governing powers of the Church.

14. The heaven is the Church. The mountains and islands are the strong and independent institutions of men.

15-17. Universal fear among the godless. This beginning of the period of the Church's prosperity is marked by terrible convulsions, and the utter overthrow of the false church. It is a rehearsal of the final judgment.

CHAPTER VII.

3. An angel sealeth the servants of God in their foreheads. 4. The number of them that were sealed: of the tribes of Israel a certain number. 9. Of all other nations an innumerable multitude, which stand before the throne, clad in white robes, and palms in their hands. 14. Their robes were washed in the blood of the Lamb.

1 And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

1 After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea,
2 or upon any tree. And I saw another angel ascend from the sunrising, having the seal of the living God: and he cried with a great voice to the four angels, to whom it was given to hurt the earth and
3 the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God on their

1. The events belonging to the opening of the sixth seal are continued. — the happy features of the millennial day. The first verse describes the preservation of the Church from all blasts of adversity.

2, 3. No evil shall attack the earth and sea (i.e., the world where the Church is sited, and the nations at large)

4 And I heard the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Israel.

5 Of the tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6 Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nepthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

7 Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

8 Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

4 foreheads. And I heard the number of
them which were sealed, a hundred and
forty and four thousand, sealed out of
every tribe of the children of Israel.
5 Of the tribe of Judah *were* sealed twelve
thousand:
Of the tribe of Reuben twelve thousand:
Of the tribe of Gad twelve thousand:
6 Of the tribe of Asher twelve thousand:
Of the tribe of Naphtali twelve thou-
sand:
Of the tribe of Manasseh twelve thou-
sand:
7 Of the tribe of Simeon twelve thousand:
Of the tribe of Levi twelve thousand:
Of the tribe of Issachar twelve thousand:
8 Of the tribe of Zebulun twelve thousand:
Of the tribe of Joseph twelve thousand:
Of the tribe of Benjamin *were* sealed
twelve thousand.
9 After these things I saw, and behold, a
great multitude, which no man could
number, out of every nation, and of *all*
tribes and peoples and tongues, standing
before the throne and before the Lamb,
arrayed in white robes, and palms in their
10 hands; and they cry with a great voice,
saying, Salvation unto our God which
sitteth on the throne, and unto the Lamb.
11 And all the angels were standing round
about the throne, and *about* the elders
and the four living creatures; and they
fell before the throne on their faces, and
12 worshipped God, saying, Amen: [1] Bless-
ing, and glory, and wisdom, and thanks-
giving, and honour, and power, and might,
be unto our God [2] for ever and ever.
13 Amen. And one of the elders answered,
saying unto me, These which are arrayed
in the white robes, who are they, and
14 whence came they? And I [3] say unto
him, My lord, thou knowest. And he
said to me, These are they which come
out of the great tribulation, and they
washed their robes, and made them white
15 in the blood of the Lamb. Therefore are
they before the throne of God; and they
serve him day and night in his temple:
and he that sitteth on the throne shall
16 spread his tabernacle over them. They
shall hunger no more, neither thirst any
more; neither shall the sun strike upon
17 them, nor any heat: for the Lamb which
is in the midst of the throne shall be their
shepherd, and shall guide them unto foun-
tains of waters of life: and God shall wipe
away every tear from their eyes.

[1] Gr. *The blessing, and the glory, etc.* [2] Gr. *unto the ages of the ages.* [3] Gr. *have said.*

until all God's people are gifted with the seal of the Holy Spirit. During the millennial period, this sealing is experienced.

4. The one hundred and forty-four thousand is the indefinitely large number of the redeemed, $12 \times 12 \times 1{,}000$. The square of 12 represents the redemption complete (on man's side), and the thousand expresses the indefinite number. The twelve tribes represent all peoples who are the children of faith, God's chosen people. The ninth verse really interprets the figure of the tribes.

6. Manasseh. Probably a very early error for Dan, the transcriber taking *Dan* for *Man.*, the abbreviation of Manasseh. For (1) otherwise Dan is not mentioned; (2) Manasseh is included under "Joseph" in verse 8; (3) Dan has here his proper place with Naphtali.

9. The one hundred and forty-four thousand are now seen in their final exaltation, when the Millennium has blossomed into heaven. They are described in a different way from the earthly way (of tribes of Israel). The palms declare the final victory, and those that bear them ascribe their full salvation to God and the Lamb.

14. The great tribulation. The definite article seems to mark the tribulation as distinct from ordinary tribulations, even though they be great. It may refer to the tribulation described in chap. 6:12–17, which preceded the millennial day. Or it may refer to the earthly life in general as the great tribulation, as heaven is the great reward.

CHAPTER VIII.

1. At the opening of the seventh seal, 2. seven angels had seven trumpets given them. 6. Four of them sound their trumpets, and great plagues follow. 3. Another angel putteth incense to the prayers of the saints on the golden altar.

1 AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

1 AND when he opened the seventh seal,
there followed a silence in heaven about
2 the space of half an hour. And I saw the
seven angels which stand before God; and
there were given unto them seven trum-
pets.
3 And another angel came and stood
[1]over the altar, having a golden censer;
and there was given unto him much in-
cense, that he should [2]add it unto the
prayers of all the saints upon the golden
4 altar which was before the throne. And
the smoke of the incense, [3]with the
prayers of the saints, went up before God
5 out of the angel's hand. And the angel
[4]taketh the censer; and he filled it with
the fire of the altar, and cast it [5]upon the
earth: and there followed thunders, and
voices, and lightnings, and an earthquake.
6 And the seven angels which had the
seven trumpets prepared themselves to
sound.
7 And the first sounded, and there fol-
lowed hail and fire, mingled with blood,
and they were cast [5]upon the earth: and
the third part of the earth was burnt up,
and the third part of the trees was burnt
up, and all green grass was burnt up.
8 And the second angel sounded, and as
it were a great mountain burning with fire
was cast into the sea: and the third part
9 of the sea became blood; and there died
the third part of the creatures which were
in the sea, *even* they that had life; and
the third part of the ships was destroyed.
10 And the third angel sounded, and there
fell from heaven a great star, burning as
a torch, and it fell upon the third part of
the rivers, and upon the fountains of the
11 waters; and the name of the star is called
Wormwood: and the third part of the
waters became wormwood; and many
men died of the waters, because they were
made bitter.
12 And the fourth angel sounded, and the
third part of the sun was smitten, and the

[1] Or, *at*. [2] Gr. *give*. [3] Or, *for*. [4] Gr. *hath taken*. [5] Or, *into*.

The Seventh Seal. — **1.** The silence which ensues shows us that the prophet saw nothing in connection with the seventh seal. It would have represented the final apostasy, and perhaps, therefore, was withheld; the glory of the saints having been just described.

V. INTRODUCTION TO THE SEVEN TRUMPETS.

2. The seven angels. God's active agencies in the work of redemption, conformed in number to the seven periods. **Trumpets.** To announce important crises.

3. Golden censer. The prayer of God's people. **Incense.** Christ's merits. **Golden altar.** Communion with God.

4. The smoke of the incense. Effect of Christ's merits in our behalf.

5. Fire of the altar. God's holy wrath. **Upon the earth.** The Roman Empire or its site. Prayer is the power which brings about God's judgments in the earth.

VI. THE SEVEN TRUMPETS.

First Trumpet. — **7.** A visitation upon the Roman Empire ("upon the earth"), by which the empire and its institutions ("trees" and "grass") are injured. This marks the advent of Christianity, and its effect upon the imperial pagan institutions.

Second Trumpet. — **8.** The great mountain of the Pagan Empire is flung upon the surrounding nations ("the sea"), and the nations are shaken out of their old life.

Third Trumpet. — **10.** The ecclesiastical offices ("a great star") become secularized ("fell from heaven"), and poison the refreshing gospel and its vivifying streams. **Wormwood** is the appropriate name of this secularity.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

third part of the moon, and the third part of the stars; that the third part of them should be darkened, and the day should not shine for the third part of it, and the night in like manner.

13 And I saw, and I heard [1] an eagle, flying in mid heaven, saying with a great voice, Woe, woe, woe, for them that dwell on the earth, by reason of the other voices of the trumpet of the three angels, who are yet to sound.

[1] Gr. *one eagle.*

Fourth Trumpet.—**12.** Sun, moon, and stars represent the various grades of ecclesiastical rulers. These were to be so smitten that the gospel light would be scant. **Third part.** This phrase, used in each of the four trumpets, means such a part as God saw fit to touch in his redemptive work. The numbers as fractions have the same symbolic power as they have as integers.

13. An eagle. Emblematic of God's view of earthly things from the heavenly position. **Woe, woe, woe.** The three remaining trumpets were to introduce worse woes than the first four.

CHAPTER IX.

1. At the sounding of the fifth angel, a star falleth from heaven, to whom is given the key of the bottomless pit. 2. He openeth the pit, and there come forth locusts like scorpions. 12. The first woe past. 13. The sixth trumpet soundeth. 14. Four angels are let loose, that were bound.

1 AND the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.

6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

1 AND the fifth angel sounded, and I saw a star from heaven fallen unto the earth: and there was given to him the key of the
2 pit of the abyss. And he opened the pit of the abyss; and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the
3 pit. And out of the smoke came forth locusts upon the earth; and power was given them, as the scorpions of the earth
4 have power. And it was said unto them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only such men as have not
5 the seal of God on their foreheads. And it was given them that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when it
6 striketh a man. And in those days men shall seek death, and shall in no wise find it; and they shall desire to die, and death
7 fleeth from them. And the [1] shapes of the locusts were like unto horses prepared for war; and upon their heads as it were crowns like unto gold, and their faces

[1] Gr. *likenesses.*

Fifth Trumpet.—**1.** An ecclesiastical office is secularized (see verse 10). The expounders of the Word become its rationalizing critics, and so they open the great source of evil ("the abyss").

2. The "smoke" is confusion of mind, brought about by the rationalists, so that the Church authorities and instruction are obscured by it.

3. Locusts. Infidelity, the result of rationalism. **As the scorpions of the earth have power;** i.e., by use of their tails (see verses 5 and 10).

4. They are not to hurt any of the well-founded institutions of Christianity, but only those who have not received openly on their lives the seal of the Holy Ghost. They will deceive and ruin the false and worldly Christians.

5. Five months (by the year-day theory, which seems to have a solid foundation) would be one hundred and fifty years. If our other conjectures of dates are right, these years of rationalism and infidelity would be from A.D. 1840 to A.D. 1990.

6. The seeking death is the endeavor to be rid of conscience, to find rest in atheism or agnosticism. In spite of all, the conscience will live.

7. Readiness for controversy and proselytism, the applause of men (crowns), and their plausibility (men's faces).

8 And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months.

11 And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.

12 One woe is past; *and*, behold, there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

16 And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

8 were as men's faces. And they had hair
as the hair of women, and their teeth
9 were as *the teeth* of lions. And they had
breastplates, as it were breastplates of
iron; and the sound of their wings was
as the sound of chariots, of many horses
10 rushing to war. And they have tails like
unto scorpions, and stings; and in their
tails is their power to hurt men five
11 months. They have over them as king
the angel of the abyss: his name in He-
brew is Abaddon, and in the Greek *tongue*
he hath the name [1]Apollyon.
12 The first Woe is past: behold, there
come yet two Woes hereafter.
13 And the sixth angel sounded, and I
heard [2]a voice from the horns of the
14 golden altar which is before God, one
saying to the sixth angel, which had the
trumpet, Loose the four angels which are
15 bound at the great river Euphrates. And
the four angels were loosed, which had
been prepared for the hour and day and
month and year, that they should kill the
16 third part of men. And the number of
the armies of the horsemen was twice ten
thousand times ten thousand: I heard the
17 number of them. And thus I saw the
horses in the vision, and them that sat on
them, having breastplates *as* of fire and
of hyacinth and of brimstone: and the
heads of the horses are as the heads of
lions; and out of their mouths proceedeth
18 fire and smoke and brimstone. By these
three plagues was the third part of men
killed, by the fire and the smoke and the
brimstone, which proceeded out of their
19 mouths. For the power of the horses is
in their mouth, and in their tails: for
their tails are like unto serpents, and have
20 heads; and with them they do hurt. And
the rest of mankind, which were not
killed with these plagues, repented not of
the works of their hands, that they should
not worship [3]devils, and the idols of gold,
and of silver, and of brass, and of stone,
and of wood; which can neither see, nor
21 hear, nor walk: and they repented not of
their murders, nor of their sorceries, nor
of their fornication, nor of their thefts.

[1] That is, *Destroyer.* [2] Gr. *one voice.* [3] Gr. *demons.*

8. Feminine attractiveness and leonine destructiveness.

9. Defended against counter-attack by their denial of the supernatural, they make great noise in the world.

10. Their fatal sting is not in their false philosophy, but in the sensuality to which it leads ("in their tails is their power").

11. Abaddon is Hebrew, and **Apollyon** is Greek for "Destroyer." Satan is here intended. He, the angel of the abyss, is king of the atheists, theoretical and practical.

Sixth Trumpet.—**13. From the horns of the golden altar.** The coming of the woe is in answer to prayer.

14. Four angels which are bound. Angels to harm the earth ("four"). Bad angels ("bound"). **The great river Euphrates.** Whatever divides the great enemy from the Church, as the Euphrates divided Assyria and Babylonia from Israel. When the hosts of those empires crossed the Euphrates, Israel was threatened.

15. The hour and day and month and year. That is, the exact point of time. **Kill the third part of men.** Grievously affect a certain part of mankind,—a part selected by redemptive wisdom.

16. Twice ten thousand times ten thousand; i.e., 200,000,000, or 50,000,000 for each quarter whence they come. The good hosts (chap. 5 : 11) number 100,000,000 with an indefinite prolongation. The bad hosts are 50,000,000 each, the half-number being significant.

17. The defensive armor and offensive power are the same, fire, smoke (hyacinth color), and brimstone. These three are emblems of torment, confusion, and disgust,—the elements of hell.

18. The third part of men killed. See verse 15.

19. They fight both with head and tail, and so differ from the locusts (verse 10) of the fifth trumpet.

20, 21. The world outside of this destruction was still corrupt. In chap. 16, we see more clearly the character of this assault upon the nominal Church,—an attack which is probably to occur at the close of the Millennium, and just before the final judgment.

CHAPTER X.

THIS and the next chapter form an episode between the sixth and seventh trumpets. Before the final catastrophe, a view is taken of the Antichrist, who had been the great enemy of the Church's progress and prosperity, and who, for twelve hundred and sixty years, had identified himself with the Church.

1. A mighty strong angel appeareth with a book open in his hand. 6. He sweareth by him that liveth for ever, that there shall be no more time. 9. John is commanded to take and eat the book.

1 AND I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:

2 And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth,

3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

1 AND I saw another strong angel coming
down out of heaven, arrayed with a cloud;
and the rainbow was upon his head, and
his face was as the sun, and his feet
2 as pillars of fire; and he had in his hand
a little book open: and he set his right
foot upon the sea, and his left upon the
3 earth; and he cried with a great voice, as
a lion roareth: and when he cried, the
4 seven thunders uttered their voices. And
when the seven thunders uttered *their voices*, I was about to write: and I heard
a voice from heaven saying, Seal up the
things which the seven thunders uttered,
5 and write them not. And the angel which
I saw standing upon the sea and upon the
earth lifted up his right hand to heaven,
6 and sware by him that liveth [1] for ever and
ever, who created the heaven and the
things that are therein, and the earth and
the things that are therein, [2] and the sea
and the things that are therein, that there
7 shall be [3] time no longer: but in the days
of the voice of the seventh angel, when
he is about to sound, then is finished the
mystery of God, according to the good
tidings which he declared to his servants
8 the prophets. And the voice which I
heard from heaven, *I heard it* again
speaking with me, and saying, Go, take
the book which is open in the hand of the
angel that standeth upon the sea and upon
9 the earth. And I went unto the angel,
saying unto him that he should give me
the little book. And he saith unto me,
Take it, and eat it up; and it shall make
thy belly bitter, but in thy mouth it shall
10 be sweet as honey. And I took the little
book out of the angel's hand, and ate it
up; and it was in my mouth sweet as
honey: and when I had eaten it, my belly
11 was made bitter. And they say unto
me, Thou must prophesy again [4] over
many peoples and nations and tongues
and kings.

[1] Gr. *unto the ages of the ages.* [2] Some ancient authorities omit *and the sea and the things that are therein.* [3] Or, *delay.* [4] Or, *concerning.*

1. The strong angel is our Lord Jesus. He comes down from heaven (John 3 : 13), is arrayed with a cloud (Ps. 97 : 2), has a rainbow on his head (Rev. 4 : 3), with a face like the sun (Matt. 17 : 2, Rev. 1 : 16), and feet like pillars of fire (Exod. 13 : 21, and 14 : 24). That is, he is divine, mysterious, merciful, glorious, and a sure guide.

2. A little book. This βιβλαρίδιον is, like Ezekiel's *megillath-sepher* (Ezek. 2 : 8–3 : 3), not a full record, but a sketch or memorandum of the seven woes. **Sea** = nations outside of the Church-area. **Earth.** Nations where the Church is sited.

3. The lion-roar is that of the Lion of the tribe of Judah (chap. 5 : 5), premonition of his enemies' ruin.

4. The seven thunders are the seven trumpets, whose soundings are rehearsed for this episode. They must not be recorded. The details are not to be given beforehand. The little book contained the utterances of the seven thunders (seven trumpets). The prophet must not only not write them, but, when he receives the little book containing them, he must seal it up.

6. The Lord Jesus swears that the mystery of God (mystery of Christ, mystery of the gospel, mystery of the kingdom of God, — Eph. 3 : 4, Col. 1 : 26, Mark 4 : 11), i.e., the Christian dispensation, shall end with the seventh trumpet. "There shall be time (gospel time) no longer."

10. The prophet eats the book; i.e., accepts the office of prophet. He is delighted with the honor, but sickened by the woes.

11. Again. As the seven trumpets had been repeated in the seven thunders, the prophet was to repeat the sad story in the bowls (vials).

CHAPTER XI.

3. The two witnesses prophesy. 6. They have power to shut heaven, that it rain not. 7. The beast shall fight against them, and kill them. 8. They lie unburied, 11. and after three days and a half rise again. 14. The second woe is past. 15. The seventh trumpet soundeth.

1 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months.

3 And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

1 And there was given me a reed like unto a rod: [1]and one said, Rise, and measure the temple of God, and the altar,
2 and them that worship therein. And the court which is without the temple [2]leave without, and measure it not; for it hath been given unto the nations: and the holy city shall they tread under foot forty and
3 two months. And I will give unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days,
4 clothed in sackcloth. These are the two olive trees and the two [3]candlesticks, standing before the Lord of the earth.
5 And if any man desireth to hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man shall desire to hurt them, in this manner
6 must he be killed. These have the power to shut the heaven, that it rain not during the days of their prophecy: and they have power over the waters to turn them into blood, and to smite the earth with every
7 plague, as often as they shall desire. And when they shall have finished their testimony, the beast that cometh up out of the abyss shall make war with them, and
8 overcome them, and kill them. And their [4]dead bodies *lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was cruci-
9 fied. And from among the peoples and tribes and tongues and nations do *men* look upon their [4]dead bodies three days and a half, and suffer not their dead bod-
10 ies to be laid in a tomb. And they that dwell on the earth rejoice over them, and make merry; and they shall send gifts one to another; because these two prophets tormented them that dwell on the earth.
11 And after the three days and a half the breath of life from God entered into them, and they stood upon their feet; and great

[1] Gr. *saying.* [2] Gr. *cast without.* [3] Gr. *lamp-stands.* [4] Gr. *carcase.*

1. A reed. The reed (Ezek. 40:3) measures. It indicates symmetry, hence truth and right. It measures the *true* Church (temple, altar, worshippers).

2. The court. The great nominal Church trodden by the follies and sins of men for forty-two months, the same time in which the two witnesses prophesy in sackcloth (verse 3, "twelve hundred and sixty days"), the woman dwells in the wilderness (chap. 12:14, "time, times, half time:" compare chap. 12:6), and the beast continues (chap. 13:5, "forty and two months"), which, according to our supposition, is A.D. 730–1990.

3. The **two witnesses** are (verse 4) the two olive-trees and two candlesticks; i.e., the two candlesticks supplied by the two olive-trees (see Zech. 4:2, 3, 11, 12). They are the Old Testament and New Testament supplied by Christ as Atoner and Sanctifier through the agency of the Spirit. They wait upon God, who watches and rules the earth.

5. The **fire** from the Holy Scriptures denotes the final ruin of God's enemies (see John 12:48).

6. The drought, caused by withholding the rain, and turning rivers to blood, is the trouble in *this* world, caused by the rejection of God's Word. The figures are from Moses and Elijah, who are representatives of God's Word.

7–13. At the end of the twelve hundred and sixty years, the Old Testament and New Testament, through the action of the beast (worldliness), will be despised generally in the great, busy world, but kept in sight as objects of scorn and contempt, but only for three and a half years (a half-week, — a very brief and incomplete time), when the great war of the fifth trumpet shall end, and the two witnesses shall not only resume their place, but reach a heavenly height. Then the Millennium opens, the enemies of the truth suffering their complete overthrow.

8. Sodom and Egypt. Human depravity.

9. Dead bodies. In the first occurrence this is, literally, *carcase;* and in the second it is *carcases.* The use of the singular denotes the *oneness* of the two Testaments.

12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The second woe is past; *and*, behold, the third woe cometh quickly.

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

fear fell upon them which beheld them.
12 And they heard a great voice from heaven saying unto them, Come up hither. And they went up into heaven in the cloud;
13 and their enemies beheld them. And in that hour there was a great earthquake, and the tenth part of the city fell: and there were killed in the earthquake [1] seven thousand persons: and the rest were affrighted, and gave glory to the God of heaven.
14 The second Woe is past: behold, the third Woe cometh quickly.
15 And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become *the kingdom* of our Lord, and of his Christ: and he shall reign [2] for ever
16 and ever. And the four and twenty elders, which sit before God on their thrones, fell upon their faces, and worshipped God,
17 saying, We give thee thanks, O Lord God, the Almighty, which art and which wast; because thou hast taken thy great
18 power, and didst reign. And the nations were wroth, and thy wrath came, and the time of the dead to be judged, and *the time* to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth.
19 And there was opened the temple of God that is in heaven; and there was seen in his temple the ark of his [3] covenant; and there followed lightnings, and voices, and thunders, and an earthquake, and great hail.

[1] Gr. *names of men, seven thousand.* [2] Gr. *unto the ages of the ages.* [3] Or, *testament.*

13. Tenth part. The complete part; i.e., completing God's plan. **The city.** The nominal Church. **Killed.** Not literally. **Seven thousand.** The many designed to be slain, according to the redemption plan.

Seventh Trumpet. — **15. 16. The four and twenty elders.** The four living creatures are not named, because now the end of the *Church on earth* is reached.

19. The final view of heaven (the Holy of holies) with the contrasted scene of hell.

CHAPTER XII.

1. A woman clothed with the sun travaileth. 4. The great red dragon standeth before her, ready to devour her child: 6. when she was delivered she fleeth into the wilderness. 7. Michael and his angels fight with the dragon, and prevail. 13. The dragon being cast down into the earth, persecuteth the woman.

1 AND there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:
2 And she being with child cried, travailing in birth, and pained to be delivered.
3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

1 AND a great sign was seen in heaven; a woman arrayed with the sun, and the moon under her feet, and upon her head
2 a crown of twelve stars; and she was with child: and she cried out, travailing in birth, and in pain to be delivered.
3 And there was seen another sign in heaven; and behold, a great red dragon, having seven heads and ten horns, and upon

VII. THE WOMAN AND THE DRAGON.

1. Sign. Figure of a great fact. **Woman.** God's Church. **Arrayed with the sun.** Arrayed in the light of God's truth. **The moon under her feet.** The types of that truth now completed, and no longer needed. **A crown of twelve stars.** Redemptive graces adorning her as a victor.

2. Expecting the Messiah.

3. Sign. See on verse 1. **A great red dragon.** Satan, powerful and cruel. **Seven heads.** The seven

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, *ye* heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

4 his heads seven diadems. And his tail draweth the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was about to be delivered, that when she was delivered, he might devour
5 her child. And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God, and unto his
6 throne. And the woman fled into the wilderness, where she hath a place prepared of God, that there they may nourish her a thousand two hundred and threescore days.

7 And there was war in heaven: Michael and his angels *going forth* to war with the dragon; and the dragon warred and
8 his angels; and they prevailed not, neither was their place found any more in
9 heaven. And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole [1] world; he was cast down to the earth, and his angels were cast down with
10 him. And I heard a great voice in heaven, saying, [2] Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, which accuseth them before our God day
11 and night. And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death.
12 Therefore rejoice, O heavens, and ye that [3] dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time.

13 And when the dragon saw that he was cast down to the earth, he persecuted the woman which brought forth the man
14 *child*. And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times, and half a time, from
15 the face of the serpent. And the serpent cast out of his mouth after the woman water as a river, that he might cause her to
16 be carried away by the stream. And the earth helped the woman, and the earth

[1] Gr. *inhabited earth.* [2] Or, *Now is the salvation, and the power, and the kingdom, become our God's, and the authority* is become *his Christ's.* [3] Gr. *tabernacle.*

empires, Egypt, Assyria, Babylonia, Persia, Greece, Rome pagan, Rome papal. Satan's power and cruelty appear on earth in these conspicuously. These worldly empires crush man, tyrannize over conscience, and make themselves God to the race. **Ten horns.** The ten (i.e., many) kingdoms into which the Roman Empire was broken up. The *empires* are here emphasized by crowns, because the events described are in the imperial times.

4. His tail draweth the third part of the stars of heaven. Satan's deceit and cunning brought down the Jewish rulers and teachers (one-third of the stars) from their high and heavenly position to a low, earthly secularity.

5. A man child. The Lord Jesus Christ (compare Ps. 2:9, and Rev. 19:15).

7-12. The woman having fled with her child from heaven to the wilderness, Satan, after a defeat by Michael, is cast out of heaven to earth; his accusation against the brethren and before God thus ceasing (verse 10). In the heavenly contest the saints had taken part (verse 11). There seems to be represented in this the purifying of the true, spiritual Church of Christ (heaven), and the exposure of the nominal Church in the empire and beyond (earth and sea) to Satan's wild wantonness.

13, 14. Resumption from verses 4-6. The Lord furnishes his true people with the means of spiritual support during the period of antichrist (twelve hundred and sixty years).

15, 16. Satan excites persecution against God's true Church, but the nations of the earth for selfish reasons protect the saints ("opened her mouth, and swallowed up the river").

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.
17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

opened her mouth, and swallowed up the river which the dragon cast out of his
17 mouth. And the dragon waxed wroth with the woman, and went away to make war with the rest of her seed, which keep the commandments of God, and hold the testimony of Jesus:

17. With the rest of her seed. The scattered and feeble remnants here and there. When the demolition of the true Church could not be effected by Satan, he continues a guerilla warfare upon individual members in the more distant nations. When persecutions ceased in Europe, and men could no longer be put to death for their opposition to a false Church, and so the pure Church of Christ was strengthened, then Satan began his cruelties upon the true Christians of Madagascar and the islands of the South Sea, etc.

CHAPTER XIII.

1. A beast riseth out of the sea with seven heads and ten horns, to whom the dragon giveth his power. 11. Another beast cometh up out of the earth: 14. causeth an image to be made of the former beast, 15. and that men should worship it, 16. and receive his mark.

1 AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.
2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.
3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.
4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?
5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months.
6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.
7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

1 AND he stood upon the sand of the sea.
And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon
2 his heads names of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne,
3 and great authority. And *I saw* one of his heads as though it had been [1]smitten unto death; and his death-stroke was healed: and the whole earth wondered after the
4 beast; and they worshipped the dragon, because he gave his authority unto the beast; and they worshipped the beast, saying, Who is like unto the beast? and
5 who is able to war with him? and there was given to him a mouth speaking great things and blasphemies; and there was given to him authority [2]to continue forty
6 and two months. And he opened his mouth for blasphemies against God, to blaspheme his name, and his tabernacle, *even* them that [3]dwell in the heaven.
7 [4]And it was given unto him to make war with the saints, and to overcome them: and there was given to him authority over every tribe and people and tongue and

[1] Gr. *slain.* [2] Or, *to do* his works *during.* See Dan. 11:28. [3] Gr. *tabernacle.* [4] Some ancient authorities omit *And it was given . . . overcome them.*

VIII. THE TWO BEASTS.

1. He stood upon the sand of the sea. Satan took his position where he could oversee the nations beyond the old site of the Roman Empire. Satan in this vision is considered only as the direct foe of the Church, not in his manifold relations of evil to the human heart. The **beast** is Human Absolutism. He starts with the nations (sea). He began with Nimrod, in Chaldæa, and then showed himself in all the ancient monarchies. He was Satan's representative and second self, as against all true religion, putting himself in God's place, and ordering men in their religion to suit his earthly and selfish ends. But this beast is now specially considered as appearing for the twelve hundred and sixty years (A.D. 730–1990). Hence, the ten horns (the later kingdoms of the Roman Empire) are put before the seven heads (the seven great monarchies, as in chap. 12:3), the kingdoms having already appeared by A.D. 730. So, also, the crowns are on the horns, and not on the heads, for the same reason.

2. The leopard, bear, lion, are the third, second, and first beasts of Daniel's vision (Dan. 7: 4–6). These references identify the beast with absolutism, as there seen in Babylon, Persia, and Greece (Macedonian succession).

3. The smitten head is Rome. The healing of the death-stroke is the substitution of pope for emperor.

4. The Devil's power is given to the mediæval absolutism.

5. Forty and two months. The twelve hundred and sixty days (years) of antichrist, the beast as restored in the Papacy.

6. The blasphemy of Rome is seen in all her assumptions, from pope to priest.

7. The mediæval power of the Papacy.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

14 And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six.

8 nation. And all that dwell on the earth
shall worship him, *every one* whose name
hath not been [1]written in the book of life
of the Lamb that hath been slain from the
9 foundation of the world. If any man
10 hath an ear, let him hear. [2]If any man [3]*is*
for captivity, into captivity he goeth: if
any man shall kill with the sword, with
the sword must he be killed. Here is the
patience and the faith of the saints.
11 And I saw another beast coming up out
of the earth; and he had two horns like
unto a lamb, and he spake as a dragon.
12 And he exerciseth all the authority of the
first beast in his sight. And he maketh
the earth and them that dwell therein to
worship the first beast, whose death-stroke
13 was healed. And he doeth great signs,
that he should even make fire to come
down out of heaven upon the earth in the
14 sight of men. And he deceiveth them
that dwell on the earth by reason of the
signs which it was given him to do in the
sight of the beast; saying to them that
dwell on the earth, that they should make
an image to the beast, who hath the stroke
15 of the sword, and lived. And it was given
unto him to give breath to it, *even* to the
image of the beast, [4]that the image of the
beast should both speak, and cause that as
many as should not worship the image of
16 the beast should be killed. And he caus-
eth all, the small and the great, and the
rich and the poor, and the free and the
bond, that there be given them a mark on
their right hand, or upon their forehead;
17 and that no man should be able to buy or
to sell, save he that hath the mark, *even*
the name of the beast or the number of
18 his name. Here is wisdom. He that hath
understanding, let him count the number
of the beast; for it is the number of a
man: and his number is [5]Six hundred and
sixty and six.

[1] Or, *written from the foundation of the world in the book . . . slain.* [2] The Greek text in this verse is somewhat uncertain. [3] Or, leadeth *into captivity.* [4] Some ancient authorities read *that even the image of the beast should speak; and he shall cause, etc.* [5] Some ancient authorities read *Six hundred and sixteen.*

10. If any man is an advocate of captivity, he will suffer the same. The *lex talionis* will be enforced toward Rome, and the saints will show their patient faith by waiting for this.

11. The second beast is the Papacy itself, as the first beast was Absolutism, which at length centred itself in the Papacy. **Two horns like unto a lamb, and he spake as a dragon.** The ecclesiastical and secular power of the Pope are wielded *paternally*, but it is the Devil's voice that speaks.

12. He sanctions and enforces absolutism.

13, 14. He makes men think he has divine power. The **image to the beast** is the likeness of absolutism in the governments which succeeded the imperial Rome. Papal Rome nourished the absolute principle in all these kingdoms.

16. The mark is either (1) the name of the beast or (2) the number of his name. The name is *positive* adherence to the false system. On the positive adherents of any system its name may be said to be written. The number of the name is its hint, or indication, and hence is a *negative* adherence to the false system. It is a sinful yielding to it. This mark of either positive or negative adherence is on the right hand or the forehead; that is, it is shown openly in the conduct or consent of the subject.

18. Here is wisdom. That is, in what follows is a study for wisdom. **The number of the beast** is not the number of his name. *That* is (as we have seen) the hint or indication of the name. *This* is the hint or indication of the beast himself. **It is the number of a man.** Rather, "it is the number of man." Six hundred and sixty-six is an intensification of six, the number of evil. The thorough depravity of man is seen in the beast. Absolutism is the full flower of human wickedness. It is a system by which man takes God's place.

CHAPTER XIV.

1. The Lamb standing on mount Sion with his company. 6. An angel preacheth the gospel. 8. The fall of Babylon. 15. The harvest of the world, and putting in of the sickle. 20. The vintage and winepress of the wrath of God.

1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women: for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

1 And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his
2 Father, written on their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard *was* as *the voice* of harpers harping
3 with their harps: and they sing as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, *even* they that had been purchased out of
4 the earth. These are they which were not defiled with women; for they are virgins. These *are* they which follow the Lamb whithersoever he goeth. These were purchased from among men, *to be* the first-
5 fruits unto God and unto the Lamb. And in their mouth was found no lie: they are without blemish.
6 And I saw another angel flying in mid heaven, having an eternal gospel to proclaim unto them that [1] dwell on the earth, and unto every nation and tribe and
7 tongue and people; and he saith with a great voice, Fear God, and give him glory; for the hour of his judgement is come: and worship him that made the heaven and the earth and sea and fountains of waters.
8 And another, a second angel, followed, saying, Fallen, fallen is Babylon the great, which hath made all the nations to drink of the wine of the wrath of her fornication.
9 And another angel, a third, followed them, saying with a great voice, If any man worshippeth the beast and his image, and receiveth a mark on his forehead, or
10 upon his hand, he also shall drink of the wine of the wrath of God, which is [2] prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy an-
11 gels, and in the presence of the Lamb: and the smoke of their torment goeth up [3] for ever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark
12 of his name. Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus.

[1] Gr. *sit.* [2] Gr. *mingled.* [3] Gr. *unto ages of ages.*

IX. THE TRIUMPH OF THE SAINTS.

1. The one hundred and forty-four thousand are those of chapter seven. They are the millennial host.

4. A figurative expression for freedom from idolatry (compare chap. 2:14, 20, 21). **Firstfruits.** As compared with the heavenly harvest. The Millennium is a foretaste of heaven.

6, 7. The millennial spread of the gospel.

8. The destruction of Rome (the legitimate descendant of Babylon, and hence wearing its name).

9-12. The eternal destruction of all adherents of human absolutism. The saints of the Millennium will wait patiently for this final result.

13 And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

14 And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God.

20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

13 And I heard a voice from heaven saying, Write, Blessed are the dead which die [1]in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; for their works follow with them.

14 And I saw, and behold, a white cloud; and on the cloud *I saw* one sitting like unto [2]a son of man, having on his head a golden crown, and in his hand a sharp
15 sickle. And another angel came out from the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle, and reap: for the hour to reap is come; for the harvest of the earth is
16 [3]overripe. And he that sat on the cloud cast his sickle upon the earth; and the earth was reaped.

17 And another angel came out from the temple which is in heaven, he also having
18 a sharp sickle. And another angel came out from the altar, he that hath power over fire; and he called with a great voice to him that had the sharp sickle, saying, Send forth thy sharp sickle, and gather the clusters of the vine of the earth; for
19 her grapes are fully ripe. And the angel cast his sickle into the earth, and gathered the [4]vintage of the earth, and cast it into the winepress, the great *winepress*, of the
20 wrath of God. And the winepress was trodden without the city, and there came out blood from the winepress, even unto the bridles of the horses, as far as a thousand and six hundred furlongs.

[1] Or, *in the Lord. From henceforth, yea, saith the Spirit.* [2] Or, *the Son.* [3] Gr. *dried up.* [4] Gr. *vine.*

13. The blessedness of those who, from this time (the beginning of the Millennium) being in Jesus, die in him to sin (compare 2 Cor. 5 : 14, 15, and Col. 3 : 3). This passage is very erroneously used in funeral services as referring to the physical death of saints. The "from henceforth" thus has no meaning. Those words designate a *special time* in the Church's history, but the saints who physically die are equally blessed at *all periods* of the Church's history. Here the declaration is, that God's people in the Millennium are *peculiarly* happy for this earthly life as resting from all persecution, and seeing their pious labors have immediate and continuous fruit.

14–16. Christ gathers his own.

17–20. The destroying angel gathers the wicked. These verses, 14–20, form the sequel to the Millennium view.

20. Horses were used to tread out the grapes. **A thousand and six hundred furlongs.** The punishment of exceeding great iniquity : $6 \times 100 + 1{,}000$.

CHAPTER XV.

1. The seven angels with the seven last plagues. 3. The song of them that overcome the beast. 7. The seven vials full of the wrath of God.

1 AND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God.

1 AND I saw another sign in heaven, great and marvellous, seven angels having seven plagues, *which are* the last, for in them is finished the wrath of God.

2 And I saw as it were a glassy sea mingled with fire; and them that come victorious from the beast, and from his image, and from the number of his name, standing [1]by the glassy sea, having harps

[1] Or, *upon.*

X. INTRODUCTION TO THE SEVEN BOWLS.

1. Which are the last. Belonging to the "last days" (Isa. 2 : 2) ; i.e., the Messianic times.

2. The glassy sea which betokens God's cleansing truth is mixed with the fire of judgment, as the wrath of God is to be shown. As the "beast" represents worldly power in its highest form, and his image is that power imitated in lower forms, and the number of his name is the hint or indication of his name, — that is, a negative adherence to the worldly power, — those who are victorious over these are those who are "not of this world" (John 15 : 19). These, therefore, do not represent the saints of any special epoch, but of all ages. The second beast (Papacy) is not referred to.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints.

4 Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

3 of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou
4 King of the [1] ages. Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest.
5 And after these things I saw, and the temple of the tabernacle of the testimony
6 in heaven was opened: and there came out from the temple the seven angels that had the seven plagues, arrayed [2] with *precious* stone, pure *and* bright, and girt about their breasts with golden girdles.
7 And one of the four living creatures gave unto the seven angels seven golden bowls full of the wrath of God, who liveth [3] for
8 ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and none was able to enter into the temple, till the seven plagues of the seven angels should be finished.

[1] Many ancient authorities read *nations*. [2] Many ancient authorities read *in linen*. [3] Gr. *unto the ages of the ages*.

3. And they sing. This testimony of God's saints is made in view of the judgments about to be displayed, which are thus characterized as just and holy. **Moses.** The Old Testament. **The Lamb.** The New Testament. The two Testaments alike make manifest the greatness, justice, and holiness of God.

5, 6. The judgments appropriately come from God's dwelling-place. **Arrayed with precious stone.** This is one of the unfortunate instances of excessive purism, or rigidness of rule, in the Revisers. The two Greek words for "stone" and "linen" are very similar (λίθον and λίνον). Two uncials and the Latin Vulgate (in the oldest MSS.) read the former; and three uncials with the Latin Vulgate in its Clementine form, and the late Syriac and Armenian versions, read the latter or its equivalent. The former is the more difficult reading, and certainly was abandoned by the later Latin editors. As it thus appears to be the more ancient reading, the rule requires it to be adopted; and Ezek. 28:13, "Every precious stone was thy covering" (πᾶν λίθον χρηστὸν ἐνδέδεσαι), is relied upon for support. But there the two adjectives make it clear. Here neither καθαρὸν nor λαμπρὸν specify the *precious* stone; nor is there any "every" or "all," which would convey the idea of a covering. We are obliged to think of *one* stone covering one angel, if not all seven. This awkwardness should lead us to prefer the reading "linen," for which we can also quote Ezekiel (chap. 44:17).

CHAPTER XVI.

2. The angels pour out their vials full of wrath. 6. The plagues that follow thereupon. 15. Christ cometh as a thief. Blessed are they that watch.

1 And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image.

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man:* and every living soul died in the sea.

1 And I heard a great voice out of the temple, saying to the seven angels, Go ye, and pour out the seven bowls of the wrath of God into the earth.
2 And the first went, and poured out his bowl into the earth; and [1] it became a noisome and grievous sore upon the men which had the mark of the beast, and which worshipped his image.
3 And the second poured out his bowl into the sea; and [1] it became blood as of a dead man; and every [2] living soul died, *even* the things that were in the sea.

[1] Or, *there came*. [2] Gr. *soul of life*.

XI. THE SEVEN BOWLS.

The First Bowl.—**2. Noisome and grievous sore.** Like the boils of Egypt (Exod. 9:10). The effect of Christianity in confounding pagan institutions (just as the magicians could not stand before Moses because of the boils) is here indicated (see on the first trumpet). For the beast and his image, see on chap. 15:2.

The Second Bowl.—**3.** The agitation of the nations in the last efforts of the pagan empire (see on the second trumpet).

4 And the third angel poured out his vial upon
the rivers and fountains of waters; and they be-
came blood.
5 And I heard the angel of the waters say,
Thou art righteous, O Lord, which art, and wast,
and shalt be, because thou hast judged thus.
6 For they have shed the blood of saints and
prophets, and thou hast given them blood to drink;
for they are worthy.
7 And I heard another out of the altar say,
Even so, Lord God Almighty, true and righteous
are thy judgments.
8 And the fourth angel poured out his vial upon
the sun; and power was given unto him to scorch
men with fire.
9 And men were scorched with great heat, and
blasphemed the name of God, which hath power
over these plagues: and they repented not to give
him glory.
10 And the fifth angel poured out his vial upon
the seat of the beast; and his kingdom was full
of darkness; and they gnawed their tongues for
pain,
11 And blasphemed the God of heaven because
of their pains and their sores, and repented not of
their deeds.
12 And the sixth angel poured out his vial upon
the great river Euphrates; and the water thereof
was dried up, that the way of the kings of the
east might be prepared.
13 And I saw three unclean spirits like frogs
come out of the mouth of the dragon, and out
of the mouth of the beast, and out of the mouth of
the false prophet.
14 For they are the spirits of devils, working
miracles, *which* go forth unto the kings of the
earth and of the whole world, to gather them to
the battle of that great day of God Almighty.
15 Behold, I come as a thief. Blessed *is* he
that watcheth, and keepeth his garments, lest
he walk naked, and they see his shame.
16 And he gathered them together into a place
called in the Hebrew tongue Armageddon.
17 And the seventh angel poured out his vial
into the air; and there came a great voice out of
the temple of heaven, from the throne, saying, It
is done.
18 And there were voices, and thunders, and
lightnings; and there was a great earthquake,
such as was not since men were upon the earth,
so mighty an earthquake, *and* so great.
19 And the great city was divided into three
parts, and the cities of the nations fell: and great
Babylon came in remembrance before God, to
give unto her the cup of the wine of the fierceness
of his wrath.

4 And the third poured out his bowl into
the rivers and the fountains of the waters;
5 [1]and [2]it became blood. And I heard the
angel of the waters saying, Righteous art
thou, which art and which wast, thou
Holy One, because thou didst thus [3]judge:
6 for they poured out the blood of saints
and prophets, and blood hast thou given
7 them to drink: they are worthy. And I
heard the altar saying, Yea, O Lord God,
the Almighty, true and righteous are thy
judgements.
8 And the fourth poured out his bowl
upon the sun; and it was given unto [4]it
9 to scorch men with fire. And men were
scorched with great heat: and they blas-
phemed the name of the God which hath
the power over these plagues; and they
repented not to give him glory.
10 And the fifth poured out his bowl upon
the throne of the beast; and his kingdom
was darkened; and they gnawed their
11 tongues for pain, and they blasphemed
the God of heaven because of their pains
and their sores; and they repented not of
their works.
12 And the sixth poured out his bowl upon
the great river, the *river* Euphrates; and
the water thereof was dried up, that the
way might be made ready for the kings
13 that *come* from the sunrising. And I saw
coming out of the mouth of the dragon,
and out of the mouth of the beast, and
out of the mouth of the false prophet,
14 three unclean spirits, as it were frogs: for
they are spirits of [5]devils, working signs;
which go forth [6]unto the kings of the
whole [7]world, to gather them together
unto the war of the great day of God, the
15 Almighty. (Behold, I come as a thief.
Blessed is he that watcheth, and keepeth
his garments, lest he walk naked, and they
16 see his shame.) And they gathered them
together into the place which is called in
Hebrew Har-Magedon.
17 And the seventh poured out his bowl
upon the air; and there came forth a great
voice out of the temple, from the throne,
18 saying, It is done: and there were light-
nings, and voices, and thunders; and there
was a great earthquake, such as was not
since [8]there were men upon the earth, so
19 great an earthquake, so mighty. And the
great city was divided into three parts, and
the cities of the nations fell: and Babylon
the great was remembered in the sight of
God, to give unto her the cup of the wine

[1] Some ancient authorities read *and they became.* [2] Or, *there came.* [3] Or, *judge. Because they . . . prophets, thou hast given them blood also to drink.* [4] Or, *him.* [5] Gr. *demons.* [6] Or, *upon.* [7] Gr. *inhabited earth.* [8] Some ancient authorities read *there was a man.*

The Third Bowl. — **4.** The pagan institutions, with their principles and sources, are made odious; and so the persecuted Church is avenged.

7. The altar saying. The altar is Christ (see Heb. 13:10).

The Fourth Bowl. — **8.** The apparent head of the Church (its chief light) is only destructive.

The Fifth Bowl. — **10.** A state of adversity for the false Church and its helpers, without any repentance on their part. This is the condition of Church and State in Europe for the last three hundred and fifty years.

The Sixth Bowl. — **12. Euphrates.** See on chap. 9:14.

13. The false prophet. The same as the second beast of chap. 13:11. He acted as the first beast's prophet.

13-16. The spirit of worldliness, which comes from Satan, and showed itself in human absolutism and in the Papacy, is at the close of the Millennium to make a last effort to destroy the true Church. It is the battle of Har-Magedon. It is the conflict with Gog and Magog (chap. 20:8; compare Ezek. chaps. 38, 39).

16. Har-Magedon. The mountain of Megiddo. The place where Barak destroyed the mighty hosts of Jabin (Judg. 4:13, and 5:19). It stands as an emblem of the final destruction of the enemies of God's Israel.

20 And every island fled away, and the mountains were not found.
21 And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

20 of the fierceness of his wrath. And every island fled away, and the mountains were
21 not found. And great hail, *every stone* about the weight of a talent, cometh down out of heaven upon men: and men blasphemed God because of the plague of the hail; for the plague thereof is exceeding great.

The Seventh Bowl. — **17-21.** Description of the scenes of the judgment-day.

CHAPTER XVII.

3, 4. A woman arrayed in purple and scarlet, with a golden cup in her hand, sitteth upon the beast, 5. which is great Babylon, the mother of all abominations. 9. The interpretation of the seven heads, 12. and the ten horns. 8. The punishment of the whore. 14. The victory of the Lamb.

1 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:
2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.
3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.
4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:
5 And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.
6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.
7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.
8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

1 And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will shew thee the judgement of the great harlot
2 that sitteth upon many waters; with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine
3 of her fornication. And he carried me away in the Spirit into a wilderness: and I saw a woman sitting upon a scarlet-coloured beast, [1] full of names of blasphemy, having seven heads and ten horns.
4 And the woman was arrayed in purple and scarlet, and [2] decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, [3] even the unclean things of her fornica-
5 tion, and upon her forehead a name written, [4] MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.
6 And I saw the woman drunken with the blood of the saints, and with the blood of the [5] martyrs of Jesus. And when I saw her, I wondered with a great wonder.
7 And the angel said unto me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven
8 heads and the ten horns. The beast that thou sawest was, and is not; and is about to come up out of the abyss, [6] and to go into perdition. And they that dwell on the earth shall wonder, *they* whose name hath not been written [7] in the book of life from the foundation of the world, when they behold the beast, how that he was,

[1] Or, *names full of blasphemy.* [2] Gr. *gilded.* [3] Or, *and of the unclean things.* [4] Or, *a mystery, BABYLON THE GREAT.* [5] Or, *witnesses.* [6] Some ancient authorities read *and he goeth.* [7] Gr. *on.*

XII. BABYLON AND ITS DESTRUCTION.

1. Harlot. Apostate church. As a noble woman (chap. 12:1) is a true church. **Many waters.** Many peoples (verse 15).

2. The governments (absolute) are affiliated with her.

3. Into a wilderness. See chap. 12:6, 14. The woman so noble has become a harlot. The church so pure has become foul and false. **Scarlet-coloured beast.** Bloody absolutism, which is blasphemous in all its assumptions. **Seven heads and ten horns.** As in chap. 13:1.

4. Royal splendor and wantonness.

5. Mystery. The margin is better, "a mystery." That is, the name written on her forehead was a mystery; i.e., a hieroglyph, signifying something that must be studied out. **Babylon, etc.** Babylon was the first of the empires that was represented in the image in Nebuchadnezzar's dream (Dan. 2:32, 38). It becomes thus a type of all tyrannical powers. It is here identified in this way with Papal Rome, the great source of the prostitution of Christianity.

6. Rome's fearful cruelties toward godly people; e.g., the Inquisition.

8. The beast of absolutism ceased for a moment. That is, the tyranny of the emperor over men's conscience

9 And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

9 and is not, and [1]shall come. Here is the [2]mind which hath wisdom. The seven
heads are seven mountains, on which the
10 woman sitteth: and [3]they are seven kings;
the five are fallen, the one is, the other is
not yet come; and when he cometh, he
11 must continue a little while. And the
beast that was, and is not, is himself also
an eighth, and is of the seven; and he
12 goeth into perdition. And the ten horns
that thou sawest are ten kings, which
have received no kingdom as yet; but
they receive authority as kings, with the
13 beast, for one hour. These have one
mind, and they give their power and au-
14 thority unto the beast. These shall war
against the Lamb, and the Lamb shall
overcome them, for he is Lord of lords,
and King of kings; and they *also shall
overcome* that are with him, called and
15 chosen and faithful. And he saith unto
me, The waters which thou sawest, where
the harlot sitteth, are peoples, and multi-
16 tudes, and nations, and tongues. And the
ten horns which thou sawest, and the beast,
these shall hate the harlot, and shall make
her desolate and naked, and shall eat her
flesh, and shall burn her utterly with fire.
17 For God did put in their hearts to do his
mind, and to come to one mind, and to
give their kingdom unto the beast, until
the words of God should be accomplished.
18 And the woman whom thou sawest is the
great city, which [4]reigneth over the kings
of the earth.

[1] Gr. *shall be present.* [2] Or, *meaning.* [3] Or, *there are.* [4] Gr. *hath a kingdom.*

ceased upon the empire's becoming Christian. The prophet, or rather the angel, puts himself, as it were, in that age of Constantine and his successors. Out of the abyss of evil, the old tyranny arose again in the secular empire, and then became transferred to the ecclesiastical head.

9. Here is the mind which hath wisdom. See chap. 13:18. The seven heads are seven mountains and seven kings. That is, they represent the seven empires (kings); and these empires, in their apparent solidity and grandeur, are like mountains.

10. Five are fallen. Egypt, Assyria, Babylon, Persia, Greece. **One is.** Pagan Rome. **The other is not yet come.** Papal Rome.

11. The beast of absolutism is so thoroughly represented in the ten horns (verse 12), or the many kingdoms into which the Roman empire was divided, that in them he may be counted as eighth head of absolute power.

13. The whole tendency of European monarchy is toward human tyranny over the people of God.

14. In the strife of a pure Christianity with this adverse world-power, the former shall conquer.

16. The European kingdoms shall at last destroy the Papacy.

18. Great city. Not the literal city of Rome, but the Romish church.

CHAPTER XVIII.

2. Babylon is fallen. 4. The people of God commanded to depart out of her. 9. The kings of the earth, 11. with the merchants and mariners, lament over her. 20. The saints rejoice for the judgments of God upon her.

1 AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

1 AFTER these things I saw another angel
coming down out of heaven, having great
authority; and the earth was lightened
2 with his glory. And he cried with a
mighty voice, saying, Fallen, fallen is
Babylon the great, and is become a habi-
tation of [1]devils, and a [2]hold of every
unclean spirit, and a [2]hold of every un-

[1] Gr. *demons.* [2] Or, *prison.*

A view of Babylon's fall. **1.** The grandeur of this angel shows the importance of this crisis to the true Church.

2. The figure is taken from Isaiah (chap. 13:21, and 21:9) and Jeremiah (chap. 50:39, and 51:37), who describe thus the ruined condition of the literal Babylon.

3 For all nations have drunk of the wine of
the wrath of her fornication, and the kings of the
earth have committed fornication with her, and
the merchants of the earth are waxed rich through
the abundance of her delicacies.

4 And I heard another voice from heaven, say-
ing, Come out of her, my people, that ye be not
partakers of her sins, and that ye receive not of
her plagues.

5 For her sins have reached unto heaven, and
God hath remembered her iniquities.

6 Reward her even as she rewarded you, and
double unto her double according to her works:
in the cup which she hath filled fill to her double.

7 How much she hath glorified herself, and
lived deliciously, so much torment and sorrow give
her: for she saith in her heart, I sit a queen, and
am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day,
death, and mourning, and famine; and she shall
be utterly burned with fire: for strong *is* the Lord
God who judgeth her.

9 And the kings of the earth, who have com-
mitted fornication and lived deliciously with her,
shall bewail her, and lament for her, when they
shall see the smoke of her burning,

10 Standing afar off for the fear of her torment,
saying, Alas, alas that great city Babylon, that
mighty city! for in one hour is thy judgment
come.

11 And the merchants of the earth shall weep
and mourn over her; for no man buyeth their
merchandise any more:

12 The merchandise of gold, and silver, and pre-
cious stones, and of pearls, and fine linen, and
purple, and silk, and scarlet, and all thyine wood,
and all manner vessels of ivory, and all manner
vessels of most precious wood, and of brass, and
iron, and marble,

13 And cinnamon, and odours, and ointments,
and frankincense, and wine, and oil, and fine
flour, and wheat, and beasts, and sheep, and
horses, and chariots, and slaves, and souls of men.

14 And the fruits that thy soul lusted after are
departed from thee, and all things which were
dainty and goodly are departed from thee, and
thou shalt find them no more at all.

15 The merchants of these things, which were
made rich by her, shall stand afar off for the fear
of her torment, weeping and wailing,

16 And saying, Alas, alas that great city, that
was clothed in fine linen, and purple, and scarlet,
and decked with gold, and precious stones, and
pearls!

17 For in one hour so great riches is come to
nought. And every shipmaster, and all the com-
pany in ships, and sailors, and as many as trade
by sea, stood afar off,

18 And cried when they saw the smoke of her
burning, saying, What *city is* like unto this great
city!

3 clean and hateful bird. For [1]by [2]the
wine of the wrath of her fornication all
the nations are fallen; and the kings of
the earth committed fornication with her,
and the merchants of the earth waxed rich
by the power of her [3]wantonness.
4 And I heard another voice from heaven,
saying, Come forth, my people, out of her,
that ye have no fellowship with her sins,
5 and that ye receive not of her plagues: for
her sins [4]have reached even unto heaven,
and God hath remembered her iniquities.
6 Render unto her even as she rendered,
and double *unto her* the double according
to her works: in the cup which she min-
7 gled, mingle unto her double. How much
soever she glorified herself, and waxed
[5]wanton, so much give her of torment
and mourning: for she saith in her heart,
I sit a queen, and am no widow, and shall
8 in no wise see mourning. Therefore in
one day shall her plagues come, death, and
mourning, and famine; and she shall be
utterly burned with fire; for strong is [6]the
9 Lord God which judged her. And the
kings of the earth, who committed forni-
cation and lived [7]wantonly with her, shall
weep and wail over her, when they look
10 upon the smoke of her burning, standing
afar off for the fear of her torment, say-
ing, Woe, woe, the great city, Babylon,
the strong city! for in one hour is thy
11 judgement come. And the merchants of
the earth weep and mourn over her, for
no man buyeth their [8]merchandise any
12 more; [8]merchandise of gold, and silver,
and precious stone, and pearls, and fine
linen, and purple, and silk, and scarlet;
and all thyine wood, and every vessel of
ivory, and every vessel made of most pre-
cious wood, and of brass, and iron, and
13 marble; and cinnamon, and [9]spice, and
incense, and ointment, and frankincense,
and wine, and oil, and fine flour, and
wheat, and cattle, and sheep; and *mer-
chandise* of horses and chariots and
14 [10]slaves; and [11]souls of men. And the
fruits which thy soul lusted after are gone
from thee, and all things that were dainty
and sumptuous are perished from thee,
and *men* shall find them no more at all.
15 The merchants of these things, who were
made rich by her, shall stand afar off for
the fear of her torment, weeping and
16 mourning; saying, Woe, woe, the great
city, she that was arrayed in fine linen
and purple and scarlet, and [12]decked with
17 gold and precious stone and pearl! for in
one hour so great riches is made desolate.
And every shipmaster, and every one that
saileth any whither, and mariners, and as
many as [13]gain their living by sea, stood
18 afar off, and cried out as they looked upon
the smoke of her burning, saying, What
19 *city* is like the great city? And they cast
dust on their heads, and cried, weeping
and mourning, saying, Woe, woe, the great

[1] Some authorities read *of the wine . . . have drunk.* [2] Some ancient authorities omit *the wine of.* [3] Or, *luxury.* [4] Or, *clave together.* [5] Or, *luxurious.* [6] Some ancient authorities omit *the Lord.* [7] Or, *luxuriously.* [8] Gr. *cargo.* [9] Gr. *amomum.* [10] Gr. *bodies.* [11] Or, *lives.* [12] Gr. *gilded.* [13] Gr. *work the sea.*

4-20. After the angel's prologue comes the dirge, which has many parts borrowed from Isaiah, Jeremiah, and Ezekiel.

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20 Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

city, wherein were made rich all that had their ships in the sea by reason of her costliness! for in one hour is she made
20 desolate. Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets; for God hath judged your judgement on her.
21 And [1]a strong angel took up a stone as it were a great millstone, and cast it into the sea, saying, Thus with a mighty fall shall Babylon, the great city, be cast down,
22 and shall be found no more at all. And the voice of harpers and minstrels and flute-players and trumpeters shall be heard no more at all in thee; and no craftsman, [2]of whatsoever craft, shall be found any more at all in thee; and the voice of a millstone shall be heard no more at all in
23 thee; and the light of a lamp shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the princes of the earth; for with thy sorcery were all the nations de-
24 ceived. And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth.

[1] Gr. *one*. [2] Some ancient authorities omit *of whatsoever craft*.

21. The millstone represents a sudden and complete catastrophe. **21-24.** This is an epilogue to the dirge. Human imperialism tyrannizing over God's people, and secularizing the Church, is now utterly destroyed.

CHAPTER XIX.

1. God is praised in heaven for judging the great whore, and avenging the blood of his saints. 7. The marriage of the Lamb. 10. The angel will not be worshipped. 17. The fowls called to the great slaughter.

1 And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

2 For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And her smoke rose up for ever and ever.

4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

1 After these things I heard as it were a great voice of a great multitude in heaven, saying, Hallelujah; Salvation, and glory,
2 and power, belong to our God: for true and righteous are his judgements; for he hath judged the great harlot, which did corrupt the earth with her fornication, and he hath avenged the blood of his ser-
3 vants at her hand. And a second time they [1]say, Hallelujah. And her smoke
4 goeth up [2]for ever and ever. And the four and twenty elders and the four living creatures fell down and worshipped God that sitteth on the throne, saying, Amen;
5 Hallelujah. And a voice came forth from the throne, saying, Give praise to our God, all ye his servants, ye that fear him,
6 the small and the great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for the Lord our God, the Al-
7 mighty, reigneth. Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself

[1] Gr. *have said*. [2] Gr. *unto the ages of the ages*.

1-7. A pæan from the heavenly multitude (the pure Church) at the destruction of the harlot. It consists of two strophes from the multitude, and an echo from the twenty-four elders and four living creatures, then a call from heaven for a diapason, followed by the diapason itself.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

12 His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.

13 And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, *both* free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

8 ready. And it was given unto her that she should array herself in fine linen, bright *and* pure: for the fine linen is the
9 righteous acts of the saints. And he saith unto me, Write, Blessed are they which are bidden to the marriage supper of the Lamb. And he saith unto me, These are
10 true words of God. And I fell down before his feet to worship him. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.
11 And I saw the heaven opened; and behold, a white horse, and he that sat thereon, [1] called Faithful and True; and in righteousness he doth judge and make
12 war. And his eyes *are* a flame of fire, and upon his head *are* many diadems; and he hath a name written, which no one
13 knoweth but he himself. And he *is* arrayed in a garment [2] sprinkled with blood: and his name is called The Word of God.
14 And the armies which are in heaven followed him upon white horses, clothed in
15 fine linen, white *and* pure. And out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the [3] winepress of the fierce-
16 ness of the wrath of Almighty God. And he hath on his garment and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.
17 And I saw [4] an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid heaven, Come *and* be gathered together unto the
18 great supper of God; that ye may eat the flesh of kings, and the flesh of [5] captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all men, both free and bond, and small and great.
19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army.
20 And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast, and them that worshipped his image: they twain were cast alive into the lake of
21 fire that burneth with brimstone: and the rest were killed with the sword of him that sat upon the horse, *even the sword* which came forth out of his mouth: and all the birds were filled with their flesh.

[1] Some ancient authorities omit *called*. [2] Some ancient authorities read *dipped in*. [3] Gr. *winepress of the wine of the fierceness*. [4] Gr. *one*. [5] Or, *military tribunes*. Gr. *chiliarchs*.

8. The marriage of the Lamb is the final union of the Church and Christ, foretokened and begun (as it were) at the Millennium.

10. Testimony of Jesus. This is (as in chap. 1:1) the testimony which Jesus gives to his servants. That testimony makes all who receive it prophets. The angel thus explains his own prophetic character.

11–16. Christ appears as the final conqueror. In the first seal (chap. 6:2), he appeared both conquering and *to conquer*. Now he fulfils that second expression. The various expressions are explained before. This appearance answers both for the final day and for its antecedent indicator, the millennial day.

17, 18. The adumbration of the Gog and Magog day (Ezek. 39:17).

19–21. The eternal ruin of the beast and false prophet, or second beast (i.e., human absolutism and the Papacy), while the word of God subdues all the rest. **The lake of fire** represents an eternal torment, the brimstone adding the thought of offensive defilement. There is clearly indicated by these figures the eternal misery of conscious beings who have concretely represented the abstract beast and false prophet.

CHAPTER XX.

2. Satan bound for a thousand years. 6. The first resurrection: they blessed that have part therein. 7. Satan let loose again. 8. Gog and Magog. 10. The devil cast into the lake of fire and brimstone. 12. The last and general resurrection

1 AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

6 Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

1 AND I saw an angel coming down out of heaven, having the key of the abyss and a
2 great chain [1]in his hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for
3 a thousand years, and cast him into the abyss, and shut *it*, and sealed *it* over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time.
4 And I saw thrones, and they sat upon them, and judgement was given unto them: and *I saw* the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a
5 thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection.
6 Blessed and holy is he that hath part in the first resurrection: over these the second death hath no [2]power; but they shall be priests of God and of Christ, and shall reign with him [3]a thousand years.
7 And when the thousand years are finished, Satan shall be loosed out of his
8 prison, and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: the number of whom
9 is as the sand of the sea. And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down
10 [4]out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where are

[1] Gr. *upon*. [2] Or, *authority*. [3] Some ancient authorities read *the*. [4] Some ancient authorities insert *from God*.

XIII. THE MILLENNIUM AND JUDGMENT.

1. The abyss is the bottomless (unfathomable) source and reservoir of evil.

2, 3. Satan is confined for a thousand years to these evil precincts, and cannot deceive the nations with his absolutist ideas any more. Satan's confinement (as regards this nation-deceiving) begins with the destruction of the beast and false prophet (chap. 19: 20); i.e., the downfall of tyranny and Papacy. **A thousand years.** It is scarcely probable that this number is to be taken literally: for, if so, it is the only time-number so to be taken in the book. It is better to take it as the number of spiritual completeness, $10 \times 10 \times 10$; i.e., ten raised to the third power (10^3). We have used it literally in the chronology for want of any exact number. The figurative number and the actual number *may* be identical in this case.

4. The martyrs and saints sit as assessors with Christ at the judgment. They are royal priests ("reigned," verse 4; "priests," verse 6) during the Millennium.

5. The first resurrection. Either the revival of the Church and its millennial exaltation, or the literal resurrection of the saints to occupy the earth for that period. It is more in accordance with the analogy of this book to consider it the former, the departed martyrs and saints taking (from the spirit-world) an active interest and agency in the affairs of the Redeemer's kingdom.

8. Satan quits his limits, and deceives the nations into the old ideas of tyranny and worldly manipulation of the Church. Gog, the prince, and Magog, his people (Ezek., chap. 38, 39), represent, first, literally, the north and east of Europe, and the wild, roaming tribes of Asia, and then, prophetically, the general wantonness prevailing in the world, the disregard for all things sacred, the thoroughly atheistic or agnostic recklessness.

9. This makes the last attack upon the Church, but is immediately overcome by the divine power. This seems to be the Laodicean period, short and fearful, succeeding the Millennium, and immediately preceding the judgment.

10. The lake of fire and brimstone (see chap. 19: 20) is the emblem of eternal agony and contempt. Satan now takes his final place with his dupes.

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

also the beast and the false prophet; and they shall be tormented day and night [1] for ever and ever.

11 And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there
12 was found no place for them. And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of the things which were written in the
13 books, according to their works. And the sea gave up the dead which were in it; and death and Hades gave up the dead which were in them: and they were judged every
14 man according to their works. And death and Hades were cast into the lake of fire. This is the second death, *even* the lake of
15 fire. And if any was not found written in the book of life, he was cast into the lake of fire.

[1] Gr. *unto the ages of the ages.*

11, 12. The general judgment.

13. The sea. The nations. **Death and Hades.** Rome and her co-operators. These names are evidently used *enigmatically* (see chap. 6: 8). *Literally*, the phrase could have no meaning.

CHAPTER XXI.

1. A new heaven and a new earth. 10. The heavenly Jerusalem, with a full description thereof. 23. She needeth no sun, the glory of God is her light. 24. The kings of the earth bring their riches unto her.

1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

1 And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no
2 more. And I saw [1] the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned
3 for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall [2] dwell with them, and they shall be his peoples, and God himself shall be with
4 them, [3] *and be* their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away.
5 And he that sitteth on the throne said, Behold, I make all things new. And he saith, [4] Write: for these words are faith-
6 ful and true. And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the
7 fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be my

[1] Or, *the holy city Jerusalem coming down new out of heaven.* [2] Gr. *tabernacle.* [3] Some ancient authorities omit, and be *their God.* [4] Or, *Write, These words are faithful and true.*

XIV. THE HEAVENLY CITY.

1. New heaven and new earth. New organization of the Church in new surroundings. **The sea is no more.** In this new arrangement, there are no more heathen nations.

2. Read (as in the margin), "the holy city Jerusalem coming down new out of heaven." The Church is renewed. The old dispensation is over. The evil is gone. The judgment has taken place. The earth receives the Church in its new and holy condition. "The first things are passed away" (verse 4).

5–8. A general proclamation of God, at the present time, in view of the future that has been depicted in the prophecy.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal;

12 And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel:

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel.

18 And the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto clear glass.

19 And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eight, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

8 son. But for the fearful, and unbelieving, and abominable, and murderers, and
fornicators, and sorcerers, and idolaters,
and all liars, their part *shall be* in the
lake that burneth with fire and brimstone:
which is the second death.

9 And there came one of the seven angels
who had the seven bowls, who were laden
with the seven last plagues; and he spake
with me, saying, Come hither, I will shew
thee the bride, the wife of the Lamb.

10 And he carried me away in the Spirit to
a mountain great and high, and shewed
me the holy city Jerusalem, coming down
11 out of heaven from God, having the glory
of God: her [1]light was like unto a stone
most precious, as it were a jasper stone,
12 clear as crystal: having a wall great and
high: having twelve [2]gates, and at the
[2]gates twelve angels; and names written
thereon, which are *the names* of the twelve
13 tribes of the children of Israel: on the
east were three [2]gates; and on the north
three [2]gates; and on the south three
[2]gates; and on the west three [2]gates.
14 And the wall of the city had twelve foun-
dations, and on them twelve names of the
15 twelve apostles of the Lamb. And he
that spake with me had for a measure a
golden reed to measure the city, and the
16 [2]gates thereof, and the wall thereof. And
the city lieth foursquare, and the length
thereof is as great as the breadth: and he
measured the city with the reed, twelve
thousand furlongs: the length and the
breadth and the height thereof are equal.
17 And he measured the wall thereof, a hun-
dred and forty and four cubits, *according*
to the measure of a man, that is, of an
18 angel. And the building of the wall
thereof was jasper: and the city was pure
19 gold, like unto pure glass. The founda-
tions of the wall of the city were adorned
with all manner of precious stones. The
first foundation was jasper; the second,
[3]sapphire; the third, chalcedony; the
20 fourth, emerald; the fifth, sardonyx; the
sixth, sardius; the seventh, chrysolite;
the eighth, beryl; the ninth, topaz; the
tenth, chrysoprase; the eleventh, [4]ja-
21 cinth; the twelfth, amethyst. And the
twelve [2]gates were twelve pearls: each
one of the several [2]gates was of one pearl:
and the street of the city was pure gold,
22 [5]as it were transparent glass. And I saw
no temple therein: for the Lord God the
Almighty, and the Lamb, are the temple

[1] Gr. *luminary.* [2] Gr. *portals.* [3] Or, *lapis lazuli.* [4] Or, *sapphire.* [5] Or, *transparent as glass.*

9. From this verse to the fifth verse of chap. 22 (inclusive) is the detailed description of the heavenly Church. God's judgments had been exercised to purify his Church: hence the appropriateness of one of the plague-angels exhibiting the renewed Jerusalem.

10. The glorified Church is made such by the divine grace.

11. Light. Margin, "luminary" (see verse 23, and also chap. 22: 5). This jasper luminary is God in Christ. (The jasper was probably the diamond.)

12–14. Wall symbolizes protection. Twelve gates, with twelve names of Israel and twelve angels, twelve foundations with twelve names of apostles, represent the solid security of the Church, drawn from pre-Christian and post-Christian times.

15–17. The measurements of gates and wall involve the numbers 12,000 (12×10^3) and 144 (12×12), each being the number of redemption (on the human side), intensified either by multiplication with the number of divine completeness, or by itself. They all represent the perfection in truth of the final Church.

19–21. The gems of the foundation, the pearls of the gates, and the gold of the streets, represent the perfection in beauty and glory of the heavenly Church.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

23 thereof. And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, [1] and the lamp thereof *is* the Lamb.
24 And the nations shall walk [2] amidst the light thereof: and the kings of the earth
25 do bring their glory into it. And the [3] gates thereof shall in no wise be shut by day (for there shall be no night there):
26 and they shall bring the glory and the
27 honour of the nations into it: and there shall in no wise enter into it any thing [4] unclean, or he that [4] maketh an abomination and a lie: but only they which are written in the Lamb's book of life.

[1] Or, *and the Lamb, the lamp thereof.* [2] Or, *by.* [3] Gr. *portals.* [4] Gr. *common.* [5] Or, *doeth.*

23. See on verse 11.

24-26. The earth is represented as then having nations and kings, or these nations and kings may refer to the past dispensation.

CHAPTER XXII.

1. The river of the water of life. 2. The tree of life 5. The light of the city of God is himself. 9. The angel will not be worshipped. 18. Nothing may be added to the word of God, nor taken therefrom.

1 AND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4 And they shall see his face; and his name *shall be* in their foreheads.

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

6 And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7 Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard *them.* And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

1 AND he shewed me a river of water of life, bright as crystal, proceeding out of
2 the throne of God and of [1] the Lamb, in the midst of the street thereof. And on this side of the river and on that was [2] the tree of life, bearing twelve [3] *manner of* fruits, yielding its fruit every month: and the leaves of the tree were for the healing
3 of the nations. And there shall be [4] no curse any more: and the throne of God and of the Lamb shall be therein: and his
4 servants shall do him service; and they shall see his face; and his name *shall be*
5 on their foreheads. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign [5] for ever and ever.
6 And he said unto me, These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent his angel to shew unto his servants the things
7 which must shortly come to pass. And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.
8 And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel which shewed me these
9 things. And he saith unto me, See thou

[1] Or, *the Lamb. In the midst of the street thereof, and on either side of the river, was the tree of life.* [2] Or, *a tree.* [3] Or, *crops of fruit.* [4] Or, *no more any thing accursed.* [5] Gr. *unto the ages of the ages.*

1, 2. The river and tree (i.e., trees) are taken from Ezekiel's imagery (chap. 47). They represent the healthful joy of the heavenly inhabitants. **The leaves of the tree were for the healing of the nations.** Rather, "for the service of the nations," to maintain them in health and joy.

THE CONCLUSION OF THE BOOK.

6. The sixth and seventh verses comprise a statement of John, affirming the two important truths of chap. 3:11, and 1:3. After concluding the account of the vision, John declares that he (Christ) had told him that the three declarations were faithful and true which related to the divine authorship of the Revelation, the speedy coming of the Lord to fulfil it, and the blessedness of cherishing the words of the book. Those declarations are found in chap. 1:3, and 3:11.

8. Before the feet of the angel which shewed me these things. The angel who had been his guide from the beginning. But verses 6 and 7 were not uttered by that angel (see above).

9 Then saith he unto me, See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ *be* with you all. Amen.

do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them which keep the words of this book: worship God.

10 And he saith unto me, Seal not up the words of the prophecy of this book; for
11 the time is at hand. He that is unrighteous, let him do unrighteousness [1] still: and he that is filthy, let him be made filthy [1] still: and he that is righteous, let him do righteousness [1] still: and he that
12 is holy, let him be made holy [1] still. Behold, I come quickly; and my [2] reward is with me, to render to each man according
13 as his work is. I am the Alpha and the Omega, the first and the last, the begin-
14 ning and the end. Blessed are they that wash their robes, that they may have [3] the right *to come* to the tree of life, and may
15 enter in by the [4] gates into the city. Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and [5] maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things [6] for the churches. I am the root and the offspring of David, the bright, the morning star.

17 [7] And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.

18 I testify unto every man that heareth the words of the prophecy of this book, If any man shall add [8] unto them, God shall add [8] unto him the plagues which
19 are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, [9] which are written in this book.

20 He which testifieth these things saith, Yea: I come quickly. Amen: come, Lord Jesus.

21 The grace of the Lord Jesus [10] be [11] with the saints. Amen.

[1] Or, *yet more.* [2] Or, *wages.* [3] Or, *the authority over.* [4] Gr. *portals.* [5] Or, *doeth.* [6] Gr. *over.* [7] Or, *Both.* [8] Gr. *upon.* [9] Or, even from *the things which are written.* [10] Some ancient authorities add *Christ.* [11] Two ancient authorities read *with all.*

10-17. Jesus emphasizes to John the shortness of time and the certainty of the judgment, with its twofold decisions and destinies, as the grand lesson of the book. John adds this to the book as indicating its chief message.

14. They that wash their robes. The Sinaitic and Alexandrian Codices, with the Vulgate and Æthiopic Versions, support this reading. The old reading, "they that do his commandments," is found in the Vatican Codex and the Coptic Version. The Greek phrases are very closely alike in the uncial letters.

16. I am the root and the offspring of David. "I am (of) the root and stock of David" (compare Phil. 3:5). If we take γένος as offspring, then we may treat ῥίζα as antithetic, and the phrase to mean, "I am both derived from David, and the source whence he sprang." Christ was the morning star in his earthly ministration, coming before the full day of Christianity.

18, 19. The book solemnly declared to be divine.

20. The quickness of our Lord's coming is comparative, whether we regard the Church at large or the individual Christian.

THE END.

STEMMA OF AUGUSTUS AND HIS FAMILY.

C. Octavius, prætor in B.C. 61, married to
1, Ancharia; 2, Atia, daughter of M. Atius Balbus and Julia, a sister of C. Julius Cæsar.

Octavia, the elder. | 1. Octavia, the younger, married to M. Antonius. | 2. C. Octavius (C. JULIUS CÆSAR OCTAVIANUS AUGUSTUS), married to 1, Clodia; 2, Scribonia; 3, Livia.

Antonia married Drusus, brother of TIBERIUS.

CLAUDIUS.

Julia, married to
1, M. Marcellus; No issue. 2, M. Vipsanius Agrippa; 3, TIBERIUS, emperor. No issue.

1. C. Cæsar, married to Livia, the sister of Germanicus. Died A.D. 4.
2. L. Cæsar, betrothed to Æmilia Lepida. Died A.D. 2.
3. Julia, married to L. Æmilius Paullus.
4. Agrippina, married to Germanicus.
5. Agrippa Postumus. Put to death A.D. 14.

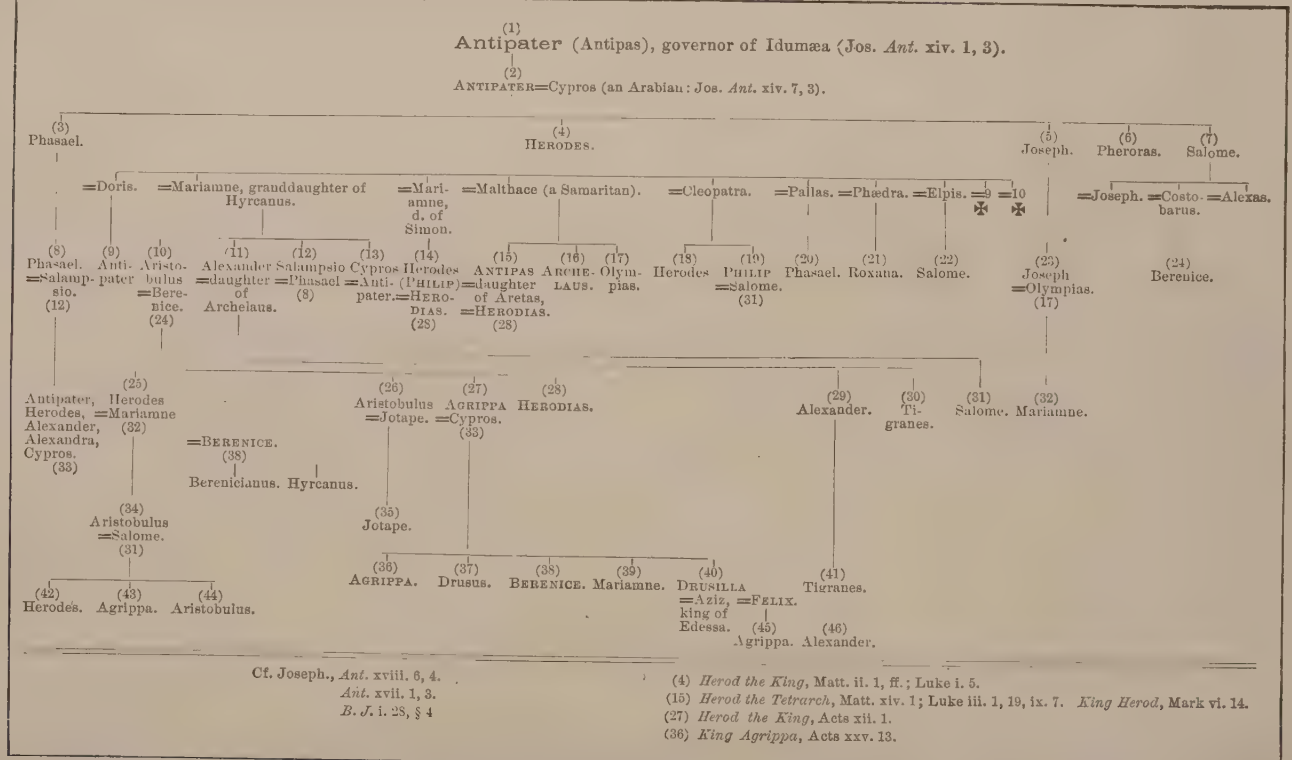
1. M. Æmilius Lipidus, married to Drusilla, daughter of Germanicus.
2. Æmilia Lepida, married to 1, Ap. Junius Silanus; 2, Drusus.

1. L. Silanus. 2. M. Silanus. 3. Junia Calvina.

1. Nero, married to Julia, daughter of Drusus, the son of Tiberius. (Tac. *Ann.* vi. 27.)
2. Drusus, married to Æmilia Lepida. (Tac. *Ann.* vi. 40.)
3. CALIGULA, emperor.
4. Agrippina, married to Cn. Domitius. NERO, Emperor.
5. Drusilla, married to 1, L. Cassius, and 2, M. Æmil. Lepidus.
6. Livia, or Livilla, married to 1, M. Vicinius, 2, Quintilius Varus (?).

LIST OF HIGH-PRIESTS FROM JOZARUS.

CIVIL RULER.	HIGH-PRIEST.
Herod the Great	Jozarus, son of Simon.
Archelaus, king of Judæa	Eleazar.
" " "	Jesus, son of Sie.
" " "	Jozarus (second time).
Cyrenius, governor of Syria (second time)	Ananus.
Valerius Gratus, procurator of Judæa	Ishmael, son of Phabi.
" " " "	Eleazar, son of Ananus.
" " " "	Simon, son of Kamith.
" " " "	Caiaphas, called also Joseph.
Vitellius, governor of Syria	Jonathan, son of Ananus.
" " "	Theophilus, brother of Jonathan.
Herod Agrippa	Simon Cantheras.
" "	Matthias, brother of Jonathan, son of Ananus.
" "	Elioneus, son of Cantheras.
Herod, king of Chalcis	Joseph, son of Cumei.
" " "	Ananias, son of Nebedeus.
" " "	Jonathan.
" " "	Ismael, son of Fabi.
" " "	Joseph, son of Simon.
" " "	Ananus, son of Ananus, or Ananias.
Appointed by the people	Jesus, son of Gamaliel.
" " " (Whiston on *B. J.* iv. 3, § 7)	Matthias, son of Theophilus.
Chosen by lot	Phannias, son of Samuel.



Cf. Joseph., *Ant.* xviii. 6, 4.
Ant. xvii. 1, 3.
B. J. i. 28, § 4

(4) *Herod the King*, Matt. ii. 1, ff.; Luke i. 5.
(15) *Herod the Tetrarch*, Matt. xiv. 1; Luke iii. 1, 19, ix. 7. *King Herod*, Mark vi. 14.
(27) *Herod the King*, Acts xii. 1.
(36) *King Agrippa*, Acts xxv. 13.

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